HM 9=142

Edward Taylor.

Quo placuit peccata modo, quo gaudia monstret,
Quo possit semper propitiare Deum
Iudaeus, fuit haec Divini Regula Cultûs
Scripta Sacerdoti, scripta sitam Populo /

A COMMENTARY UPON LEVITICUS.

COMMENTARY
ON
LEVITICUS.

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A

COMMENTARY

UPON THE

Third Book of *MOSES*,

CALLED

LEVITICUS.

BY

(The Right Reverend Father in GOD
SYMON Lord Bishop of *ELY*.)

Patrick, Simon, Bp

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COMMENTARY
upon the
Third Book of MOSES,
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THE
Third Book of *MOSES*,
CALLED
LEVITICUS.

CHAP I.

THE *Greeks* and *Latins* give it this Name of LEVITICUS, not becauſe it Treats of the Miniſtry of the *Levites*, properly ſo called, (of which the Book of NUMBERS gives a fuller account than this Book doth) but becauſe it contains the Laws about the Religion of the Jews, conſiſting principally in various Sacrifices; the charge of which was committed to *Aaron* the LEVITE, (as he is called IV *Exod.* 14.) and to his Sons; who alone had the Office of Prieſthood in the Tribe of *Levi:* Which the Apoſtle therefore calls a *Levitical Prieſthood*, VII *Hebr.* 1.

Verſe 1. *And the LORD called unto* Moſes.] That is, bad him draw near, and not be afraid, becauſe of the Glory of that Light which was in the Tabernacle, (XL *Exod.* 35.) For this is a word of *love*, as the Hebrew Doctors ſpeak: who obſerve, that Verſe 1.

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God is not ſaid to call the Prophets of the Gentiles; but we only read that God *jikar met Balaam*; not *jikra* called to him, as he did here to *Moſes*. Who, as *Procopius Gazæus* hath well obſerved, upon this word, appointed no Service of God, in his Houſe which he had lately erected, without his order: whereas the Worſhip performed in the honour of *Dæmons*, was without any Authority from him. Nay, there were Magical Operations in it, and Invocation of Dæmons; and certain tacit Obligations which their Prieſts contracted with them. For which he produces *Porphyry* as a witneſs.

And ſpake unto him out of the Tabernacle.] Hitherto he had ſpoken to him out of Heaven, or out of the Cloud; but now out of his own Houſe. Into which, it is not here ſaid he bad him come, (as he did afterwards when the Glory of the LORD dwelt only in the inner part of the Houſe, over the Ark) but he ſtood, it is likely, without the Door of the Tabernacle, till the Sacrifices were appointed (as it here follows) and the High Prieſt entred into it with the Blood of Expiation. I can find no time, in which this can ſo probably be ſuppoſed to have been done, as immediately after the Conſecration of the Tabernacle, as ſoon as the Glory of the LORD entred into it. And ſo I find *Heſychius* underſtood it, who obſerving this Book to begin with the word *And*, which is a Conjunction uſed to joyn what follows with that which goes before, thence concludes that the beginning of this Book is knit to the concluſion of the laſt; and conſequently what is here related was ſpoken to *Moſes* on the ſame day he had ſet up the Tabernacle, and the Glory of the LORD filled it. When *Moſes* might well think (as the *Hieruſalem Targum* explains it) that if Mount *Sinai* was ſo exalted, by the Divine Preſence there for a

ſhort

ſhort ſpace, that it was not ſafe for him to approach it, much leſs come up into it, till God commanded him; he had much more reaſon not to go into the Tabernacle, which was ſanctified to be God's dwelling-place for ever, till God called to him by a Voice from his Preſence: Nay, he durſt not ſo much as come near the Door, where I ſuppoſe he now ſtood, without a particular Direction from the Divine Majeſty. Chapter I.

Ver. 2. *Speak unto the Children of* Iſrael, *and ſay unto them.*] The Tabernacle being erected, it was fit, in the next place, to appoint the Service that ſhould be performed in it: Which conſiſted in ſuch Sacrifices as are here mentioned in the beginning of this Book. There could not be a more Natural order, in ſetting down the Laws delivered by *Moſes*, than this which is here obſerved. Verſe 2.

If any man of you bring.] It is the Obſervation of *Kimchi*, that in the very beginning of the Laws about Sacrifices, God doth not require them to offer any, but only ſuppoſes they would; having been long accuſtomed to it, as all the World then was. To this he applies the words of *Jeremiah*, VII. 21. and takes it for an Indication, that otherwiſe God would not have given ſo many Laws concerning Sacrifices, but only in compliance with the uſage of the World; which could not then have been quite broken, without the hazard of a Revolt from him. And therefore they are directed to the right Object, the Eternal God; and limited to ſuch things, as were moſt agreeable to Humane Nature.

An offering unto the LORD.] The Hebrew word *Korban*, which we tranſlate an *Offering*, and the Greeks tranſlate a *Gift*, is larger than *Zebach*, which we tranſlate a *Sacrifice*. For as *Abarbinel* obſerves in his Pre-

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face to this Book; though every *Sacrifice* was an Offering, yet every *Offering* was not a Sacrifice. A *Sacrifice* being an Offering that was ſlain; but there were ſeveral *Offerings* of inanimate things (as thoſe mentioned in the beginning of the *ſecond* Chapter of this Book) which therefore were not properly Sacrifices; but were accepted of God as much as the Offering of Beaſts, when they had nothing better to give. And therefore the ſame *Abarbinel* will have the Name of *Korban* to be given to theſe Offerings, becauſe thereby Men approached to God. For it is derived from a word which ſignifies to *draw near:* From whence he thinks thoſe words in *Deuteronomy* IV. 7. *What Nation is there that hath God ſo nigh unto them*, &c.

Ye ſhall bring.] He ſpeaks in the Plural Number, ſay ſome of the Hebrew Doctors, (who have accurately conſidered theſe things) to ſhow that two Men might joyn together to offer one thing.

Your offering of the Cattle.] I do not know what ground *Maimonides* had to aſſert in his *More Nevochim. Pars* III. *cap.* 46. that the Heathen in thoſe days had brute Beaſts in great veneration, and would not kill them (for it is no Argument there was ſuch a Superſtition in *Moſes* his time, becauſe there were People in the days of *Maimonides*, as there are now, who were poſſeſſed with ſuch Opinions). But he thinks God intended to deſtroy this falſe Perſwaſion, by requiring the Jews to offer ſuch Beaſts as are here mentioned; that what the Heathen thought it a great ſin to kill, might be offered to God, and thereby Mens ſins be expiated. By this means, ſaith he, Mens evil Opinions, which are the Diſeaſes and Ulcers of the Mind, were cured; as Bodily Diſeaſes are by their contraries. Yet in the XXXII Chapter of that Book, he ſaith God ordered Sacrifices to be offered, that he might not wholly

wholly alter the Cuſtoms of Mankind, who built Temples and offered Sacrifices every where: taking care (it may be added) at the ſame time, that they ſhould be offered only to himſelf, at one certain place, and after ſuch a manner, as to preſerve his People from all Idolatrous Rites. Which if they had conſidered, who contemned this Book of LEVITICUS (as *Procopius Gazæus* tells us ſome did) becauſe it treated too much of Sacrifices, they would not have thought it unworthy of the Creator of the World, eſpecially if they had lookt further to the Wiſdom hidden under theſe things; which were *Examples, Shadows, and Patterns of heavenly things*, as the Apoſtle ſpeaks VIII *Hebr.* 4. IX. 13. And ſo was the Tabernacle it ſelf, *a Figure*, (as we there read *v.* 9.) *for the time preſent, of a greater and more perfect Tabernacle, not made with hands.* Chapter I.

Even of the herd and of the flock.] That is, Bullocks, Sheep, and Goats. For under the Word *tzon* (which we tranſlate *Flock*) both *Sheep* and *Goats* are comprehended. And ſo *Moſes* expounds himſelf, *v.* 10. Theſe were the Principal Sacrifices, and moſt acceptable to God, as *Abarbinel* obſerves in the fore-named place. For though *Doves* and *Turtles* were accepted when Men were not able to bring the other; yet in Publick Sacrifices theſe Birds were never allowed: But only the three ſorts of four-footed Beaſts before-mentioned. Which were therefore choſen (as he proceeds) becauſe theſe were the moſt excellent of all brute Creatures on ſeveral accounts; and becauſe they were not hard to be found, but eaſily procured: and therefore no wild Beaſts were required to be offered, becauſe God would not impoſe upon his People (as his words are) ſo great a Burden, as to bring him that which could not be got without ſome difficulty. For which cauſe

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cauſe alſo young Pigeons and Turtles were only offered among Birds. He gives other Reaſons for this, which ſeem to me very far fetcht, and therefore I ſhall not mention them. But this I may further add, That as they were the moſt ready at hand, and in common uſe among Men at their Tables, (which he ſhould have noted as the plaineſt Reaſon of all) ſo they had been in moſt ancient uſe among Religious People in their Sacrifices. See XV *Gen.* 9. And it is very likely they were reſtrained peculiarly to theſe, that they might not follow the Cuſtoms of the Gentiles, as they would have done, had they not been abridged in their liberty. Now though we find in *Homer* mention made of *Hecatombs* (which were a Sacrifice of an hundred Oxen) and of perfect Lambs and Goats, whereby *Achilles* hoped *Apollo* might be appeaſed, and moved to ceaſe the Plague he had ſent upon the Greeks; yet there was no more ancient Sacrifice among the Heathen, if we may believe themſelves, than that of *Swine*. Which made that Learned Roman *Varro* derive the word ὗς (which is the Greek word for that Creature) from θύω, *i. e.* from a Sacrifice, becauſe it was moſt anciently offered to their Gods; there being no more delicious Food at their own Tables than Swines Fleſh. See *Petrus Caſtellanus de Eſu Carnium*, *Lib.* II. *cap.* 1. And afterwards they alſo ſacrificed not only *Harts* to *Diana*, but *Horſes* to the *Sun*, *Wolves* to *Mars*, nay, *Dogs* to *Hecate*; whereby they deſtroyed the very Nature of Sacrifices, or at leaſt of Sacrifical Feaſts; in which People had communion with the Gods whom they worſhipped, by partaking at their Table. For who could endure to eat of ſuch Meat as Horſe-fleſh, and the Fleſh of Wolves, nay Aſſes, which were offered to *Priapus*?

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Ver. 3. *If his offering be a Burnt-ſacrifice.*] Having pre-

prescribed what sort of Creatures should be offered, he first directs them about their *Holocausts*, as the Greeks call them, which were wholly burnt upon the Altar; and were the most ancient Sacrifices that had been in the World. They are often mentioned by the Greeks, particularly by *Xenophon* in his *Cyropædia*, *Lib.* VIII. where he saith ὡλοκαύτωσαν τὸς ταύρους, &c. they sacrificed whole Burnt-offerings of Oxen to *Jupiter*, and afterwards of Horses to the *Sun*. See *Bochart. L.* II. *Hierozoic. cap.* 33. *P.* I. Sometimes indeed the Heathen burnt only a part, and reserved the rest to feast upon, as he there observes: But among the Jews no Man ever partaked of these Offerings. For there being *four* sorts of Sacrifices prescribed by the Law (as *Abarbinel* observes in his Preface to this Book, *cap.* 2.) the *whole Burnt-offerings*, the *Sin-offerings*, the *Trespass-offerings*, and the *Peace-offerings*. There was this difference made between them, that of the *first* of these, whether it was a publick, or a private *whole burnt-offering*, no Body partaked, no not the Priests themselves; but it was intirely consumed, except the Skin. Of the *second* some part was burnt; the rest the Priests had, and were to eat it in the Court of the Tabernacle (though there was one sort of *Sin-offering* which was wholly consumed, as the Burnt-offerings were). The *third* sort, which were *Trespass-offerings*, were only offered for private Persons; some part of which, as in the former, were burnt upon the Altar, and the rest eaten by the Priests. As for the last (the *Peace-offering*) some part of such Sacrifices were burnt on the Altar, the Priest had the Brest and the right Shoulder; and the remainder he that brought the Sacrifice eat with his Friends. I shall add no more, but that these *whole Burnt-offerings* seem to have been simple Acknowledgments of God the Creator of the World, and Testifications

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that

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that they owned him to be their LORD, and continued in Covenant with him, and implored his Bleſſing upon them. And therefore with reſpect to the firſt and laſt of theſe Conſiderations, the Gentiles were permitted to bring theſe Sacrifices (as the Jews tell us) but no other whatſoever, to be offered unto God.

Of the herd.] As Burnt-offerings were the principal Sacrifices, and therefore mentioned in the firſt place, ſo thoſe of *Beeves*, were the chief of all Burnt-offerings, both among the Jews and among the Gentiles. Whence βοθυτεῖν, *to ſacrifice Oxen*, became a Proverb for a magnificent Entertainment.

Let him offer a male.] Theſe were accounted the beſt, and therefore principally appointed. And ſo they were among the Heathen; inſomuch that the *Egyptians* offered only ἔρσενας τῶν βοῶν (as *Herodotus* tells us *Lib.* II. *cap.* 41.) and thought it unlawful to offer *Females*. Which ſhows that *Moſes* did not conform his Laws to their Cuſtoms, for he admitted the Sacrifice of *Females*, III. 1. Nay, it was particularly preſcribed in ſome Caſes, XIX *Numb.* 2.

Without blemiſh.] Or *perfect*, as the Hebrew word *Tamim* ſignifies. Which word *Homer* expreſly uſes, when *Achilles* ſpeaks about the Sacrifices to *Apollo*.

——ἀρνῶν ϰνίσσῃ αἰγῶν τε τελείων.

For to the Gods (as *Euſtathius* there obſerves) who are moſt perfect, προσάγειν χρὴ τέλεια, the moſt perfect things ought to be offered. The like paſſage a very learned Friend of mine, now with God (Dr. *Owtram*) obſerves out of the *Scholiaſt* upon *Ariſtophanes* his *Acharnenſes*, *Lib.* I. *de Sacrificiis*, *cap.* 9. *ſect.* 3. where more may be ſeen to the ſame purpoſe. Now that is *perfect*, in which there is no defect in any part; and

and is not decayed by Age. For which reaſon *Abarbanel* obſerves, great care is taken in the Law, that this ſort of Creatures were to be offered before they were *three* years old; and the other ſorts, before they were *two.* Chapter I.

He ſhall offer it of his own voluntary will.] In this Tranſlation we follow the Opinion of the Jews, who refer this to the Perſons that brought this Offering; which they might do when they pleaſed. The like expreſſions we read XIX. 5. XXII. 19. But the LXX. thought it hath reſpect to God; and ſo the Phraſe may be interpreted, he ſhall bring it *for his acceptation, i. e.* that he may find a favourable acceptance with God.

At the door of the Tabernacle of the Congregation.] Where the Altar of Burnt-offering was placed, XL *Exod.* 6, 29. And this was ſo neceſſary, that it is required upon pain of death to be brought hither, and offered in no other place, XVII. 3, 4, *&c.* For which cauſe it is likely, *the Door of the Tabernacle* is here mentioned rather than the *Altar*; that it might be underſtood to be unlawful to offer at any other Altar, but that which ſtood at the door of the Tabernacle.

Before the LORD.] With their Faces towards that holy place, where the Divine Majeſty dwelt: unto whom the Sacrifice was brought; and at the door of the Tabernacle received by the Prieſt, from the hand of the Offerer.

Ver. 4. *And he ſhall put his hand upon the head of the Burnt-offering.*] Both his hands; as ſome gather from XVI. 21. and (as *Maimonides* ſaith) he was to do it with all his might. This was a Rite belonging to *Peace-offerings*, as well as to *Burnt-offerings*, III. 2. and to *Sin-offerings* alſo, IV. 4. The meaning of which in this ſort of Offerings, ſeems to have been that he Verſe 4.

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who brought the Sacrifice renounced all his Intereſt in it, and transferred it wholly to God, unto whoſe Service he intirely devoted it. It being like to the old Ceremony among the *Romans*, who laid their hands upon their Servants, when they gave them their Liberty, and abdicated their own Right in them, ſaying, *Hunc, hominem liberum eſſe volo*, I will that this Man be free: Which was called *Manumiſſion*. In other Offerings it had another meaning, as I ſhall obſerve in due place: And it was imitated by the *Gentiles*, though not without the addition of impious Superſtitions. For they wreathed back the Head of the Beaſt upward, when they ſacrificed to the Gods above; and thruſt down its Head towards the Ground, when they ſacrificed to their Infernal Deities; as *J. Brentius* hath obſerved in his Preface to this Book.

And it ſhall be accepted for him, to make an atonement for him.] It ſhall be ſo acceptable, as to recommend him to the favour of the Divine Majeſty. For ſo the Hebrew word *Capher* ſeems here to ſignifie, not properly to make an Atonement (which was the buſineſs of a *Sin-offering*) but to own him to be in a ſtate of Reconciliation with God; unto whom, he was ſuppoſed to give up himſelf wholly, as he did this Beaſt. The *Jews* indeed, who ſtick to the literal ſignification of the word, fancy that theſe *Burnt-offerings* expiated evil Thoughts and Deſires: But there is no ground for this in Scripture; and the moſt that can be made of it is, that God accepted his Prayers which he made in general, for the forgiveneſs of all his ſins, when he laid his Hand upon the Head of this Sacrifice. For it muſt be here obſerved, that Laying on of Hands was always accompanied with Prayer, as appears by *Jacob*'s laying them on the Head of *Manaſſeh* and *Ephraim*, XLVIII *Gen.* 14. 16, 20. and the High-

High-Prieſt laying them on the *Scape-goat*, XVIth of this Book, 21. Inſomuch that *laying on of hands* ſignifies ſometimes in the New Teſtament *to pray*, XIX *Mat.* 15. V *Mark.* 23. and other places. But if a Man had committed any ſin, there are other Sacrifices peculiarly appointed by the Law for their Expiation; which he was bound to offer with confeſſion of ſin, and prayer to God for pardon. Chapter I.

Ver. 5. *And he ſhall kill the Bullock.*] That is, the Man himſelf who brought it, as *Raſi* interprets it; or one of the *Levites*, as others underſtand it: For they killed the Paſchal Lamb at the great Paſſover mentioned 2 *Chron.* XXX. 17. as *Bochart* obſerves. But he ſhould have added the reaſon of it, which *Raſi* there gives; that a great many of the Congregation having not ſanctified themſelves, (as we read in that place) *therefore the Levites had the charge of the killing of the Paſſover, for every one that was not clean, to ſanctifie them unto the* LORD. Otherwiſe every Man might kill his own Paſſover, XII *Exod.* 6. as they might do all their other Sacrifices. For certain it is, this was none of the works of Prieſts, as *Maimonides* ſhows in a paſſage mentioned by Dr. *Cudworth* (in his Book concerning the *Lord's Supper*, p. 27.) out of *Aammikdath.* Where he quotes this very place to prove, That *the killing of the holy things might lawfully be done by a Stranger; yea, of the moſt holy things: whether they were the holy things of private Perſons, or of the whole Congregation.* The common Objection to this is, That none might come into the Court where the Altar was, but the Prieſts. To which the Anſwer is plain, That upon this occaſion other Perſons might come ſo far within the Court, becauſe it was indiſpenſably neceſſary, that the Man who brought the Sacrifice ſhould lay his hand upon the head of it; which was to be Verſe 5.

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And the Prieſts Aaron's *ſons ſhall bring the blood.*] Now begins the work of the Prieſts: The receiving of the Blood and that which immediately followed, belonging to their Office. They received it in a Baſon (XXIV *Exod.* 6.) as the manner alſo was among the Heathen; which our learned *Sheringham* obſerves upon *Codex Joma* (p. 85.) out of *Homer*'s *Odyſſ. L.* III. where *Thraſymedes* is repreſented as cutting the Ox aſunder with a Cleaver; and *Perſeus* as receiving the Blood in a Baſon, which he calls ἄμνιον· A word uſed in *Crete*, as *Euſtathius* notes, for ſuch kind of Veſſels; which ſome think was originally ἀμνιον, from the receiving of the Blood.

And ſprinkle the blood round about upon the Altar, &c.] That this might be done readily, one Prieſt received the Blood; and another took it from him, and ſprinkled it about the Altar; or, as the *Jews* underſtand it, on every ſide of the Altar; which they performed by two ſprinklings, at the oppoſite Corners of it. Which was a Rite alſo uſed in *Peace-offerings* and *Treſpaſs-offerings:* But in *Sin-offerings* the Blood was poured out at the foot of the Altar: See VII. 2. Thus the Heathen alſo themſelves took care the Blood of their Sacrifices ſhould not run upon the ground, but be received, as I ſaid, in Veſſels prepared for that purpoſe; and then poured upon their Altars, and ſo offered and conſecrated to their Gods. So *Lucian* in his Book of Sacrifices, repreſents the Prieſt, τὸ αἷμα τῆς βωμῷ περιχέων, as pouring the Blood upon the Altar. See *Dilheirus Diſput. Philolog. Tom.* 2. *p.* 253.

Verſe 6. Ver. 6. *And he ſhall ſlay the Burnt-offering.*] Next followed the taking off the Skin; which God ordered to be given to the Prieſts, VII. 8. Though the Heathen

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then burnt Skin and all, in ſome places, as *Bochart* obſerves out of *Plutarch* and *Lucian* in the fore-named place, (*Hieroz. P.* I. *L.* II. *p.* 324.) But whoſe work it was to flay the Beaſt is not here expreſſed. The Jews ſay it belonged not to the Prieſts to do this; but to the Man himſelf, who brought the Beaſt to be offered. For (to ſhow in brief what belonged to the *owners of the Sacrifice, and what to the Prieſts*) it may be fit to note out of *Abarbanel*, that each of them had *five* things to do. The Owner of the Sacrifice laid his hand upon it, killed, flayed, cut it up, and waſht the inwards: And then the Prieſt received the Blood in a Veſſel; ſprinkled the Blood; put fire on the Altar; ordered the Wood on the fire; and ordered the pieces of the Sacrifice upon the Wood. And that the Beaſt might more eaſily be flayed, there were eight Stone Pillars (as the Jews tell us in *Middoth*, *cap.* 3.) and Beams laid over them: In each of which there were *three* Iron hooks fixed; That the greater Beaſts might hang upon the higheſt, the leſſer upon the middlemoſt, and the leaſt of all on the loweſt: and ſo be more commodiouſly ſtript of their Skins. Concerning this Excoriation both *Homer* and *Virgil* ſpeak, as the afore-named *Dilheirus* hath obſerved in the ſame Book, *p.* 255.

And cut it into pieces.] This followed the Excoriation among the Gentiles alſo, as the ſame Author ſhows. And it was done with ſuch accuracy, that *Homer* ſaith they diſſected the Sacrifice ἐπιϛαμένως and περιφραδέως: from whence ſome great Men have thought St. *Paul* borrowed the word ὀρθοτομεῖν, to expreſs the Care the Miniſters of the Goſpel ſhould have, in dividing rightly the Word of Truth, 2 *Tim.* II. 15. Theſe *pieces* were not the very ſame in Bullocks and Goats, that they were in Sheep, as will appear afterwards;

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wards; and therefore the greater care was to be uſed in the *cutting* of them; eſpecially, when beſides thoſe parts which were offered to God, the Prieſts and the People were to have their ſhare alſo.

Verſe 7. Ver. 7. *And the Sons of* Aaron *the Prieſt ſhall put fire upon the Altar.*] This, as I ſaid before, was one of the works of the Prieſts: who did not put fire daily upon the Altar (for being once kindled, they were to keep it always burning, VI. 13.) but ſtirred it up, and blowed the Coals. Which is meant by *giving fire*, as the Phraſe is in the Hebrew; that is, diſpoſing it ſo, that it might burn quick. Yet, if the fire was taken off from the Altar, as when they removed the Camp, IV *Numb.* 14. none might lay it on again but the Prieſt. Or, if it were extinct, as it was in the days of *Ahaz*, who ſhut up the door of the Houſe of God, which was not opened till *Hezekiah* reigned, (2 *Chron.* XXVIII. 24. XXIX. 34.) none but they might kindle it again.

And lay the wood in order upon the fire.] This the Prieſts did every Morning and every Night, that the fire might be preſerved from going out. And when the time of the Morning and Evening Sacrifice came, they brought new Wood, and laid it in ſuch order upon the fire, that it might the better conſume the parts of the Sacrifice, that were laid thereon.

Verſe 8. Ver. 8. *And the Prieſts* Aaron's *ſons ſhall lay the parts, the head and the fat.*] The Hebrew word *Peder* doth not ſimply ſignifie the *Fat*, (for which they have another word *cheleb*) but that Fat which is ſeparated from the reſt of the Fleſh. So it is to be underſtood here, and in III. 9. IV. 35. Which being gathered together, and thrown into the fire, fed the flame, and made it burn more fiercely: by which means the other parts, into which the Sacrifice was divided, were the more eaſily

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eaſily and the ſooner conſumed. Particularly, St. *Hierom* takes it for that Fat which adhered to the Liver: and both *Solomon Jarchi* and *David Kimchi* obſerve that this *Peder* was thrown upon the *Head* of the Sacrifice (when it was caſt into the fire) juſt in the place where the head was cut off from the Body; becauſe otherwiſe the Gore which iſſued from it, might have extinguiſhed the flame. See XXIX *Exod.* 17.

In order upon the wood, &c.] That they might lye upon the Wood, ſo as to have the ſame ſituation in the Altar that they had in the Beaſt, when it was alive. So *Maimonides* in *Maaſe Korban, cap.* 6.

Verſe 9. *But his inwards and his legs ſhall he waſh in water.*] Theſe Parts were not to be burnt upon the Altar, till they were well cleanſed by waſhing them in Water. For which end there was a private Room afterward, in the Court of the Temple, (as now it is likely there was in the Tabernacle) called the *Waſhing Room,* (as we find in *Codex Middoth, cap.* 5. *ſect* 2.) There they having waſhed them privately, and freed the Inwards from their filth, they brought them into the Court, where there were two Marble Tables between the Pillars before-mentioned (*v.* 6.) and there they were waſhed more exactly, as we read in the ſame Book, *cap.* 3. *ſect.* 5. Where *Conſt. l'Empereur* obſerves, out of *R. Hobadia,* the reaſon why they uſed to lay the Fleſh upon ſuch Tables, was becauſe Marble made it cold and ſtiff, and preſerved it from ſtinking in very hot weather. Verſe 9.

And the Prieſt ſhall burn all on the Altar.] From whence this Sacrifice is called *iſcheh,* an offering made by fire, (from *iſch,* which ſignifies *fire*) becauſe it was altogether conſumed in the fire; and no part of it left, ſo much as for the Prieſt to eat of it.

Of a ſweet ſavour unto the LORD.] *i. e.* Moſt acceptable.

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ceptable. For it is a form of Speech taken from Men, who are delighted with the good Scent and Taſte of Meat and Drink. But none can reaſonably imagine it was the meer Sacrifice that was pleaſing unto God, but as *Conrad. Pellicanus* well notes, the Devotion, Faith, Obedience, and Sincerity of their Minds who made the Obligation.

Verſe 10. Ver. 10. *And if his offering be of the flocks, namely of the ſheep or of the goats,* &c.] If a Man were not able to bring a Bullock for a *Burnt-ſacrifice,* (which could not be ſo well ſpared, being of great uſe in Agriculture) he might bring one of theſe Creatures which were of leſs value; only perfect in their kind, as it here follows.

He ſhall bring it a male without blemiſh.] See XII *Exod.* 5. What the Blemiſhes were, that made any Animal unfit to be offered on the Altar, *Moſes* tells us in this Book, XXII. 22, 23, 24. where he mentions *twelve*, which ſhall be there conſidered.

Verſe 11. Ver. 11. *And he ſhall kill it on the ſide of the Altar northward.*] The greater Sacrifices, which the Jews call the *moſt holy things*, had this peculiar place aſſigned them, where there were to be killed, *viz.* all the *Burnt-offerings*, (whether of Bullocks, Sheep, or Goats) and all *Offerings for ſin*, VI. 25. and all *Treſpaſs-offerings*, VII. 2. But all the other Sacrifices, which they call the *leſſer holy things*, (ſuch as the *Peace-offerings* of particular Men, the *Paſchal Lamb*, the *Firſt-born*, and that which was *tithed*) might be killed in any part of the Court, where the Altar ſtood; there being no peculiar place appointed by the Law for that purpoſe, but only at the Entrance of the Tabernacle. Yet a *Peace-offering* for the whole Congregation, was lookt upon as belonging to the things *moſt holy*; and ſo was ſlain (as *Maimonides* tells us)

us) at the North-ſide of the Altar: where there were certain Rings fixed, to which the Head, or, as ſome ſay, the Feet of the Beaſt, was tied, in order to its being killed. But they were not perfect Rings, as *L'Empereur* obſerves, being rather half-ſegments of Rings, one part of which was faſtned to the Pavement, and by the other the Neck of the Beaſt was tied to it. See *Codex Middoth, cap.* 3. *ſect.* 5. The reaſon of this difference ſeems to be, only to make a diſtinction between theſe and other Sacrifices. And all this is to be underſtood of the four-footed Beaſts before-mentioned, not of Birds; which were ſacrificed after another manner, as appears from *v.* 15. Chapter I.

And the Prieſts ſhall ſprinkle his blood round about upon the Altar.] See *v.* 5. and VII. 2.

Ver. 12. *And he ſhall cut it into his pieces, with his head and his fat,* &c.] This Verſe hath been ſufficiently explained *v.* 5, 6, 8. Verſe 12.

Ver. 13. *And he ſhall waſh the inwards and the legs, &c.*] See *v.* 9. where this alſo is explained. Verſe 13.

It is a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.] As much as to ſay, this is as acceptable to the LORD, as the Sacrifice of a Bullock, when offered with a pious Mind.

Ver. 14. *And if the burnt-ſacrifice for his offering to the* LORD *be of fowls.*] It is well obſerved by *Maimonides* in his *More Nevochim*, P. III. *cap.* 46. that when a Man was not able to go to the charge of a *Sheep* or a *Goat*, (much leſs of a *Bullock*) God was ſo merciful, as to accept of a Bird; only he preſcribes of what ſort they ſhould be. Nay, he that was not able to be at this expence, was accepted if he offered *Bread*, however prepared, whether in an Oven or a Pan, according to the cuſtom of thoſe Times. And he to whom this was too great a Burden, might wor- Verſe 14.

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ſhip God, by bringing only fine Flour, as will appear in the next Chapter.

Then he ſhall bring his offering of Turtle-doves, or of young Pigeons.] The ſame Author obſerves, that there was a vaſt plenty of theſe Birds in the Land of *Canaan*; and conſequently they were ſo cheap, that it would put the poorer ſort to no great charge to bring this Oblation. They were alſo very anciently ſacrificed, XV. *Gen.* 9. and of a gentle nature, (as *Procopius* and others obſerve). And *Pigeons* being beſt when they are young, and *Turtles* when full grown, accordingly they are appointed to bring them, when they were moſt eſteemed. Theſe are but ſeldom mentioned in the Sacrifices among the Gentiles, who offered *Cocks* to *Æſculapius*, and *Geeſe* to *Iſis*, as we read in ſeveral of their Authors.

Verſe 15. Ver. 15. *And the Prieſt ſhall bring it unto the Altar, and wring off his head.*] Pinch it off with his Nail (as the Jews ſay) at one of the Corners or Horns of the Altar: *viz.* the *whole Burnt-offering* at the South-eaſt Corner, and the *Sin-offering* at the North-weſt, as *Maimonides* ſaith in his Treatiſe called *Korbanoth*, *cap.* 5. But their Heads were ſo to be wrung or pinched, as not to be ſeparated quite from the Body, but to be left ſtill hanging to it. For ſo it is ordered in that Sacrifice mentioned V. 8. and therefore they ſuppoſe it was ſo in all.

And the blood thereof ſhall be wrung out, at the ſides of the Altar.] This is the reaſon that the Prieſt alone might kill the Bird, (though others might kill the Beaſts, See *v.* 5.) becauſe the ſprinkling of the Blood, which none might do but the Prieſt, was immediately conjunct with the wringing off its Head.

Verſe 16. Ver. 16. *And he ſhall pluck away his Crop.*] Or the Stomach, that the Sacrifice might be clean, and free from all filth.

With

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With his feathers.] Which were no more to be offered, than the Skin of the Beaſts, *v.* 6.

And caſt it beſides the Altar on the eaſt part.] As far as might be from the moſt Holy Place, which was in the Weſt.

By the place of the aſhes.] See IV. 12.

Verſe 17.

Ver. 17. *And he ſhall cleave it with the wings thereof, but ſhall not divide it aſunder.*] The Wings were to be ſo cloven, as not to be quite ſeparated from the Body, but ſtill to remain hanging to it; and ſo Salt being ſprinkled upon the whole Body, it was thrown into the fire. So *Maimonides* obſerves in the forenamed Treatiſe: where he takes notice alſo, that it was otherwiſe in *Fowls* offered for ſin; of which nothing but the Blood belonged to the Altar; the Fleſh of them being eaten by the Prieſts and their Sons. Whence it was, that no *Sin-offering* of Birds was accepted, unleſs it were accompanied with an whole *Burnt-offering*; that the Altar might not be without a Feaſt, when they that miniſtred there were entertained. Thus it is required in ſeveral Caſes, mentioned V. 7. XII. 6, 8. XIV. 22. XV. 15, 30. and VI *Numb.* 11. The ſame *Maimonides* likewiſe obſerves, that this Sacrifice of Birds, was one of the moſt difficult Works in the Sanctuary; whereby the Mind of the Prieſt was kept as intent upon the pooreſt Sacrifice, as upon the moſt ſplendid.

And the Prieſt ſhall burn it upon the Altar, upon the wood that is upon the fire.] This was in part ſaid before, but here repeated more diſtinctly, to ſhow there was no difference to be made between the Sacrifices of the meaneſt and of the greateſt.

It is a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.] The ſame is ſaid of this, as of all other Holocauſts, (*v.* 9, 15.) to ſhow

Chapter II. that whether the Oblation was of the greater Animals or the leſs, or only of Birds, it made no difference in its acceptance with God: Who graciouſly ordered theſe various ſorts of Offerings, that the Poor as well as the Rich, might be capable to expreſs their Devotion to him, and be confident to find favour with him.

CHAP II.

Verſe 1. Ver. 1. AND *when any will offer a Meat-offering unto the* LORD.] Here is a merciful proviſion for thoſe, who were neither able to offer Beaſts of any ſort, nor Birds, whom God ordered to bring Meal, (as was obſerved before on the firſt Chapter, *v.* 14.) which was called in the Hebrew Language *Minchah*, and by us tranſlated a *Meat-offering:* For it was a *Korban*, or Gift, as well as the foregoing, though of a lower ſort. And *R. Levi Barcelonita* thinks this ſort of mean Preſent (as we may call it) had the name of *Mincah*, becauſe ſuch Offerings were very often meerly voluntary; from whence whatſoever is not due among Men from another, is called *Mincah*, a Gift. Some of which were conſtant and ſtated, and alſo of a determinate quantity; being an Appendix to the daily Burnt-ſacrifice, Morning and Evening, as we read XXIX *Exod.* 38, 39, &c. But theſe here ſpoken of were voluntary, when any Man's Devotion inclined him to acknowledge God, and implore his Divine Bleſſing. And no certain quantity was preſcribed; only the Jews ſay, not leſs than an *Ephah* was accepted, but as much more as they pleaſed. See Dr. *Outram* in his excellent Book *De Sacrificiis*, *p.* 90.

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His offering ſhall be of fine flour.] *Viz.* Of Wheat-flour. For all the Offerings of this kind, whether for the whole Congregation, or particular Men, were of pure Wheat-flour, ſifted from the Bran; except only the *Omer* of Firſt-fruits of their Harveſt, XXIII. 13. 14. and that which was called the *Mincha of Jealouſie*, V *Numb.* 15. which were of Barley. Of theſe voluntary Offerings there were *five* ſorts, as appears by this Chapter: for they were either of raw Meal, (mentioned in this Verſe) or Meal made into Cakes, baked in an Oven, (which was of two ſorts, *v.* 4.) or baked in a Pan, *v.* 5. or in a Frying-pan, *v.* 7. The firſt of which was the moſt ancient, as appears from IV *Gen.* 3. and from what the Heathen ſay of it; particularly *Plato*, *L.* VI. *de Legibus*, and *Pliny*, *L.* XXX. *Nat. Hiſt. cap.* 5. where he ſaith *Numa* ordered the Romans *Deos fruge colere*, &c. And *Pauſanias* in his *Attica* tells us, in the Porch of the moſt high *Jupiter* there was an Altar, where they did not offer the Sacrifice of Beaſts, but only of fine Flour. The ſame he repeats in his *Arcadica*, and ſays this was ordained by *Cecrops*, that they ſhould Sacrifice only πέμμαλα ἐπιχώρια, which the *Athenians* in his time called πέλανοι. And accordingly *Triptolemus*, another of their moſt ancient Lawgivers, enacted this as one of his principal Laws, that they ſhould worſhip their Gods *with the Fruits of the Earth.* For theſe *three* Laws of his, *Porphyry* ſaith, were preſerved to his days, Γονεῖς τιμᾶν, Θεὸς καρποῖς ἀγάλλειν, Ζῶα μὴ σίνεσθαι· (*Lib.* IV. περὶ Ἀποχ.) *to honour their Parents, worſhip their Gods with the Fruits of the Earth, and hurt no living Creature.* Which laſt *St. Hierom* (*L.* II. *contra Jovin.*) tranſlates, *not to eat fleſh.*

And he ſhall pour oil upon it.] Which was done to give this ſort of Offering a grateful reliſh, as *Maimonides*

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nides obſerves, *P.* III. *More Nevochim*, *cap.* 46. The Heathen uſed Oil in their Sacrifices, but not mixed with Flour; but poured upon the Fleſh of the Beaſt that was ſacrificed, to make it burn the better upon the Altar. So that of *Virgil* ſhows, *Æneid.* VI.

Pingue ſuperque Oleum fundens ardentibus extis.

And put frankincenſe thereon.] To make a ſweet Odour in the Court of the Tabernacle, which otherwiſe would have been offenſive, by reaſon of the Fleſh that was burnt there daily, as the ſame *Maimonides* ſpeaks in the place before-named. When they came into the Land of *Canaan*, where they were required (XV *Numb.* 2, 3, *&c.*) to take care that this *Mincha*, or Meat-offering, ſhould attend all the Freewil-offerings of Beaſts, as well as the daily Morning and Evening Sacrifice, there is no *Frankincenſe* appointed; but a certain quantity of Wine, which perhaps was inſtead of it, (having a fragrant ſmell) and was not required in the Offering here mentioned. Both theſe were common in the Sacrifices of the Gentiles, as appears by this ſingle paſſage in *Ovid*, *L.* V. *de Triſtibus*, *Eleg.* 5.

Da mihi thura, puer, pingues facientia flammas,
Quodque pio fuſum ſtridat in igne merum.

Verſe 2.

V. 2. *And he ſhall bring it.*] In a ſilver Diſh, or of ſome other Metal, (as *R. Levi* of *Barcelona* expounds it, *Precept.* CXVI.) wherein he delivered it to the Prieſt, who carried it to the Altar, and preſented it to God by lifting it up over his Head; and, as the Jews generally ſay, turning it about to all the *four* quarters of the World, in token that it was offered to the Poſſeſſor of Heaven and of Earth.

To

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To Aaron's *ſons the Prieſts.*] To one of them that miniſtred at the Altar that day, this Offering was brought, as appears by the next words.

And he ſhall take thereout his handful of the flour thereof.] As much as he could take up between his fingers, ſaith the fore-mentioned *R. Levi.*

And of the oil thereof.] Which was mingled, as I ſaid before, with the Flour.

With all the frankincenſe thereof.] None of which was to be reſerved for the Prieſts own uſe; but intirely burnt upon the Altar. Which was contrary to the way of the Gentiles, who called Frankincenſe περιφιλέσατον τοῖς θεοῖς, (as *Diodorus Siculus* ſpeaks, *L.* II.) *a thing moſt beloved of the Gods*, but yet offered only ſo much as they could take up with two fingers, or, as others ſay, three. See *Cuperus* his *Apotheoſis Homeri*, *p.* 74, &c.

And the Prieſt ſhall burn the memorial thereof upon the Altar.] As a grateful Acknowledgment unto God, that they held all they poſſeſſed of him their Sovereign LORD; whom they ſupplicated alſo hereby, that he would ſtill be mindful of them; that is, be gracious to them. For this Offering ſeems to have ſomething of the nature of an *Holocauſt*, or whole Burnt-offering; though others will have it to be an Expiatory Sacrifice, becauſe part of it was eaten by the Prieſts, But it being ſaid in the next words, to be an *Offering made by fire* (which is the phraſe for a whole Burnt-offering, in the foregoing Chapter, *v.* 9, 13, 17.) I take the other to be the truer.

Of a ſweet ſavour unto the LORD.] The very ſame being ſaid of this ſort of Offering, which is of the foregoing, that were more chargeable, (I. 9, 13, 17.) *Procopius Gazæus* had great reaſon here to obſerve (which cannot be too oft repeated) *that true Piety is*

not

Chapter II. *not demonſtrated by the greatneſs of its preſents. The way of Piety is open and eaſie unto all: For God's Commandment is exceeding broad. And he that maketh the ſmalleſt ſignification of it, if it be ſincere, differs nothing from him, who ſhows it by the largeſt Gifts*, &c. So vain were the reaſonings of the Heathen, who diſputed, which were the moſt acceptable Sacrifices to their Gods, thoſe of living Creatures, or of Things inanimate. *Julian* contended that τιμιώτερα τῶν ἀψύχων ὄντα τὰ ἔμψυχα, &c. *the Sacrifices of living Creatures were more eſteemed than of thoſe without life*; becauſe they were *nearer of kin to the living God, and the Author of Life.* But his great Doctors, *Pythagoras* and *Porphyrius* (as St. *Cyril* obſerves, *L.* X. *contra Julianum*) condemned theſe Sacrifices of Beaſts, as hateful to their Gods; who they fancied were pleaſed only with thoſe that were made διὰ καρπῶν καὶ λιβανωτοῦ of Fruits of the Earth, and of Frankincenſe. But they might have learnt from *Moſes*, if they had pleaſed, (*Julian* and *Porphyry* being acquainted with his Books) that theſe things were alike acceptable, God having reſpect to the Mind of him that offered, not to his Gifts.

Verſe 3. Ver. 3. *And the remnant of the meat-offering ſhall be* Aaron's *and his ſons.*] To be eaten by them. But that Meat-offering which was offered for the Prieſts themſelves, was to be wholly burnt, and no part eaten, VI. 22, 23.

It is a thing moſt holy of the offerings of the LORD *made by fire.*] Nothing is more known then the diſtinction which the Jews make between things *moſt holy*, and the *lighter holy things*, (as their phraſe is) which I took notice of before. The *moſt holy* were ſuch, as none whatſoever might eat of; or none but the Prieſts, and the Sons of Prieſts; and that only in the Sanctuary, and no where elſe, (See VI. 16, 26.) Such were all whole

whole Burnt-offerings, all the Sin-offerings, and all the Peace-offerings, for the whole Congregation. The *lighter holy things* were ſuch, as might be eaten by thoſe who were not Prieſts, in any place within the City of *Jeruſalem*, (to which their *Camp* now anſwered) and ſuch were all the Peace-offerings of particular Perſons, the Paſchal Lamb, the Tenth, and the Firſtlings of Cattle. Chapter II.

Ver. 4. *And if thou bring an oblation of a meat-offering baken in the oven.*] This is the firſt ſort of baked *Mincha*'s for the preparing of which there was an *Oven* in the Court of the Tabernacle, as afterwards there was in the Court of the Temple, 1 *Chron.* XXIII. 28, 29. XLVI *Ezek.* 20. Verſe 4.

It ſhall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.] If the Cakes were thick, then the Oil was kneaded together with them: But if they were thin (like a *Wafer*) then it was only ſpread upon it, before it was baked, (See XXIX *Exod.* 2.) or as ſome will have it, after it came out of the Oven. Concerning its being *unleavened* ſee below *v.* 11.

Ver. 5. *And if thy oblation be a meat-offering baken in a pan.*] On in a *flat Plate*, as we tranſlate it in the Margin. For *Maimonides* ſays, this was the difference between *Macabath* (which is the Hebrew word in this place) and *Marcheſheth*, that the former was a *Pan* or *Plate* without any Rim about it; and the other had one, as our Frying-pans have. And ſo *Abarbinel*, in his Preface to this Book, obſerves out of *Jarchi*, that there was a Veſſel in the Temple, which was only flat and broad, but had no riſing on the ſides of it: So that the Oil being poured upon it, when it was ſet on the fire, ran down and increaſed the Flame, and made the Cake hard. Verſe 5.

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It ſhall be of fine flour unleavened, mingled with oil.] This ſort of Cake ſeems to have been both kneaded with Oil; and to have had Oil alſo poured upon it, after it was laid upon the Plate.

Verſe 6. Ver. 6. *Thou ſhalt part it in pieces*, &c.] This, according to *Abarbinel*, was done as it lay baking upon the Plate. Or, if this Diviſion was made after it was taken off, the reaſon was the ſame; becauſe part of it was to be given to God, and the reſt to the Prieſts.

And pour oil thereon.] Upon the pieces; that they might by this new Addition of freſh Oil, be made more ſavoury.

It is a meat-offering.] And therefore to be eaten with Oil, *v.* 1.

Verſe 7. Ver. 7. *And if thy oblation be a meat-offering baken in the frying-pan.*] This Veſſel was not flat, but deep, (as *Abarbinel* obſerves, See *v.* 5.) becauſe that which was baked in it was moiſt and fluid.

It ſhall be made of fine flour with oil.] The Oil was not kneaded with this ſort of *Mincha*, but put into the Pan, ſo that it mixed with the Flour; which might be ſhaken and moved up and down, as things are which are baken in Liquors. So *Abarbinel*'s words are in his Preface to this Book.

Verſe 8. Ver. 8. *And thou ſhalt bring the meat-offering, that is made of theſe things unto the* LORD, &c.] This relates to all the bake Meat-offerings before-mentioned, which were to be brought to the LORD at his Houſe, and there preſented to the Prieſt; who was to bring them to the Altar, when they were prepared as before directed. See *v.* 1, 2. And this variety of *Mincha*'s was allowed, that the Table of the LORD (*i. e.* the Altar) might be furniſhed, and his Miniſters that waited on him entertained with all ſorts of Proviſions.

Ver.

Chapter II. Verſe 9.

Ver. 9. *And the Prieſt ſhall take from the meat-offering a memorial thereof.*] A part of the Cake (of whatſoever ſort it was) was ſeparated from the reſt for the LORD's portion; to whom it was offered as an acknowledgment of his Supream Dominion over them, and in commemoration of his Goodneſs to them.

And ſhall burn it upon the Altar.] Before the other parts were eaten by the Prieſts; as was directed before about the fine Flour, *v.* 2.

It is an offering made by fire, of a ſweet ſavour unto the LORD.] See *v.* 2.

Verſe 10.

Ver. 10. *And that which is left of the meat-offering ſhall be* Aaron's *and his ſons*, &c.] All this Verſe hath been explained *v.* 3.

Verſe 11.

Ver. 11. *No meat-offering which ye ſhall bring unto the LORD, ſhall be made with leaven.*] Theſe words [*which ye ſhall bring unto the LORD*] ſeem to have a peculiar *emphaſis* in this place; importing that no meat-offering, part of which was offered upon God's Altar, ſhould be leavened. For no part of that leavened Bread which was offered in Euchariſtical Sacrifices, (VII. 13.) nor the two Loaves offered in the Feaſt of *Pentecoſt*, (which ſome miſtake for an Exception to this Precept) were offered upon the Altar, but given intirely to the Prieſts, as their portion.

Made with leaven.] There are many Moral Reaſons given, both by Jewiſh and Chriſtian Writers, why none of the Cakes before-mentioned ſhould have any Leaven in them, which I ſhall not here ſet down. There is ſome probability in their Opinion, who think this was ordered to refreſh their Memory, by putting them in mind of their Deliverance out of *Egypt*. But *Maimonides* ſeems to me to have given the beſt account of this, in his *More Nevochim* (*P.* III. *cap.* 46.) where he ſaith, God prohibited this to root out the Idola-

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trous Cuſtoms in thoſe days, as he found in the Books of the *Zabij*, who *offered to their Gods no Bread but leavened.* Next to this, the Account which *Abarbanel* gives of it is not to be diſregarded, who thinks it was forbidden, becauſe it would have made delay, if they had waited at the Tabernacle till the fermentation was perfected.

For ye ſhall burn no leaven, nor any honey in any offering of the LORD made by fire.] Neither mixed with Bread, nor alone by themſelves. For *Honey* was a kind of Leaven, and it is certain was uſed by the Heathen in their Religious Rites: As appears not only from *Maimonides* (who tells us in the place forenamed, that *they choſe ſweet things for their offerings, and anointed their Sacrifices with Honey*) but from a great number of other Authors, who make mention of it: Particularly *Plato*, who ſaith (in his VI *de Legibus*) that anciently Men did not Sacrifice living Creatures, but only fine Flour, ἡ μέλιτι καρποὶ ὁλοκυμένοι, and Fruits moiſtned with Honey. And ſo *Phylarchus* tells us (in *Athenæus* his *Deipnoſ.* L. XV.) that the Greeks ſacrificed Honey to the Sun (which was the great God among the Gentiles) but poured no Wine upon his Altars. Which *Polemon* (in *Suidas*) calls Νηφάλιον θυσίαν, a *ſober Sacrifice*; becauſe there was no Wine in it, but Honey and Water mixed together. Nay, there was ſcarce any God among the Heathen, to whom Honey was not offered, as *Bochartus* hath ſhown at large in his *Hierozoicon* P. II. L. IV. *c.* 12. But one Teſtimony may ſerve for all, which is from *Pauſanias* (in his *Eliaca*) where having reckoned up at leaſt *fifty* Altars in the Temple of *Jupiter Olympius* unto ſeveral Deities, and ſome of them common to them all, he ſaith, They ſacrificed upon every one of them once a Month, after an ancient manner, (ἀρχαῖον τίνα

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τινα τρόπον) *Frankincenſe and Wheat mingled with Honey.* Which being ſo common and ancient a thing among the Gentiles in their Idolatrous Worſhip, was the reaſon, it is likely, that God forbad it to be us'ed in his Sacrifices. And under the name of *Honey* the Jews think *Figs* and *Dates*, and all other ſweet Fruits are comprehended. For the famous Compoſition among the Egyptians called Κῦφι, which was burnt every day, Morning and Evening on their Altars, conſiſted of ſuch things, as well as of *Myrrh*, *Calamus*, and *Cardamum*. So *Plutarch* tells us (in his Book *de Iſide & Oſir.*) and mentions *Honey* in the firſt place, with Wine and Raiſins: Τὸ μὲν Κῦφι μίγμα, &c. μέλιτος καὶ οἴνου καὶ σταφιδος, &c.

Verſe 12.

Ver. 12. *As for the oblation of the firſt-fruits, ye ſhall offer them unto the* LORD, *but they ſhall not be burnt on the Altar for a ſweet ſavour.*] There were ſeveral ſorts of *Firſt-fruits* (as I obſerved XXIII. *Exod.* 19.) That which is here ſpoken of, was of the Corn unground, only a little parcht at the fire, which was to be preſented unto God; but not burnt on the Altar, becauſe they belong'd to the Prieſts.

Verſe 13.

Ver. 13. *And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt.*] All the fore-named *Mincha*'s, which were *Korbans*, (as they are often here called) were to be thus ſeaſoned, becauſe Salt was a thing never wanting at any Table; and all Meat is unſavoury without it.

Neither ſhalt thou ſuffer the ſalt of the Covenant of thy God to be lacking from thy meat-offerings.] It is called the *Salt of the Covenant of God*, as ſome think, becauſe required by this Law, which they covenanted with God to obſerve, as much as to offer Sacrifices; which were not acceptable without Salt, as appears from the Repetition of it *three* times in this one Verſe. But there

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there is a plainer reaſon than this, which is, That the Sacrifices being God's Feaſts, and they that did partake of them being his Gueſts, who did in a manner eat and drink with him at his Table; the Salt that was caſt upon all Sacrifices (as appears by the words following) is called *the Salt of the Covenant*, to ſignifie that, as Men were wont to make Covenants by eating and drinking together, (where Salt is never wanting at their Tables, but a neceſſary Appendix at every Feaſt) ſo God by theſe Sacrifices and the Feaſts upon them, did ratifie and confirm his Covenant with thoſe that did partake of them. For Salt, as is commonly obſerved, being a conſtant concomitant of all Feaſts, and Covenants being made by eating and drinking at the ſame Table, where Salt was ever uſed; thence *Salt* it ſelf was counted by the Ancients to be the *Symbol of Friendſhip*, and proverbially uſed among the Greeks to expreſs it. By which other places may be explained, about which ſome have beſtowed vain labour, (XVIII *Numb.* 19. 2 *Chron.* XIII. 5.) where the ſame words are uſed, but inverted; it being called *a Covenant of Salt* (inſtead of the *Salt of the Covenant*) becauſe Covenants, as I ſaid, were eſtabliſhed by eating together, where Salt is never wanting.

With all thine Offerings thou ſhalt offer ſalt.] Not only with the *Mincha's*, or Meat-offerings, mentioned in this Chapter, but with all other Sacrifices whatſoever. Which is ſo ſolemnly enjoyned, (as *Maimonides* ſays in the place before-named) becauſe the Heathen did not uſe any Salt in their Sacrifices. Which is not unreaſonable to think, ſince *Honey* (with which *Salt* doth not well agree) was in ſuch conſtant uſe among them. And therefore ſaith he, *God prohibited us to offer Leaven or Honey, and commanded us with great ſerioufneſs to uſe Salt in all our Sacrifices.* That is, as

R. Levi

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R. Levi of *Barcelona* explains it, (*Præcept.* CXVI.) the *Fleſh* of all Sacrifices was to be ſalted; and the Meal of all *Mincha's*. For which he gives theſe two Reaſons; becauſe nothing is grateful to the Palate without Salt; which alſo preſerves things from Corruption, as the Sacrifices did their Souls from periſhing. *Abarbanel* ſaith the ſame. And therefore whatſoever the Cuſtom might be in ancient time among the Heathen; in after Ages they learnt from *Moſes* to uſe it in all their Sacrifices: As appears from *Pliny* and *Ovid* (and many other Authors) the firſt of which ſays, That *Salt* was ſo neceſſary, that no Sacrifices were offered *ſine mola Salſa:* which every one knows the Greeks called ἅλας and ἁλοχύτας. And among the Jews this *Salt* was not brought by him that offered the Sacrifice, but was provided at the Publick Charge; there being a Chamber in the Court of the Temple (as we read in *Middoth*, *cap.* 5: *ſect.* 2.) called *The Chamber of Salt.* Which was one of the three Rooms on the North-ſide of the Court (as there were three other on the South-ſide, for other uſes) where the Fleſh of the Sacrifices were powdered, as the *Mincha's* were ſeaſoned at the very Altar. And this was ſo neceſſary, that though a Sacrifice was not lookt upon as null, if the Prieſt neglected to ſalt it; yet the want of it in the *Mincha's* (as the Hebrew Doctors ſay) made them void; becauſe it is here ſo expreſly required in this Verſe, *Thou ſhalt not ſuffer the Salt of the Covenant of thy God to be lacking in thy Meat-offering.* And whoſoever offered any Sacrifice without Salt, or with Honey or Leaven, was beaten, as Mr. *Selden* obſerves, *L.* II. *de Synedr. cap.* 13.

Ver. 14. *And if thou offer a Meat-offering of thy firſt-fruits unto the* LORD, *thou ſhalt offer for thy Meat-offering.*] This is very different from the Oblati-

Verſe 14.

on

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on of First-fruits mentioned *v.* 12. For there they are called *Reſith*, which ſignifies the First-fruits at Harveſt time: but here *Bichurim*, which properly imports the *firſt ripe fruits* before the reſt were ready. And therefore the manner of their Oblation was different from the former, which follows in the Concluſion of this Verſe. And firſt he deſcribes what he means by the First-fruits, which he calls *Abib*, *i. e.* full Ears of Corn, but as yet *green and moiſt*: which he ſaith therefore in the next place muſt be *dried by the fire*; and then bruiſed and beaten in a Mortar, or with a Mill: and they were to be brought out of the richeſt or fatteſt of their Fields: for ſo the laſt words ſeem to ſignifie *Gereſh Carmel*,) which we tranſlate *Corn beaten out of full Ears*) for *Carmel* ſometimes ſignifies a *fruitful Field*, XXXII *Iſa.* 15. and therefore may very well be thought in this place to import, *the largeſt Ears of tender Corn.* And the intention of its Contuſion ſeems to have been, that it might be reduced into Flour; as it might eaſily be after it had been *dried by the fire.* And therefore differed from that Meat-offering mentioned *v.* 1. only in this; that the former was Flour of old Corn, this of new: and that was fine Flour ſifted from the Bran; this had nothing taken out of it, but remained as it came from the Mortar or the Mill. And ſo the LXX. ſeem to have underſtood it. There are thoſe indeed, who think it was only thraſhed out of the Huſk, and ſo offered; and fancy alſo that from this word *Gereſh*, the Goddeſs, called *Ceres*, had her Name among the Gentiles. Which laſt Conceit is the ſtranger, ſince they endeavour to have it thought, that the *Jews* derived this Cuſtom of offering Firſt-fruits from the *Gentiles*; and not the *Gentiles* from the *Jews.* Whereas the Gentiles had no ſuch Cuſtom, that I can find, as this, to offer the Firſt-fruits of *Green Corn*; but only

only the First-fruits of their Harveſt, which they called *Novas fruges:* of which the *Romans* thought it unlawful to taſte, *antequam Sacerdotes primitias libaſſent*, before the Prieſts had offered the First-fruits, as *Pliny* tells us, *Lib.* XVIII. *cap.* 2. and *Cenſorinus* ſaith the ſame, *cap* 1. *de Die Natali.* Or if they did offer any First-fruits before Corn was ripe, they boiled them in a Pot; but did not roſt them in the fire, as is here directed. For ſo *Heſychius* ſeems to ſay, that in the Feaſt called Θαργήλια (which was in the Month that Anſwers to our *April*) they offered τὰς ἀπαρχὰς τῶν φαινομένων, ἃς περιεκομίζεσι, *the First-fruits that appeared out of the Ground, which they carried about*, i. e. in Pots, as other Authors tell us. And *Heſychius* himſelf ſaith that Θάργαλος ſignified a Pot, full of Sacred Decoction. Chapter II.

Ver. 15. *And thou ſhalt put oil upon it*, &c.] See Verſe 15. *v.* 1.

And the Prieſt ſhall burn the memorial of it, part of the beaten corn thereof, and part of the oil, and all the frankincenſe. All the reſt that was not burnt, was the Prieſt's portion, except the Frankincenſe; which is here ordered to be intirely offered to God, (See *v.* 2.) and made this, and ſuch like Offerings, be called *an Offering of a ſweet ſavour unto the* LORD, v. 2, 9, 12.

It is an offering made by fire unto the LORD.] See upon *v.* 9.

Chapter III.

CHAP. III.

Verſe 1.

Verſe. 1. AND *if his oblation be a ſacrifice of peace-offering.*] Having given orders about *whole Burnt-offerings*, in the firſt Chapter, and *Meat-offerings*, (which had ſomething of that Nature in them) in the ſecond; he proceeds to *Peace-offerings*, which in the Hebrew are called *Schelamim*, from the word *Schalam*, either as it ſignifies *Retribution*, or *Peace* and *Concord*. They that take it in the *firſt* ſence, think the reaſon of the name to be from this; That God, the Offerer, and the Prieſt, had each of them their portion aſſigned to them of this Sacrifice. And they that follow the *ſecond* ſence do not much differ, when they ſay, That theſe Sacrifices were Symbols of Friendſhip between God and the Prieſts, and thoſe that brought them; for all theſe feaſted at a Common Table, as *R. Levi ben Gerſom* expreſſes it. For part being offered on the Altar, and the Prieſt having taken his ſhare, the reſt was given to him that offered the Sacrifice. So that it was called a *Peace-offering*, ſaith *Abarbanel* (in his Preface to this Book) *becauſe it made Peace* (or rather declared Peace) *between the Altar, the Prieſt, and the Owner.* But they ſeem to me to have given the beſt account of this, who, becauſe *Peace* in their Language ſignifies *Proſperity* and *Happineſs*, think theſe were called *Peace-offerings*, becauſe they were principally thankful Acknowledgments of Mercies received from God's Bounty. For there being three ſorts of them mentioned VII. 15, 16. that of *Thanksgiving* is the firſt, called *Tothah*, Acknowledgment of ſome Benefit received.

The Gentiles called ſuch Sacrifices χαριστήριοι, as appears from many places of *Dionyſ. Halicarn. L.* VI. & *L.* VIII.

L. VIII. where there are theſe words, Θυσίας τε χαριστηρίοις τοῖς Θεοῖς ἐποιεῖτο, καὶ ἦσαν ἅπαντες ἐν ἑορταῖς καὶ εὐπαθείαις. *Plutarch* calls them εὐαγγέλια, particularly in the Life of *Ageſilaus*, where he ſaith, ἔθυσεν εὐαγγέλια, καὶ διέπεμπε μερίδας τοῖς φίλοις ἀπὸ τῆς τεθυμένων· which is a perfect Deſcription of ſuch Sacrifices as are here appointed; with part of which they entertain'd their Friends. They are alſo called by thoſe Writers ἐπιβατήρια, eſpecially when they had reſpect to any great Danger they had eſcaped; for which they offered theſe thankful Acknowledgments. The LXX. calls ſuch Sacrifices σωτήρια. Chapter III.

If he offer it of the herd, whether it be a male or female.] A *whole Burnt-offering* was to be only of a *Male:* for being wholly God's, and offered purely for his Honour, it was to be of the very beſt, I. 3. But *Peace-offerings* being alſo for the profit of him that offered them, who had the greateſt ſhare of them; it was at his liberty whether he would offer a *Male* or a *Female.* Directly contrary to the *Egyptian* Cuſtoms, if they were the ſame now, that they were in the time of *Herodotus*, who ſaith expreſly, Θηλείας ὄσφι ἔξεστι θύειν, *it was not lawful among them to ſacrifice Females*, *L.* II. *cap.* 41.

He ſhall offer it without blemiſh, &c.] See I. 3.

Ver. 2. *And he ſhall lay his hand upon the head of his offering.*] The Man who brought the Offering was to lay his hand upon the Head of it; as was ordered in the *whole Burnt-offering* and *Sin-offering*, (See *Ch.* I. *v.* 4.) It might not be done by a Deputy, unleſs he was Heir to one that had vowed this Sacrifice, and died before he had performed it; in which caſe the Heir was to do what the Man himſelf ſhould have done, if he had been alive, as *Maimonides* obſerves. In this Sacrifice, *laying on of hands*, ſeems to have been done, not only Verſe 2.

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with Prayer to God, that he would accept the Oblation (which the Jews ſay always accompanied this Action) but with acknowledgment of thoſe Mercies which were the occaſion of it. So *Conradus Pellicanus* well gloſſes upon I. 4. (which may be beſt applied to the uſe of this Rite in *Peace-offerings*) *Laying on of Hands ſignifies Devotion and Faith, with acknowledgment of the Divine Benefits; for which we cannot offer any thing of our own, but rather return and reſtore to him what we have received; that we may underſtand giving of Thanks to be the greateſt of our Sacrifices.*

And kill it.] See *ch.* I. *v.* 5.

At the door of the Tabernacle of the Congregation.] Theſe being the *leſſer holy things*, as the Jews call them, were not offered as the *whole Burnt-offerings* and *Sin-offerings* were, on the North-ſide of the Altar, (See *ch.* I. *v.* 11. but anywhere elſe, near to the Entrance of the Tabernacle; which was in the *Eaſt*, where the Aſhes were thrown out, and therefore a leſs holy place. Only in laying on of hands, every Man was bound, whereſoever the Sacrifice was killed, to turn his Face *Weſtward*, toward the Sanctuary; becauſe then, as I ſaid, he made certain Prayers and Acknowledgments to the Divine Majeſty, which was always to be done in that poſture.

And Aaron's *ſons the Prieſts ſhall ſprinkle the blood upon the Altar round about.*] See *ch.* I. *v.* 5.

Verſe 3.

Ver. 3. *And he ſhall offer.*] One of the Prieſts then in waiting at the Altar.

Of the ſacrifice of the peace-offerings, &c.] After the Sacrifice was flayed and cut up, as is directed I. 6.

The fat that covereth the inwards.] That is, the *Omentum*, as the Latins call it, and hath much fat in it. See XXIX *Exod.* 13.

And all the fat that is upon the inwards.] All the Fat

Fat which adheres to the *Meſentery*, and other Entrails. Chapter III.

Ver. 4. *And the two kidneys, and the fat that is on them.*] The Kidneys are noted by *Ariſtotle* to have more Fat about them, than any of the other Bowels: Ἔχεσι δ' οἱ νεφροὶ μάλιστα τῆς σπλάγχνων πιμελῆ. *L.* III. *de Animal. cap.* 9. Being ſo covered with it, that in diſſecting of a Body, the Kidneys at firſt ſight, are not to be perceived, as *Anatomiſts* obſerve; particularly our own Country-man Dr. *Highmore.* Verſe 4.

Which is by the flanks.] The Hebrew word *Ceſilim* ſignifies the *Loyns* (as *Bochart* hath demonſtrated in his *Hierozoicon*, *P.* I. *L.* II. *c.* 45.) which have *collops of fat* upon them, as *Eliphaz* ſpeaks, XV *Job* 27.) and thence are eaſily inflamed, XXXVIII *Pſal.* 7.

And the caul above the liver.] The Hebrew word *jothereth* ſignifies the greateſt Lobe of the Liver. See XXIX *Exod.* 13.

It ſhall he take away.] Separate from the reſt of the Fleſh, to be offered on the Altar. For all the Fat, here mentioned, was God's portion of the Sacrifice: the Prieſt had the Breaſt and the right Shoulder; and he that brought the Offering had the reſt; as will appear more fully VII. 15, *&c.* 31, 32, *&c.*

Ver. 5. *And* Aaron's *ſons.*] Some of thoſe that Miniſter that day. Verſe 5.

Shall burn it on the Altar upon the burnt-ſacrifice.] By the *Burnt-ſacrifice* ſeems here to be meant the daily Sacrifice, which was burnt every Morning: after which this was to be offered, but not before it.

Which is upon the wood that is on the fire.] The ſame wood, upon which the Burnt-ſacrifice had been offered, would ſerve to burn this Fat. Which being intirely conſumed, as the *Holocauſts* were, it is called in the following words, *an offering made by fire, of a ſweet ſavour*

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ſavour unto the LORD.] See *ch.* 1. *v.* 9. That is, God was pleaſed graciouſly to accept of their pious Acknowledgments: the Offerings of theſe Inwards being, as if he that brought them had ſaid, *I will pour out my Soul unto the* LORD in Thanks and Praiſe for the Benefits he had received. So *Abarbanel* explains it in his Preface to this Book.

Verſe 6.

Ver. 6. *And if his offering*, &c. *be of the flock.*] i. e. Of Sheep or Goats, which are both comprehended under the word *Flock*, (as was noted before *ch.* 1. *v.* 2.)

Male or Female.] See *v.* 1. Where I obſerved a difference between theſe Sacrifices and whole Burnt-offerings, in this reſpect; that either *Male* or *Female* were accepted for *Peace-offerings*, but *Male* alone for the other. To which may be added, that Birds were allowed for *whole Burnt-offerings* (I. 14, 15, &c.) but not for *Peace-offerings:* which were only of the *Herd*, or *Flock*; *i. e.* of Bullocks, Sheep, or Goats. The reaſon ſeems to be plain; becauſe *Peace-offerings* being to be divided between God, the Prieſt, and him that brought them, the portion of each would have been ſo ſmall, that it would have made the Feaſt upon it ſo very meagre and jejune, that it would have been contemptible.

He ſhall offer it without blemiſh.] It was at his choice whether he would bring it from the *Herd* or the *Flock:* but in its kind it was to be perfect. See *chap.* I. 3, 9.

Verſe 7.

Ver. 7. *If he offer a lamb for his offering.*] Though a Bird was not accepted for a Peace-offering, yet a *Lamb* was; though not of ſuch value as a fat Sheep, or a Goat.

Then ſhall he offer it before the LORD.] This ſeems to be meant of the Man's preſenting it to be offered at the Altar.

Ver. 8.

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Ver. 8. *And he ſhall lay his hand upon the head of his offering*, &c.] This whole Verſe is only a direction to do with a *Peace-offering* of a Lamb or Sheep, as they were to do with that of a Bullock, *v.* 2. Verſe 8.

Ver. 9. *And he ſhall offer of the Sacrifice of the Peace-offering, an offering made by fire unto the* LORD.] As was directed in the offering of a Bullock, *v.* 3. Verſe 9.

The fat thereof, and the whole rump.] The whole Fat being to be offered (as was ordered alſo before) he enumerates the particulars; becauſe in this was more Fat, than in other Sacrifices of this kind. For the *whole Rump* of a Sheep was to be offered to God, though not of a Bullock, nor a Goat. And the reaſon was, becauſe in thoſe Countries the Tails of their Sheep are ſo vaſtly big, that (as *Golius* and others aſſure us) the leaſt of them weigh *ten* or *twelve* pound; and ſome exceed *forty* pound weight: and they are ſo very fat, that they melt the Fat and keep it to butter their Rice, and for other uſes, as *Bochartus* obſerves in his *Hierozoicon*, *P.* I. *L.* II. *cap.* 45.

It ſhall he take off hard by the back-bone.] The Hebrew word *Atzah*, which we tranſlate the *Back-bone*, denotes that part which is next to the Tail or *Rump*; and therefore muſt ſignifie that which *Galen* calls Κόκκυξ. Which is a Bone at the extremity of the broad Bone, called *Os Sacrum*; conſiſting of *three* Cartalaginous parts, as he deſcribes it.

And the fat that covereth the inwards, and all the fat that is upon the inwards.] See *v.* 3.

Ver. 10. *And the two kidneys, and the fat that is upon them*, &c.] This verſe is explained above, *v.* 4. Verſe 10.

Ver. 11. *And the Prieſt ſhall burn it upon the Altar.*] As he did the Fat of the Bullock, *v.* 5. Verſe 11.

It is the food of the offering made by fire unto the LORD.] That which was offered upon the Altar,

was

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was accounted God's *Meſs*, as appears from I *Malachai* 12. where the Altar is called his *Table*, and the Sacrifice upon it his *Meat:* as here it is called his *Bread* or *Food*. To repreſent in a lively manner to them, that God dwelt, and (as we ſay) kept Houſe among them; and that they who partaked of theſe Sacrifices, feaſted with him upon his Proviſion. See upon XXV *Exod.* 8, 30.

Verſe 12. Ver. 12. *And if his offering be a Goat*, &c.] The Law concerning this Sacrifice, is the very ſame with the former (except what is ordered about the *Rump* of a Sheep) and this and the following Verſes (13, 14, 15.) need no further Explication.

e 16. Ver. 16. *And the Prieſt ſhall burn it upon the Altar, it is the food of the offering*, &c.] See before *v.* 11.

All the fat is the LORD'*s.*] That is, all the *Fat* before-mentioned; which may more properly be tranſlated the *Suet*. For that *Fat* which was a part of the Fleſh might be eaten (as appears from many places, particularly XXXII *Deut.* 14.) but not that which only lay upon it, and might be ſeparated from it; which was burnt upon the Altar, when they ſacrificed either Bullock, Sheep, or Goat. And when they killed any of theſe, or other clean Creatures, for their Food at home, ſtill they were to forbear to eat the *Suet*; partly out of reverence to God, whoſe portion it was at the Altar; and partly, becauſe it was heavy and too ſtrong a Food, as *Maimonides* takes it, *More Nevochim P.* III. *cap.* 48. And it ſeems therefore to have been offered upon the Altar, becauſe it was ſo unctuous, that it would eaſily burn, and make the Fleſh alſo conſume the ſooner. But from its being God's part, it came thence to ſignifie, the very beſt and moſt excellent of any kind of thing. As the beſt of the Tithe is called the *Fat of the Tithe*, XVIII *Numb.* 17. and the

the beſt Corn, is called the *Fat of the Wheat*, LXXXI *Pſal.* 16. and rich and powerful Men, are called the *Fat upon Earth*; as the chief and principal part of the People, XXII *Pſal.* 29. Chapter III.

Ver. 17. *It ſhall be a perpetual ſtatute.*] In force as long as this Law about Sacrifices ſhall laſt. Verſe 17.

For your generations.] For their Poſterity, as well as them who received this Law, in all ſucceeding Ages.

Throughout all your dwellings, that ye eat neither fat nor blood.] This confirms what was ſaid before, that they might not eat ſuch Fat, as is before-mentioned, at home, as their ordinary Food; becauſe it is ſaid, *throughout all your dwellings ye ſhall eat no fat.* And *Fat* being joyned with *Blood* is another argument, that they might no more eat the *Suet* of Beaſts that were killed at home, for common uſe, than the Blood of ſuch Beaſts. From which they intirely abſtained, for the foregoing reaſons, as *Maimonides* obſerves in the Book fore-named; and for another alſo which he mentions in the XLVIth Chapter of it. Where he ſaith, *The ancient Idolaters, called* Zabij, *were wont to eat the blood of their Sacrifices, becauſe they imagined this to be the Food of their Gods; with whom they thought they had ſuch Communion, by eating of their Meat, that they revealed to them things to come.* And in this *R. Moſes bar Nachman* concurs with him, as Dr. *Cudworth* obſerves in the concluſion of his Treatiſe of the *Right Notion of the Lord's Supper.* For though he ſaith, that Blood was forbidden, becauſe it ſerved for Expiation, (in which he differs from *Maimonides*) yet he adds alſo, that it was uſed ſuperſtitiouſly by the Heathen in their Idolatrous Worſhip; where *they partaked of the Blood with their Dæmons, as being their Gueſts, and invited to eat with them at their Table. And ſo were joyned*

Chapter IV. *in fœderal Society with them; and by this kind of Communion enabled to prophecy, and foretel things to come.*

CHAP IV.

Verſe 1. Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] Having directed him about *whole Burnt-offerings*, and *Meat-offerings*, (which conſtantly attended ſome of them) and *Peace-offerings*, which ſuppoſed Men to be in a ſtate of favour with God; he now proceeds to give order about the Expiation of their Sins, when they had offended him, by doing contrary to his Commands; which he continues to the 14th *Verſe* of the Vth *Chapter*. And this Law about *Sin-offerings*, ſeems to have been delivered to *Moſes* at a different time from the former; being about a different matter; but by a Voice ſpeaking to him out of the Tabernacle as before, *ch.* I. 1.

Verſe 2. Ver. 2. *Speak unto the Children of* Iſrael, *ſaying, If a ſoul ſhall ſin through ignorance*, &c.] There are three Conditions expreſſed in this Verſe, of the Sin for which the following Sacrifice was admitted. *Firſt*, It was to be committed *ignorantly*; not wittingly and preſumptuouſly. *Secondly*, It was for Sin againſt a *negative* Precept (as the Jews call them) *i. e.* ſuch a Commandment as forbad ſomething to be done. So it is ſaid here expreſly [*Concerning things which ought not to be done*]. As for the omiſſion of ſuch things as were commanded to be done, they might be performed ſome other time when Men had better bethought themſelves; which was much more acceptable to God, than offering Sacrifice for the omiſſion. And *Thirdly*, It was for *Facts* committed, not for *Words* or *Thoughts*; ſo the laſt words are, *and ſhall do againſt any of them.*

As

As for the ſins which Men might imprudently commit in *word* and in *thought*, they were ſo many, that the whole Flocks and Herds would not have ſufficed for their Expiation, nor the Altar contained all ſuch Sacrifices. The Jews add a *fourth* Condition, That the Sacrifice here appointed was for ſuch *Facts*, as if they had been committed wittingly, a *Cereth*, i. e. *cutting off*, was threatned to them by the Law: which they gather from XV *Numb.* 30. But that phraſe *with an high hand* ſeems not to ſignifie any *ſort* of ſin, but a certain *manner* of ſinning: as when a Man deſpiſed God's Commandments, and brought Contempt upon the Law by his ſins, as a very learned Friend of mine, now with God, hath obſerved. and therefore it is probable all ſins committed ignorantly were expiated by the following Sacrifices, ſave only thoſe which are appointed to be expiated by other Sacrifices, or after another manner. See Dr. *Owtram de Sacrificiis*, *L.* I. *cap.* 12. *n.* 2, 3, 4.

Ver. 3. *If the Prieſt that is anointed do ſin.*] And firſt he preſcribes the Sacrifice, which he who was to make the great Expiation for all the People, ſhould offer for himſelf, *viz.* the High-Prieſt: who only, of all the Prieſts, was conſtantly anointed at the entrance of his Office. And if after he was put of his Office, he committed any ſuch ſin as is here mentioned, he was to make this Offering for his Expiation, as much as if he had continued in it. So Mr. *Selden* obſerves out of the *Miſna*, *L.* II. *de Synedr. cap.* 15. *n.* 14. Verſe 3.

According to the ſin of the people.] In the manner before-mentioned. Or, as *R. Solomon* interprets it, if he hide any thing from the People, whereby they err. For ſo the words run in the Hebrew, if he ſin *to the guilt of the people*, (or, to the making them guilty) ei-

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ther by misinforming them, or drawing them into Error by his Example; so that they take a thing to be clean, which is indeed unclean, or the like.

Then let him bring for his sin which he hath sinned, a young Bullock without blemish.] It is observed by some, that in great Offences the Sacrifices were small; lest they should imagine their Pardon was procured by their great expence. For here the word is *Par ben bachur*, *a young Bullock*, that was but a little bigger than a Calf. And so this Sacrifice is called (*Par*) in the following Verses. Whereas that of the *Peace-offering* is called *v.* 10. *Shor*, an *Ox*, (though we translate it also, *Bullock*) one that was grown to its full bigness, and consequently of greater value.

For a sin-offering.] How *Chattah*, which we translate Sin-offering, differs from *ascham*, which we translate Trespass-offering, I shall examine afterward, when *Moses* comes to speak of the latter. And now only observe, that *Chattah* is the name both for *Sin*, and for the *Sin-offering*; as the word *piaculum* was among the Heathen; which signified both a great Crime, and the Expiatory Sacrifice for it. By which those words in the New Testament may be explained, *Christ was made sin for us*; that is, a Sacrifice to expiate our Sins. And so the word ἁμαρτία, *sin*, certainly signifies, VIII *Rom.* 3.

Verse 4.

Ver. 4. *And he shall bring the bullock unto the door of the tabernacle of the congregation before the* LORD.] This, as I take it, was to be done by himself; who was to present the Sacrifice to the Divine Majesty, and desire it might be accepted for the purpose to which it was to be offered.

And shall lay his hand upon the bullock's head.] As every one that brought other Offerings were bound to do, (See *ch.* I. 4. III. 2, &c.) but here for another purpose;

purpoſe; *viz.* to confeſs their ſins unto the LORD, and beſeech him to forgive them. See V. 5. There is a good Gloſs upon this, in a very bad Book called *Nitzachon*, not long ago publiſhed by the Learned *Wagenſeil:* where that Author ſaith, (*p.* 11.) *When a Man ſacrificed a Beaſt, he was to think in his mind, I am more a Beaſt than this here preſent. For I have ſinned, and for the ſins I have committed, I offer this: but it were more juſt that he who hath ſinned ſhould ſuffer death, than this Beaſt* (which hath not offended); *Therefore thus a Man, by the help of this Sacrifice, began to repent.* Chapter IV.

And kill the bullock before the LORD.] This ſeems to have been done by him that laid his hand on the head of the Bullock, that is, by the High-Prieſt himſelf. For the greateſt Men, in old time, did not think ſuch work below them; but rather eſteemed every thing that ſerved to the Worſhip of God, to be noble and honourable. So *Homer* repreſents King *Agamemnon* as killing the Lambs himſelf; by the Blood of which he was to Seal the Treaty he made with the *Trojans*, *Iliad.* 3. yet in this caſe it is likely the High-Prieſt himſelf did not kill the Sacrifice, but ſome of the other Prieſts that then miniſtred. For he that did this, ſeems to be diſtinguiſhed, by the next words (*v.* 5.) from the *Prieſt that is anointed*; i. e. the High-Prieſt. Nor was this Sacrifice killed in the ordinary place where *Sin-offerings* were killed, (See 24.) being an extraordinary ſort of Offering, as that which follows alſo was.

Ver. 5. *And the Prieſt that is anointed.*] Whoſoever killed the Sacrifice, the High-Prieſt himſelf, for whom it was offered, did what follows. Verſe 5.

Shall take of the bullock's blood.] In a Baſin.

And

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And bring it to the Tabernacle of the Congregation.] Into the very Sanctuary; where, as it follows, he was to dip his finger in the Blood, and ſprinkle it ſeven times before the LORD.

Verſe 6.

Ver. 6. *And the Prieſt ſhall dip his finger in the blood.*] Or rather, *dip it into the blood.*

And ſprinkle of the blood ſeven times before the LORD.] This was peculiar to his Sacrifice for Sin, and done in no other but that for the whole Congregation. To ſignifie perhaps, that their Offences were more heinous, and could not be ſo eaſily expiated, as thoſe of other Men. The number *ſeven*, every one knows, was of great account, and thought moſt powerful in Religious Actions, even among the Heathen. For as *Eliſha* bad *Naaman* go and waſh *ſeven times in Jordan*, to cure him of his Leproſy; ſo *Apuleius* in the beginning of the XIth Book of his *Metamorphoſis*, ſpeaks of dipping the head *ſeven times* in the Sea for Purification, and gives the reaſon for it; *Quod eum numerum præcipue religioni aptiſſimum divinus ille Pythagoras prodidit*; becauſe the Divine *Pythagoras* (as he calls him) *taught this number to be above all other moſt proper in Religion.* Which in all probability, *Pythagoras* learnt from the truly Divine *Moſes:* to whom God revealed the Creation of the World in *ſix* days, and his Conſecrating the *ſeventh* day, on which he reſted; which made the number *ſeven* ſo much uſed in Sacred Matters. For not only in this Sacrifice, but in making the Water of Separation by burning a red Heifer, this Rite was uſed, (XIX *Numb.* 4.) and in purging a Leper, (XIV *Lev.* 7.) in dedicating the Altar (XXIX *Exod.* 37.) when the Oil was ſprinkled on it ſeven times, (VIII *Lev.* 11.) and at the Conſecration of the Prieſts, (XXIX *Exod.* 35.) and, to ſay no more, as every ſeventh day of the Week was holy, ſo every ſeventh year

year the Land rested; and after Seven times seven there was a *Jubilee*, XXV *Levit.* They that would see more of this number, and of its *Sacramenta*, as St. *Hierom* speaks, may read him upon V *Amos* 3. and *Drusius* on this place, and on VI *Josh.* 4. And *Wolfius* upon *Nehemiah* VIII. Chapter IV.

Before the vail of the Sanctuary.] Which parted the *holy place* from the *most holy.* For that is peculiarly called by the name of *Parocheth*, which is the word here used (XXVI *Exod.* 31, 33, 35. XVI *Lev.* 2, &c.) as the other Vail, which was before the Door of the Tabernacle, is constantly called *Masach*, XXVI *Exod.* 36, 37.

Ver. 7. *And the Priest shall put some of the Blood upon the horns of the Altar of sweet incense*, &c.] This also was peculiar to his Sacrifice; and to that for the whole Congregation, *v.* 17. Verse 7.

And shall pour out all the blood of the bullock.] That is, all the rest of the Blood which remained after the sprinkling before the Mercy-seat; and the tipping of the Horns of the Altar with it.

At the bottom of the Altar of the burnt-offering.] Where, after the building of the Temple, there were two holes; one on the West-side of the Altar, the other on the South, (as the Jews tell us in *Middoth*, *cap.* 3. *sect.* 2.) by which it was conveyed into a *Canal* under Ground, through which it ran into the Brook *Kidron.* And there was only this difference (they say) about these two holes, that the Blood of the Sin-offering (any part of which was carried into the most holy place) was poured out only into that on the West-side of the Foundation of the Altar. And, if we may believe the Jews, the Gardiners bought this Blood of those that were the Treasurers of the Temple, to inrich their Ground with it, as *Constantine l'Em-*

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l'Empereur there obſerves. And while they were in the Wilderneſs, and all the time they had only a moveable Tabernacle, it is moſt likely there were Receptacles made under Ground, with Conveyances to ſome diſtant place, where it ſank into the Earth, or was covered with Duſt, as other Blood is commanded to be, XVII. 13. For *Maimonides* thinks the pouring out the Blood (ſo that it might not remain in one place) which is conſtantly and ſtrictly required by the Law, was in oppoſition to an idolatrous Cuſtom of the old *Zabij*; who made a collection of the Blood in a Veſſel, or in a little Pit, about which they ſat, and ate the Fleſh, imagining their Gods feaſted upon the Blood; as I noted before out of *Maimonides*, *More Nevoch. P.* III. *cap.* 46.

Which is at the door of the Tabernacle of the Congregation.] For there was the place of it, as hath been often obſerved XL *Exod.* 6.

Verſe 8. Ver. 8. *And he ſhall take off from it all the fat of the bullock for the ſin-offering*, &c.] All that follows in this and the *two* next Verſes, (*v.* 9, 10.) is the ſame that was ordered to be done about *Peace-offerings*, as appears from *v.* 10. See therefore the foregoing Chapter, *v.* 3, 4, 5.

Verſe 11. Ver. 11. *And the Skin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, &c.*] This Sacrifice was ſo laborious, to work in them a greater deteſtation of ſin; which was aggravated by the quality of the Perſon that committed it. And *Nachmanides* hath an obſervation which (in ſome parts of it, at leaſt) is very remarkable; 'That all a Man 'doth, being performed in Words, in Works, or 'Thoughts, God commanded them when they brought 'an Offering for Sin, that they ſhould *lay their hand* 'on it, which had reſpect to the Works they had 'done;

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'done; and *make Confeſſion* over it, which had reſpect 'to their Words; and burn the *Inwards* and *Kidneys*, 'which are the Organs of Thoughts and Deſires; the '*Legs* alſo, had a reſpect to a Man's hands and feet, 'by which he doth all his work; and the *Blood* that 'was ſprinkled on the Altar ſignified his own Blood. '*So that while a Man did all theſe things, he was put in* '*mind how he had ſinned againſt God, both in Soul and* '*Body, and deſerved to have his Blood ſhed and his Bo-* '*dy burnt; unleſs the Mercy of the Creator had accepted* '*a Price of Redemption for him,* viz. *a Sacrifice; whoſe* '*Blood was for his Blood, and its Life for his Life; and* '*the principal Members of the Sacrifice, for the Members* '*of his Body.* By which it appears that the beſt ſort of Jews had a ſenſe, that the Sacrifices for Sin were offered to God in their ſtead, as a Ranſom for them. And ſo we Chriſtians are to underſtand the Sacrifice which Chriſt made of himſelf, who *gave himſelf a Ranſom for us all*, as the Apoſtle ſpeaks I *Tim.* 2. 6. and our LORD ſaith the ſame XX *Mat.* 28. X *Mark* 45. Such Sacrifices the Heathens themſelves had, which they called *Luſtralia*, from the word *luſtrare*, which ſignifies to *expiate* among the *Romans*; and that by *paying a price.* For the ancient Poet *Ennius* (as our excellent Mr. *Thorndike* hath obſerved) tranſlating into Latin a Greek Tragedy called Ἐκλερλύτρα (being taken out of *Homer*, where he ſpeaks of *Priamus* ranſoming of *Hector*'s Corps from *Achilles*) intituled it *Hectoris luſtra*; which ſhows this is the Latin of λύτρον, *ranſom*, or *redemption:* and that ἀπολυτρόω ſignifies in the New Teſtament *to deliver by paying a ranſom.* See his *Epilogue*, Book II. Chap. 27.

Verſe 12. Ver. 12. *Even the whole bullock ſhall he carry forth without the Camp.*] It was not diſſected, as the *Peace-offerings* were, becauſe no Body was to partake of any

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part of it; being a Sacrifice for the Prieſt's own Sin. And therefore it was to be carried (though not by himſelf, but ſome other Perſon) to be burnt without the Camp, to expreſs the abominableneſs of the Sin. This Rite, and the carrying the Blood within the Tabernacle, to be ſprinkled before the LORD, were uſed only in theſe two Caſes; of the Sin of the High-Prieſt, and of all the People. For of other Sin-offerings the Prieſts might eat, (VI. 26.) but of this, being for himſelf, he was not to taſte at all, becauſe he was in a ſtate of Guilt.

Into a clean place, where the aſhes are poured out.] On the Eaſt-part of the Tabernacle there was a place for the Aſhes to be thrown into, when they were taken from the Altar; which afterward were carried into a clean place, without the Camp. And ſo they were carried out, after the Temple was built at *Jeruſalem*, at the Eaſt-gate of the City, into a Valley which lay between *Jeruſalem* and Mount *Olivet*.

And burn him on the wood with fire.] Not upon an Altar, but in a fire made with Wood upon the Ground, to ſhow the odiouſneſs of the ſin, as *Maimonides* thinks. For as the whole *Burnt-ſacrifices* were burnt on the Altar, becauſe they were an *Offering of ſweet ſmelling ſavour* unto God; ſo this was burnt without the Camp upon the Ground, to ſhow that the *odour of it was ungrateful and abominable*; More Nevochim, P. III. cap. 46. where he alſo obſerves, that the burning of the Beaſt intirely, being the deſtruction of it, ſo that nothing of it remained, it ſignified in like manner the utter deletion of Sin, ſo that it ſhould be remembred no more. And the Bullock being burnt without the Camp, I take it to denote, that the People ſhould not ſuffer for the ſin of the Prieſt, which was aboliſhed together with his Sacrifice.

The

The ſame *Maimonides* hath another obſervation upon the Title *Zebachim*, that there were *three* places conſtituted for the burning of holy things. The *firſt* was in the Sanctuary, as every one knows; the *ſecond* was in the Mount of the Houſe, (as they called the place round about the Court of the Sanctuary) where if any blemiſh hapned to a Bullock or a Goat, they were brought out of the Sanctuary, and burnt in a place called *Bira:* and the *third* was in this place of the Aſhes, without the City. Chapter IV.

Where the aſhes are poured out, there ſhall he be burnt.] This is repeated, that none might preſume to take the liberty to burn the Bullock in any other place.

Ver. 13. *And if the whole Congregation of* Iſrael *ſin through ignorance.*] The Jews generally underſtood by the *whole Congregation*, the great *Sanhedrim*, who repreſented the whole People of *Iſrael.* So *Maimonides* in his *More Nevochim*, *P.* III. *cap.* 41. and in his Treatiſe of *Sacrifices*; and *R. Levi* of *Barcelona*, *Præcept.* CXVIII. For they ſometimes erred in Judgment; and thereby miſleading the People, they were bound when they found their Error to offer this Sacrifice. Yet the *Talmudiſts* have raiſed many Diſputes upon this Point, and made various Caſes: in ſome of which the Houſe of Judgment was bound to offer the Sacrifice here appointed, and not they who followed their Sentence: and others there were, in which they who followed their Sentence were bound, and not the Judges themſelves. But if *Moſes* his words be well conſidered, it will appear, that he ſpeaks of a Sin committed by all the People, in doing ſomething which God had forbidden; by making wrong Conſtructions of the Law, or by common falſe Opinions or popular Cuſtoms. For the *whole Congregation* is here plainly diſtinguiſhed from the *Elders of the People*, Verſe 13.

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ple, (*v.* 15.) which is certainly the name for their Judges and Governours. It was Mr. *Selden*'s intention to have treated largely of the Senſe and Notion of this Law, as appears by what he ſaith of it, *L.* II. *de Synedriis*, *cap.* 14. *n.* 4. where he refers his Reader to the *third* Book on that Subject, for an account of this place. In the beginning of which (*cap.* 1. *n.* 1.) he ſignifies his intention to explain what the Office of the *Sanhedrim* was, in offering expiatory Sacrifices for the *whole Congregation*. Which he repeats again *cap.* 10. *n.* 1. with this addition, that they made this Sacrifice in the name of all the People, when they offended as a Community. But he did not live to purſue his intentions, being diverted by long Digreſſions about other Matters: yet he ſhows ſufficiently his Opinion was, that this Sacrifice was not offered *for* the *Sanhedrim*, but *by* them for the *People*.

And the thing be hid from the eyes of the Aſſembly.] They are not ſenſible of their miſtake for the preſent; but afterward diſcover it, either by themſelves or by their Rulers.

And they have done ſomewhat againſt any of the Commandments of the LORD, *concerning things which ought not to be done.*] Have offended againſt ſome of the *negative* Precepts (as the Jews ſpeak) which forbid ſuch things to be done. See *v.* 2.

And are guilty.] Are ſenſible of their guilt.

Verſe 14. Ver. 14. *When the ſin which they have ſinned againſt it, is known.*] When they have diſcovered what Precept they have violated.

Then ſhall the Congregation offer a young bullock for the ſin.] Without blemiſh, as was required for the Sin of the High-Prieſt, *v.* 3.

And

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And bring him before the Tabernacle of the Congregation.] *i. e.* Cauſe the Bullock to be brought thither, by ſome of his People, in the name of all the reſt.

Verſe 15.

Ver. 15. *And the Elders of the Congregation ſhall lay their hands upon the head of the bullock*, &c.] They were to do this, as Repreſentatives of the People. See *v.* 13. and the end of *laying on their hands*, v. 4.

And the bullock ſhall be killed before the LORD.] Either by ſome of them, or ſome of the People whom they appointed. See *v.* 4.

Verſe 16.

Ver. 16. *And the Prieſt that is anointed.*] That is, the High-Prieſt: See *v.* 5. All the reſt that follows to *v.* 22. is exactly the ſame that is preſcribed in the foregoing Offering, for the High-Prieſt himſelf. Only *R. Solomon Jarchi* hath a nice obſervation on the next Verſe, that it is not ſaid in this caſe (as it is in the former) he ſhall ſprinkle of the Blood ſeven times *before the vail of the Sanctuary*, but only *before the vail*; without the addition of *hakkodeſh*, of the Sanctuary, as it is *v.* 6. Becauſe, ſaith he, if the High-Prieſt only ſin, the Holineſs doth not depart: but if all the Congregation ſin, then it doth depart. As if a Province rebel againſt a Prince, his Family ſtands; but if there be a general defection, he muſt fall. He hath the like obſervation upon *v.* 22, 23. but it ſeems too ſubtil: For in the 18th Verſe *Moſes* only ſaith, he ſhall put ſome of the Blood upon the *horns of the Altar*, without adding, of *ſweet incenſe*, (as before *v.* 7.) and yet it is manifeſt he means the ſame Altar; and what was done in this Sacrifice was as acceptable as what was done in the other.

Verſe 22.

Ver. 22. *When a Ruler hath ſinned, and done ſomewhat through ignorance againſt*, &c.] The word *Naſi*, which we tranſlate *Ruler*, ſignifies the *Head of a Tribe*, in I *Numb.* 4. 16. VII. 2. But the Jews commonly

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monly underſtand it peculiarly of the *Head* or *Prince* of *the great Sanhedrim*; who, when they were under the Government of Kings, was the King himſelf. Thus the *Miſna* gathers from theſe words in the Text [*when he ſinneth againſt any of the Commandments of the* LORD *his God.*] which ſignifie him, ſay the Doctors, that hath no Superior but the LORD. And ſo the *Gemariſts* underſtand it alſo, as Mr. *Selden* ſhows *L.* II. *de Synedriis, cap.* 16. *p.* 666. But I think it is moſt reaſonable to extend this to all great Officers and Judges, who had a peculiar relation to God; and therefore were called by his Name.

Concerning things which ſhould not be done.] See *v.* 2.

And is guilty.] Acknowledges that he hath offended God by the Sin which he hath committed.

Verſe 23.

Ver. 23. *Or if his ſin wherein he hath ſinned, come to his knowledge.*] If we retain this Tranſlation, (and do not render the firſt word *and*, but *or*) then the foregoing words in the latter end of *v.* 22. *veaſhem*, muſt be tranſlated (not *is guilty*, but,) *and acknowledges his guilt.* Which ſeems to be the true ſenſe; for when Men ſin they are guilty, though the ſin was committed ignorantly; but they do not acknowledge their guilt till they ſee it; as *Moſes* here ſuppoſes they might, when they conſidered better, or ſome Body informed them aright. So theſe words ſignifie, *or his ſin is made known unto him.* Thus *L'Empereur* very judiciouſly tranſlates this whole paſſage, *And he acknowledges himſelf guilty, or his ſin be ſhown to him.* Otherwiſe there is no room for this disjunctive Particle. See his *Annot.* upon *Bava kama, cap.* 7. *ſect.* 1. and *cap.* 9. *ſect.* 4, 5. And thus we our ſelves tranſlate the firſt part of this disjunction (in the latter end of the foregoing Verſe) V *Hoſea* 15. *acknowledge their offences.*

He

He ſhall bring his offering, a Kid of the Goats.] His Sacrifice was of leſs value than the two former. From which Mr. *Selden* concludes, that the High-Prieſt was not always the Head of the *Sanhedrim*, *L.* II. *de Synedr. cap.* 16. *p.* 653. For their Sacrifices were very different, which argues a difference in their Perſons. And the *Miſna* ſays, if the High-Prieſt were put out of his Office, his Sacrifice was ſtill the ſame, *viz.* a Bullock without blemiſh: but it was not ſo with the *Naſi* or Ruler, who offered only the Sacrifice of a private Man, if he loſt his Office. Chapter IV.

A male without blemiſh.] It was to be the beſt of this kind; though not equal to the Sacrifice for the High-Prieſt, and the whole Congregation. See *v.* 28.

Ver. 24. *And he ſhall lay his hand upon the head of the Goat.*] Of this ſee *v.* 4. Verſe 24.

And kill it in the place where they kill the burnt-offering before the LORD.] Where that was ſee Chap. I. ver. 11. Neither of the two fore-mentioned Offerings (for the High-Prieſt, or the whole Congregation) are ordered to be killed here; but only *before the LORD*, *v.* 14, 15. that is, in any part of the Court but that which was proper to the *Burnt-offering*, and the common *Sin-offering*, as it here follows.

It is a ſin-offering.] And therefore was to be killed where the Burnt-offering was: for ſo it is ordained VI. 25. that all *Sin-offerings* ſhould be there ſlain. Which doth not imply that the two former were not Sin-offerings; but that they were not of the common ſort; as appears by the carrying of their Blood into the Sanctuary, and burning their Fleſh without the Camp; which are not ordered either in this, or in the following Sacrifices.

Ver. 25. *And the Prieſt ſhall take of the blood of the ſin-offering with his finger.*] By dipping his finger into it, *v.* 6, 17. Verſe 25.

And

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And put it upon the horns of the Altar of burnt-offering.] Whereas the Blood of the two former, was put upon the Horns of the golden Altar in the Sanctuary, *v.* 7, 18.

And ſhall pour out his blood at the bottom of the Altar of burnt-offering.] See *v.* 18.

Verſe 26. Ver. 26. *And he ſhall burn all his fat upon the Altar, &c.*] See *chap.* III. 9. It is not here ſaid what ſhould be done with the Fleſh; which in the two foregoing Offerings is ordered to be burnt without the Camp, (*v.* 12, 21.) But in *chap.* VI. 26, 29. and XVIII *Numb.* 9, 10. the Law of the *Sin-offerings* is ſet down to be this, that the Prieſt and his Sons ſhould eat it, in the Sanctuary, and no where elſe; provided alſo that they were free from uncleanneſs, XXII. 4.

And the Prieſt ſhall make an atonement for him, as concerning his ſin.] By this Sacrifice his Guilt was expiated; which muſt be underſtood to be the effect of the Sacrifice for the High-Prieſt; though it be not expreſſed, as it is in that for the whole Congregation, *v.* 20.

And it ſhall be forgiven him.] So that he ſhould not be liable to the Puniſhment *of cutting off*, as the Jews underſtand it; who fancy ſuch ſins to which that is threatned are here ſpoken of, See *v.* 1. Rather, he was reſtored to Communion with the People of God, from which he was ſeparated while he remained in a known Guilt.

Verſe 27. Ver. 27. *And if any one of the common people ſin through ignorance.*] Commit the ſame Offence that a Ruler or publick Officer doth.

And be guilty; or if his ſin which he hath committed come to his knowledge.] See how this ought to be tranſlated, *v.* 22, 23.

Verſe 28. Ver. 28. *That he ſhall bring his offering, a Kid of the Goats,*

Goats, a female without blemiſh.] Being a common Perſon, leſs was required of him than of a Prince; who was to offer a *Male*, (*v.* 23.) which in all Creatures was of greater value than a *Female*, as *Maimonides* obſerves: who reckons up *three and forty* offences of this ſort, that might be committed imprudently (in his Treatiſe called *Schegagoth*) in one of which, *viz.* worſhipping an Idol ignorantly, the Sacrifice was the ſame for a private Man, as for the King, or the High-Prieſt, or the Prieſt anointed for War: But in all the other XLII. a *female* Goat or Lamb ſufficed for a private Man, *cap.* 1. *ſect.* 4. And this Sacrifice they call *ſtated* or fixed, becauſe no Man offered more or leſs, whether Rich or Poor, Man or Woman; except only thoſe who eat holy things, or entred into the Sanctuary; whoſe Sacrifices were higher or lower, as they ſpeak. And there were *three* things, if we may believe them, which though committed by Error, were expiated by no Sacrifice, *viz. Blaſphemy, neglect of Circumciſion, and not keeping the Paſſover.* So *R. Levi* of *Barcelona*, *Præcept.* 119. Which ſeems to be an unreaſonable Opinion, ſince *Idolatry* committed ignorantly, they ſay, was comprehended within this Law. Chapter IV.

Ver. 29. *And he ſhall lay his hand upon the head of the ſin-offering*, &c.] This Verſe and the following, with the beginning of *v.* 31. contain nothing but what was ordered about the foregoing Sacrifice, *v.* 24, 25, 26. Verſe 29.

Ver. 31. *And the Prieſt ſhall burn it upon the Altar, for a ſweet ſavour unto the* LORD.] This is a phraſe uſed concerning *Burnt-offerings*, I. 9, 13. and *Peace-offerings*, III. 5, 16. but it is not ſaid of any of the foregoing Sin-offerings, that the burning of them, or, their Fat, was *for a ſweet ſavour unto the* LORD. The reaſon of which I am not able to give, unleſs it were to comfort the loweſt ſort of People with hope of Verſe 31.

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God's Mercy, though their Offering was mean, in comparison of those offered by others. *Abarbanel* gives this reason for it, because a Sin of Ignorance being a less Fault in a common Man, it was a sign of great probity in him to bring a Sacrifice for the Expiation of it: But for the High-Priest, or Senate, or Ruler of the People to be ignorant of the Law, was such a high Crime, that it was no commendation to them, to bring a Sacrifice for their Purgation.

Verse 32. Ver. 32. *And if he bring a Lamb for a sin-offering, &c.*] For which reason God was pleased to accept a *Lamb*, and that a *Female*, of those who were not able to bring a *young* Kid.

Verse 33. Ver. 33. *And he shall lay his hand upon the head of the sin-offering, and slay it*, &c.] This and the next Verse differ not from the foregoing, and therefore need no Explication.

Verse 35. Ver. 35. *And the Priest shall burn them upon the Altar, according to the offerings made by fire unto the LORD.*] Or rather *upon* the Offerings, or *after* the Burnt-offering. See III. 5.

And the Priest shall make an atonement for his sin, &c.] And if by the same Error he had committed several sins, there was a distinct Atonement to be made for every one of them: So that if he had committed ignorantly the XLIII. Offences before-mentioned, though it were by one and the same Error, he was bound to offer as many expiatory Sacrifices, as *Maimonides* resolves in the fore-named Treatise *Schegagoth*, *cap.* 4. This, and such like things, made this Law *a Yoke which they were not able to bear*, as St. *Peter* speaks XV *Acts* 10.

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Verse 1.

Ver 1. IF *a ſoul ſin.*] In the manner following. *And hear the voice of ſwearing, and is a witneſs.*] Being adjured in the Name of God, when he is called to be a Witneſs in a Cauſe to ſpeak the Truth. For Judges had this power, to uſe ſuch Adjurations, that they might either draw a Confeſſion from an accuſed Perſon, or a faithful Teſtimony from a Witneſs. Of the former of which there is a ſolemn Form remaining in Scripture, 1 *Kings* XXII. 16. 2 *Chron.* XVIII. 15. as *Grotius* hath obſerved upon XXVI *Matth.* 63. And Dr. *Hammond*, upon the ſame place, hath obſerved inſtances of the latter, 1 *Kings* VII. 31. XXIX *Prov.* 24. And *Micah*'s Mother ſeems by her own Authority to have adjured her Family, as they dreaded the Vengeance of the Divine Majeſty, to diſcover if they knew any thing of the Eleven hundred Shekels of Silver, which had been ſtolen from her, XVII *Judg.* 2. In all which Caſes, Men were bound to anſwer, as much as if they had taken a ſolemn Oath ſo to do. Inſomuch that our bleſſed LORD himſelf, being thus adjured, made an Anſwer to the Court of Judgment, though before he had ſtood ſilent.

Whether he hath ſeen or known of it.] Whether he can ſay any thing of the Matter in queſtion; either from his own Knowledge, or from the Information of credible Perſons.

If he do not utter it.] Declare what he knows, being thus adjured.

Then he ſhall bear his Iniquity.] Let him not think it is no offence to ſuppreſs the Truth, when he is ſo ſolemnly admoniſhed to declare it; but offer ſuch a Sacrifice for his ſin, as is preſcribed *v.* 1. which be-

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longs to all the following Caſes. The Jews make *four* ſorts of Oaths, in their Courts, or commerce one with another; as Mr. *Selden* hath obſerved out of their Writers, (*L.* II. *de Synedr. cap.* 11. *n.* 8.) which are, *raſh Oaths*, *vain Oaths*, (of which they alſo make *four* ſorts) *Oaths about Truſts* (mentioned VI. 2, 3.) and this, which they call *the Oath of Teſtimony*; which they ſay every Man was bound to give before the *Sanhedrim*, when he was required. With this diſtinction between Capital and Pecuniary Cauſes, that in the latter a Man was not bound to come and teſtifie, unleſs he was cited by the Plaintiff, or by the Court; but in Capital Cauſes, and in ſuch things as the Law prohibited, (as if a Man ſaw another ſmite his Neighbour) he was bound to come of his own accord, without any Summons, and give his Teſtimony in Court. Yet in this they make ſome difference, as may be ſeen in *R. Levi Barcelonita*, *Præcept.* CXX. They who would ſee more of theſe ſeveral ſorts of Oaths among the Jews, may find them conſider'd in *Sam. Petitus* his *Var. Lectiones*, *cap.* 16. And ſuch a Law as this there was anciently in other Countries, that he who ſaw a Crime committed, if he could not hinder it, ſhould be bound, at leaſt, to proſecute the Malefactor. So the *Egyptian* Lawgiver ſaith concerning *Theft*, which a Man ſaw committed, μωῦσαί γε πάντως ὤφελε τὸν λησὰς, καὶ ἐπεξιέναι τῷ παρομίαν, to proſecute the Law againſt that Crime. So *Plato* uſes the ſame word ἐπεξιέναι, *L.* IV. *de Legibus*, ſaying, that he who knew of ſuch a Fact, or had certain Information of it, καὶ μὴ ἐπεξιὼν, and doth not proſecute the Perſon that did it, ὃν αὐτοῖς ἐνεχέσθω νόμοις, let him be liable to the ſame puniſhment. See *Henr. Stephanus* his *Præfat. ad Fontes Juris Civilis.*

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Verse 2.

Ver. 2. *Or if a ſoul touch any unclean thing, whether it be a carcaſe of an unclean beaſt*, &c.] The Hebrew Doctors expound this of ſuch Perſons, as having touched any of the unclean things, which are mentioned in this Verſe, and in the next, came into the Sanctuary, or did eat of the holy things. Which they gather out of VII. 20, 21. and XIX *Numb.* 20. where *cutting off* is threatned to thoſe, who knowingly were ſo guilty. For otherwiſe, it was ſufficient for a Man's Expiation, who touched any unclean thing, to waſh himſelf; and his uncleanneſs laſted only till the Evening. See *Chap.* XI. and *Numb.* XIX. But why may it not be meant of thoſe, who neglected to waſh themſelves? Who were to expiate that neglect by a Sacrifice.

He alſo ſhall be unclean and guilty.] Obliged to offer the Sacrifice preſcribed (*v.* 6.) for eating that which is holy (ſaith *Raſi*) or coming into the Sanctuary.

Verſe 3.

Ver. 3. *Or if he touch the uncleanneſs of man*, &c.] Such uncleanneſſes as are mentioned in the XIIth, XIIIth, and XVth Chapters of this Book.

And if it be hid from him, when he knoweth of it, then he ſhall be guilty.] The words may be tranſlated, *Whether he did it ignorantly, or had ſome knowledge of it*, and yet offended, he ſhall be obliged to offer the Sacrifice mentioned *v.* 6.

Verſe 4.

Ver. 4. *Or if a ſoul ſwear.*] This the Hebrew Doctors expound of that ſort of Oath, which they call *futil* or *raſh*: when a Man ſaith he hath done, or will do or not do, a thing that is in his power to do.

Pronouncing with his mouth.] It was to be uttered in words, and not meerly thought in his mind.

To do evil or good.] That he hath done a thing, or not done it, of whatſoever kind it be; or that he will, or will not do it. For theſe four kinds of Oaths,

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of this ſort, the Hebrew Doctors make, *two* about things paſt; and *two* about things to come, (See *Selden. de Synedr. L.* II. *cap.* 11. *n.* 8.) As if he ſwear that he did eat, or he did not eat of ſuch a meat; did talk, or not talk with *Reuben* or *Simeon*, &c. *Raſi* thinks by *doing good*, is meant ſomething for his own advantage; and conſequently by *doing evil*, we are to underſtand *afflicting* himſelf, or *puniſhing* his Servant, *&c.* But it may as well be underſtood generally of all things whatſoever, which are comprehended under the name of *good and evil.*

And it be hid from him.] He did not rightly underſtand, or conſider the thing about which he ſware; whether it was in his power, for inſtance, to do what he ſwore he would do; or whether he could lawfully do it; or if through forgetfulneſs he omitted to do what he might have done. Some interpret theſe and the following words, as thoſe of the foregoing Verſe.

He ſhall be guilty in one of theſe.] Obliged to offer a Sacrifice (as it follows *v.* 6.) if he have ſworn raſhly in any of the foregoing inſtances.

Verſe 5.

Ver. 5. *And it ſhall be, when he ſhall be guilty in one of theſe things, that he ſhall confeſs that he hath ſinned in that thing.*] When he laid his hand upon the Head of his Sacrifice, this Confeſſion of his Offence, it is likely, was made: without which his Sacrifice would have been of no avail: So all the Hebrew Doctors underſtand it: Particularly *Abarbanel*, upon the XVIth Chapter of this Book, ſaith, That *Confeſſion was neceſſary to be added to every Sacrifice for ſin.* For what is here commanded in this Caſe, they reſolve belongs to all *Sin-offerings*, and *Treſpaſs-offerings* alſo. And indeed it was a Notion among the Heathen themſelves, that an Offering without Prayer, was to no purpoſe: *Quippe victimas cædi ſine precatione, non videtur referre,*

nec

nec Deos rite consuli, as *Pliny* speaks, *L.* XXVIII. *Nat. Hist. cap.* 2. and every own knows that *Confession* was a part of Prayer. See Dr. *Owtram de Sacrificiis*, *L.* I. *cap.* 15. *n.* 9. Chapter V.

Ver. 6. *And he shall bring his trespass-offering unto the* LORD.] There is a difference between a *Sin-offering* (called *Chattah*) and a *Trespass-offering* (called *Ascham*) as is plain in the latter part of this Chapter, compared with this. But here in this place, they are not distinguished, for the name of *Trespass-offering* is given to that, which was really a *Sin-offering*; as appears from the latter end of this Verse, and from the two next, where this offering is expressly called a *Sin-offering*. Verse 6.

For his sin which he hath sinned.] In any of the *four* fore-mentioned Cases; either by polluting the Sanctuary, or eating holy things, or a rash Oath, or by refusing to give his Testimony, being adjured by the Court of Judgment to do it. Thus *R. Levi* of *Barcelona* explains this, *Præcept.* CXXI.

A Female from the flock, a Lamb or a Kid of the Goats for a sin-offering.] As the Hebrews call the *Sin-offering* mentioned in the foregoing Chapter, *v.* 27. a *fixed Sacrifice*; so they call this *higher or lower*, being brought according to every Man's Faculty or Ability; some more, some less, as the fore-named Author, and many other of their Doctors observe; and is plain of it self from the following Verses.

And the Priest shall make atonement for him, concerning his sin.] By sprinkling the Blood, and burning the Fat of the Sacrifice, as is directed IV. 34, 35.

Ver. 7. *And if he be not able to bring a Lamb.*] See the mercy of God, saith the same *R. Levi*, who was pleased to exact such small Punishments for these Sins, Verse 7.

because

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becauſe it was very eaſie for Men to fall into them. For we are more prone to offend in word, then in deed: and without great Caution it was ſcarce poſſible not to fall into ſuch Legal Pollutions, as required this Expiation.

Then he ſhall bring for his treſpaſs which he hath committed, two Turtle Doves, or two young Pigeons, unto the LORD.] Who, though he would not exact an heavy Puniſhment of them for theſe Offences, yet would not ſuffer them to eſcape altogether unpuniſhed; that they might not be preſumptuous, but uſe due care and caution in their words and actions. So the ſame *R. Levi* repreſents the ſenſe of this Law, as if the LORD had ſaid, *I would not have ſuch things done; but if any Man by frailty commit them, let him repent with all his might, and ſet a guard upon himſelf; and let him offer a Sacrifice, which may imprint the remembrance of his Guilt upon his heart; and preſerve him that he may not hereafter offend.*

The one for a ſin-offering, and the other for a burnt-offering.] Firſt he was to have his Peace made with God, by a *Sin-offering*; and then his *Burnt-offering*, or his Gift, might be accepted, as *Raſi* obſerves; and is expreſly ordered in the next Verſe, *The Prieſt ſhall offer that which is for the Sin-offering firſt.*

Verſe 8.

Ver. 8. *And wring off his head from his neck,* &c.] Or rather, nip it off with his Nail (as the Jews explain it, See I. 15.) ſo as not quite to ſeparate it from the Body. For that had been to make the Sacrifice contemptible, (as *R. Levi* of *Barcelona* gives the reaſon of it, *Præcept.* CXXVIII.) the Bird looking more handſome with its Neck ſtill joyned to the Body, than without it. And it was fit the Sacrifice of a poor Man ſhould be as decent, as poſſible; it being ſufficient he thus ſuffered, without increaſing his Affliction by the mean and abject form of his Sacrifice.

Ver.

Ver. 9. *And he ſhall ſprinkle of the Blood of the Sin-offering*, &c.] Some of the Blood, which ran out of it ſelf, as the Prieſt held it by the Neck, where he nipt it, he was to ſprinkle upon the ſide of the Altar. And then he was to preſs out the reſt of the Blood (when as much was ran out, as would of it ſelf, by that nip) at the bottom of the Altar; where they were wont to pour out the Blood of the Sin-offering, IV. 7, 18, 25, 34. Chapter V. Verſe 9.

It is a Sin-offering.] Therefore the Blood was there preſſed out: whereas in *Burnt-offerings* of a Bird, we read only of preſſing or ſqueezing out the Blood at the ſide of the Altar, I. 15. It is not ſaid what was to be done with the Fleſh; but it is plain from VI. 26. that the Prieſt was to have it; the Blood only being offered to God.

Ver. 10. *And he ſhall offer the ſecond for a burnt-offering, according to the manner.*] Preſcribed in the firſt Chapter, *v.* 15. Verſe 10.

And the Prieſt ſhall make an atonement for him, &c.] Some gather from hence that the *Burnt-offering* was alſo an Expiatory Sacrifice. But it is ſo plainly diſtinguiſhed from it, that theſe words ſeem to me, to relate only to the foregoing Offering, *v.* 8, 9. Though this may be concluded from hence, that the *Sin-offering* was not accepted for his Expiation, unleſs this *Burnt-offering* followed, as a Thankful Acknowledgment made to God for his Goodneſs.

Ver. 11. *But if he be not able to bring two turtle Doves, or two young Pigeons.*] This was ſtill a more merciful Proviſion for the Poor; who were not to be ſo ambitious of offering a Beaſt or a Bird, as not to content themſelves with offering the ſmalleſt thing that God would accept. So *R. Levi* of *Barcelona* obſerves, that God having ſuch Compaſſion on Mens Poverty, Verſe 11.

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it did not become them to ſtrain themſelves to offer more than they were able; for ſo they might have been tempted to ſtealth. Yet if after a Man had ſet aſide a little Money to buy this quantity of fine Flour, his Eſtate was bettered, he was then bound (as *Maimonides* ſaith in the Treatiſe called *Schegagoth*) to add ſo much to it, as would buy the Birds before preſcribed. And in like manner if he had deſigned to buy Birds, and on a ſudden grew richer, he was to procure a Lamb or a Kid. On the contrary, if a Man had ſet apart Money to buy a Bullock for his *Sin-offering*, and unexpectedly grew poor, he might buy two Turtles or young Pigeons, and by them redeem his Money ſo conſecrated, *&c. cap.* 10.

Then he that hath ſinned, ſhall bring for his offering a tenth part of an ephah of fine flour, &c.] Neither more nor leſs; which was but a ſmall quantity, (See XVI *Exod.* 36.) becauſe God would not have his Creature oppreſſed, as the ſame Author obſerves, *Præcept.* CXXIX.

He ſhall put no oil upon it, neither ſhall he put any frankincenſe thereon.] In commiſeration of his Poverty, God required only a little Flour, which every one might eaſily get to offer, without any Oil to it, which was more coſtly; and alſo had ſomething of Magnificence in it, (Kings and Prieſts being anointed) and therefore not becoming the meanneſs, or the grief and humility of the Perſon that brought this Offering. For which reaſon *Frankincenſe* was alſo omitted, being a pleaſant thing; and not fit to be added to an Offering for ſin: which was offenſive to God. To this purpoſe the ſame *R. Levi*, in the ſame place. And we find this imitated alſo by the Heathen; for *Pliny* ſaith, in his Preface to *Veſpaſian* before his Natural Hiſtory, *Mola tantum ſalſa litant, qui non habent thura.*

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Ver. 12. *Then ſhall he bring it to the Prieſt.*] Confeſſing his Sin to him (as is ordered *v.* 5.) for which he deſired this Offering might be acceted. Verſe 12.

And the Prieſt ſhall take his handful of it, even a memorial thereof.] For an Acknowledgment of his Fault, and as a Caution to him hereafter.

Ver. 13. *And the Prieſt ſhall make an atonement for him, as touching the ſin that he hath ſinned, in one of theſe.*] With one of theſe *three* fore-mentioned Sacrifices: either with a Lamb; or with two Turtles or young Pigeons; or with fine Flour. For as *Raſi* hath obſerved, there are *three* ſorts of Men; Rich, Poor, and very Poor: and ſo *three* ſort of Offerings are preſcribed in this Chapter, ſuitable to each of their Abilities. Verſe 13.

And the remnant ſhall be the Prieſt's, as a meat-offering.] See Chapter the *ſecond*, v. 2, 3. where the whole *Meat-offering* (except one handful) is given to the Prieſt: who had nothing at all of ſome of the *Sin-offerings*, mentioned in the foregoing Chapter (*v.* 12, 21.) which were intirely conſumed.

Ver. 14. *And the* LORD *ſpake unto* Moſes *ſaying.*] Here begin the Orders which were given to *Moſes*, about another ſort of Sacrifice, near of kin to the former: but delivered, it is likely, at ſome other time; after he had written down the foregoing Laws about *Sin-offerings*. See IV. 1. Verſe 14.

Ver. 15. *If a ſoul commit a treſpaſs.*] In the Hebrew this is a different phraſe, from what hath been hitherto uſed, ſignifying another ſort of Guilt. Verſe 15.

And ſin through ignorance, in the holy things of the LORD.] By applying to his own private uſe any thing that was dedicated to God, (as *Maimonides* expounds it in his *More Nevochim*, *P.* III. *cap.* 46.) which might be committed in the payment of Tithes, and in

Chapter V.

First-fruits, and the First-born of Cattle, or medling with that part of the Sacrifice which belonged to the Priest alone. Which things he that committed *presumptuously*, was to be cut off, XV *Numb.* 30. but if *ignorantly*, he was to do as here is directed in this Verse. But these words seem to be particularly restrained to the last of those things now mentioned (eating any part of the Sacrifice which belonged to the Priest alone, XXII. 14.) and the end of this Law (as *R. Levi Barcelonita* speaks, *Præcept.* CXXII.) was to excite fear and reverence in all those who approached unto holy things.

Then he shall bring for his trespass unto the LORD, *a Ram without blemish out of the flocks.*] As a Sheep was a more noble Species among Creatures than a Goat; so a *Ram* was of a greater value among Sheep, than a Female: and therefore this Sacrifice was more costly than the *Sin-offering* mentioned *v.* 6.

With thy estimation.] Besides his Sacrifice, he was to make Satisfaction in Money, according as the Priest should esteem the damage. For that's the meaning of *with thy estimation*; according to the value thou shalt set upon the thing, which he applied to his own use.

By shekels of silver.] At least two Shekels, as the Jewish Doctors resolve.

After the shekel of the Sanctuary.] See XXX *Exod.* 13. The Jews were thus confined to these Rites, and such as are mentioned *v.* 8, 9. in the rest of these Prescriptions, that there might be no room for Idolatrous Ceremonies; nor might Men among themselves be left at liberty to invent impious or frivolous ways of Worship: and that the Obedience of good Men might be also exercised in these minute matters; and the contempt of wicked People be the more apparent,

in

in refuſing to comply with theſe known Laws of God. Chapter V.

For a treſpaſs-offering.] The Hebrew word *Aſcham*, which we tranſlate *Treſpaſs-offering*, it ſo near of kin to *Chattah*, which we tranſlate *Sin-offering*, that one of them is ſometimes uſed for the other, as I obſerved upon *v.* 6. yet there is a real difference between them; though it be not eaſie to determine wherein it conſiſts. For the greateſt Men differ in their opinion, about the quality of the Offences for which theſe two kinds of Sacrifices were to be offered: Some ſaying that the Offences for which *Aſcham* was offered, were inferior to thoſe for which *Chattah* was offered; which is the Opinion of *Maimonides* in his *More Nevochim*, *P.* III. *cap.* 46. Others, on the contrary, think that the Offences which were expiated by *Aſcham*, were more grievous than thoſe expiated by *Chattah*; which is the Opinion of no leſs Man than the deſervedly admired *Bochartus*, in his *Hierozoicon*, *P.* I. *Lib.* II. *cap.* 33. Where he adds, that the former ſort of ſins were committed *knowingly*; the other only *ignorantly*. For ſo the LXX. tranſlate *Chattah* by ἁμαρτία, which ſeems to denote a Fault committed by Error and Miſtake: but *Aſcham* by παραπτώμα, which carries it in the Notion of ſomething premeditated and deſigned. But this is directly contrary to the very words of *Moſes* here in this Verſe; which expreſly ſpeak of a *Treſpaſs* committed through ignorance. *Aben-Ezra* therefore diſtinguiſhes theſe two much better, making *Chattah* to ſignifie a Sacrifice which was made for the purging Offences, committed through *ignorance* of the Law: and *Aſcham*, for ſuch as were committed through *forgetfulneſs* of the Law. But as he gives no proof of this, ſo he was ſenſible, it was liable to exception; there being one of this ſort of Sacrifices, mentioned

v. 17.

Chapter V.

v. 17. which he ſaw could not be comprehended under this Rule. Others therefore think the former hath reſpect to Offences againſt God, and the latter to thoſe againſt Men; not obſerving that the very ſame ſort of ſin, which when it was known is called *Chattah*, when it was doubtful, is called *Aſcham*. From whence a very learned Perſon of our own, (now with God) who had much and long conſidered this matter, concludes, That an Offence was peculiarly called *Aſcham*, (which is a name for the Sin as well as for the Sacrifice, as *Chattah* alſo is) about which either a Man was dubious (as in the following Verſe) or did a manifeſt damage to other Men. There being no *Aſcham* (or *Treſpaſs-offering*) commanded to be offered by the Law, but for ſuch Offences as were ſo committed againſt God that their Neighbours alſo were injured by them. As in the Caſe of thoſe who did eat holy things, here mentioned, whereby the Prieſts were damaged: and of thoſe mentioned VI. 2, 3, 4. and ſuch as lay with a Bond-woman bethrothed to another XIX. 20, 21. Which are all the Caſes belonging to this matter; excepting that of the *Nazarite* defiled by the dead, VI *Numb.* 12. and of the *Leper*, XIV. 12. who were to be purged with a *Sin-offering*, as well as with a *Treſpaſs-offering*: and therefore not to be conſidered in this matter. See Dr. *Owtram*, *L.* I. *de Sacrificiis*, *cap.* 13. *n.* 8. and *Samuel Petitus* his *Variæ Lectiones*, *cap.* 22. who hath ſaid the ſame, but not ſo fully and diſtinctly. If this do not ſatisfie, yet it is plain the Sacrifices which go by this Name of *Treſpaſs-offerings*, and the Rites alſo about them, were ſo different, that they are ſufficient to diſtinguiſh them from the other. For none but *Rams* and *Male-Lambs* were admitted for *Treſpaſs-offerings*; which were not uſed at all, in any *Sin-offerings*. And the Blood of the

Sin-

Sin-offerings was put upon the Horns of the Altar (as was noted in the foregoing Chapter, *v.* 7, 18, 25.) but that of the *Treſpaſs-offerings* was ſprinkled round about upon the Altar, VII. 2. *Sin-offerings* alſo were offered for the whole Congregation of *Iſrael*, IV. 13. but *Treſpaſs-offerings* only for private Perſons, which made *Bonfrerius* (I ſuppoſe) after a long diſcuſſion of this matter, to conclude, That the difference between *Sin* and *Treſpaſs*, conſiſted only in the Sacrifices which were offered for them. See him upon the IVth Chapter of this Book, *v.* 1. Chapter IV.

Ver. 16. *And he ſhall make amends for the harm he hath done in holy things, and ſhall add a fifth part thereunto*, &c.] Beſides the Compenſation mentioned in the foregoing Verſe, for the damage that was done, according to the valuation made by the Prieſt, there was a *fifth* part more to be added thereunto, and given to the Prieſt who had ſuffered the damage. Verſe 16.

And the Prieſt ſhall make an atonement for him with the Ram of the treſpaſs-offering, and it ſhall be forgiven him.] The Atonement was not made, nor Forgiveneſs obtained, till full Satisfaction for the wrong had been made.

Ver. 17. *And if a ſoul ſin, and commit any of theſe things*, &c.] *i. e.* did eat any of the holy things before-mentioned; which God forbad any but the Prieſts to eat. Verſe 17.

Though he wiſt it not.] *i. e.* Be not certain whether they were holy or no. For the Hebrews generally call this *Aſcham Talui*, a *dubious* Treſpaſs-offering: being in a matter about which a Man was in Suſpence, whether he had offended or not.

Yet he is guilty, and ſhall bear his iniquity.] He ſhall be obliged to offer this ſort of Sacrifice. Which was ordained (ſaith *R. Levi Barcelon. Præcept.* CXXIII.)

to

Chapter IV.

to make Men cautious, and fear to ſin; and to attend diligently in all their Actions, that they tranſgreſſed not the Laws of God.

Verſe 18. Ver. 18. *And he ſhall bring a Ram without blemiſh, out of the flock, with thy eſtimation*, &c.] The Offering before appointed, *v.* 15, &c. with this difference only, that no *fifth part* was in this Caſe to be added; becauſe it was not certain whether he had tranſgreſſed or no.

The Prieſt ſhall make an atonement for him, concerning his ignorance wherein he erred, and wiſt it not.] Did not know whether he had offended or not: which diſtinguiſhes this from the Sin of Ignorance mentioned *v.* 15.

And it ſhall be forgiven him.] But if he afterwards came to have a certain knowledge of this Offence, he was not excuſed by this *dubious Offering* (as *Raſi* obſerves) but was bound alſo to offer a *Sin-offering*.

Verſe 19. Ver. 19. *It is a treſpaſs-offering.*] In this caſe a Sacrifice muſt be offered as well as in a certain Treſpaſs.

He hath certainly treſpaſſed againſt the LORD.] The words in the Hebrew are, *Aſcham aſcham lajhova*; which, I think, ſhould be tranſlated, *A Treſpaſs-offering certainly unto the* LORD. That is, in this doubtful caſe, let him take a ſure courſe, by offering the Sacrifice here preſcribed. For though neither this ſort of Sacrifices, nor *Sin-offerings*, were to be voluntarily (which was proper only to *whole Burnt-offerings* and *Peace-offerings*) yet the very ſuſpicion of a Guilt required a Sacrifice. As for all thoſe Offences which might be committed by Men, who had no ſenſe nor ſuſpicion of them, they were expiated by the Sacrifices which were offered for the whole Congregation, at certain ſtated times: but no particular Perſon was to offer

offer either *Sin-offering*, or *Treſpaſs offering* of his own accord; unleſs he knew or feared he had contracted ſome Guilt. Chapter V.

I cannot think fit to conclude this Chapter, without taking notice how *Jonathan* paraphraſes theſe laſt words of it; who inſtead of ſaying, he hath treſpaſſed (as it is commonly tranſlated) *againſt the* LORD, ſaith *againſt the Name of the Word of the* LORD. Which is an obſervation that might have been made in my Notes upon the two foregoing Books of *Moſes*; where many ſuch paſſages occur, which I did not mention. And I ſhould not have done it now (being unwilling to ſwell this Commentary with any thing that doth not tend to the explaining the ſenſe of the Text) did not the impious Pamphlets that have lately been ſpread abroad, againſt the Doctrine of the ever Bleſſed Trinity, make it neceſſary for me to take this occaſion to aſſert, That this Doctrine was not unknown to the ancient Jews; as appears even from the frequent mention of the *Word of the* LORD in the Chaldee Paraphraſts, where the Hebrew hath only *JEHOVAH* (or the *LORD*): For which I can ſee no reaſon at all, if there had not been a Notion among them, of more Perſons than One, who were *JEHOVAH*. It doth not always indeed carry this ſignification in it; but there are very many places where, by the *WORD of the* LORD, cannot be meant a *word ſpoken by the* LORD, or any thing elſe, but a *perſon ſpeaking or acting*, &c. *who is the* LORD. There is a famous inſtance of it in XXVIII *Gen.* 20, 21. where *Jacob*'s Vow is thus tranſlated by *Onkelos*: *Jacob vowed a vow, ſaying, if the WORD of the* LORD *will be with me, and keep me*, &c. *then ſhall the WORD of the* LORD *be my God*. Where the *WORD of the* LORD is ſo plainly made the Ob-

Chapter VI.

ject of his Adoration, that it evidently ſhows, they had a Notion in thoſe days when *Onkelos* lived (which was about our Saviour's time) of more Perſons than One, who was the *LORD*. The *Hieruſalem Targum* alſo ſpeaks this ſo clearly, that one cannot but be ſomething amazed to meet with ſuch Expreſſions in it, as thoſe upon III *Gen.* 22. *The WORD of the LORD ſaid, Behold,* Adam, *whom I have created, is my only begotten in this World; as I am the only begotten in the Heavens above.* Which may fairly induce a belief, that St. *John* uſed the known Language of thoſe times when he declared our bleſſed Saviour's Godhead, under the Name of the *WORD*; *who was in the beginning with God, and was God,* I Joh. 1.

CHAP VI.

Verſe 1.

Ver. 1. *AND the LORD ſpake unto* Moſes, *ſaying.*] What here follows belonging unto the ſame matter with that which went before, it is likely was ſpoken at the ſame time. And theſe words ſignifie, that the *LORD further ſpake unto* Moſes, what concerned *Treſpaſs-offerings.*

Ver. 2. *If a ſoul ſin, and commit a treſpaſs.*] The ſame ſort of expreſſion is uſed in the beginning of this Law concerning the Treſpaſs-offering, V. 15. Which ſome tranſlate *prevaricate,* or act inſincerely.

Againſt the LORD.] The Sovereign of the World; who was peculiarly affronted by the following Sins; eſpecially by ſwearing falſly, which was calling him to bear witneſs to a lie.

And

And lie unto his neighbour in that which was delivered him to keep.] Deny the Truſt which was committed to him; and that when he was brought upon his Oath to deliver the Truth, as appears by the next Verſe. For this is the inſtance of that ſort of Oath, which the Jews call, *The Oath about a thing depoſited*, (See V. 1.) For there being no witneſs of what was done between two Friends or Neighbours, who truſted one another in ſuch matters, but God alone; they appealed unto him, from whom nothing could be hid. And this Oath, the Jews ſay, was governed by another, which they call *The Oath of Teſtimony:* which a Man was not bound to give, unleſs he were adjured to it by the Court of Judgment: and ſo it was in the Oath about the things depoſited; he was not guilty who was adjured by private Perſons, and denied it; but he that denied it before the Court. So they reſolve in *Halicah Olam*, *Pars* IV. *cap.* 2. Chapter VI.

Or in fellowſhip.] To carry on a common Trade, in joynt-ſtock; or (as others underſtand it) in any thing for which he gave his hand unto another: for ſo the Hebrew words are, *putting of the hand*, as Contracts were oft-times made: Which if a Man afterwards denied, he fell under the guilt here mentioned. And there is ſome reaſon to think, that this is much of the ſame nature with the former; becauſe, when he ſpeaks of Reſtitution, *v.* 4. this is not repeated. And therefore it ſeems to be included in that which was depoſited with another: whether it were Money, called here *Pikkadon*; or any other Goods, called *Teſumah jad.* They that would ſee more Opinions about theſe words *putting of the hand*, may conſult *Conſt. l'Empereur* in his Annotations on *Bava kama*, *cap.* 9. *ſect.* 7.

Or, in a thing taken away by violence.] That is, by Robbery, or Stealth; as the word *gazel* ſignifies. For

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Theft not being punished among the Jews with death, they tendred an Oath to those who were accused, or suspected of it, to clear themselves from the imputation, XXII *Exod.* 11.

Or hath deceived his neighbour.] Wrong'd him by false Accusation, as the Hebrew word *Hoschock* seems to import. Which St. *Hierom* always translates *Calumny*; as the word *Haschak* he translates *to calumniate.* It signifies also *extortion*; and *Rasi* takes it for defrauding an Hireling of his Wages.

Verse 3. Ver. 3. *Or have found that which was lost, and lieth concerning it.*] Deny that he found a thing lost; which in truth came to his hand.

And sweareth falsly.] They put Men to their Oath in this case also, when there was a just cause of supicion; as they did in matters of Theft.

In any of all these.] In any of these sorts of things; as the Hebrew may be translated.

That a man doth.] Wherein one Man dealeth with another: or which *frequently happen*, as *Grotius* thinks this phrase signifies, in his Annotations upon 1 *Corinth* X. 13.

Sinning therein.] By these means contracting a guilt.

Verse 4. Ver. 4. *Then it shall be, because he hath sinned and is guilty.*] The last words should rather be translated, *and acknowledges his guilt.* For so this word *Ascham*, guilty ought to be expounded, as I showed IV. 22, 23. to make a clear sense of the Law there mentioned. And it would otherwise be superfluous here: for when a Man had sinned so grievously as the foregoing Verses suppose, who could doubt of his guilt? The true meaning therefore is, *when he hath sinned* (so the first words may be translated) by committing any of those things fore-mentioned, *and acknowledges his*

his guilt, he ſhall reſtore that which he took away violently, *&c.* And this moſt plainly reconciles the contradiction, that otherwiſe would be between this Law and that in XXII *Exod.* 1, 7, 9. Where a Man that ſtole an Ox, is condemned to reſtore *five* Oxen, and *four* Sheep for one; and if he delivered Money to another to keep, and it was ſtolen, the Thief was to pay double: whereas, here one ſimple Reſtitution is exacted, with the addition of a *fifth* part. The reaſon is, becauſe in *Exodus* he ſpeaks of thoſe Thieves who were convicted by Witneſſes in a Courſe of Law; and then condemned to make ſuch great Reſtitution: but here, of ſuch as touched with a ſenſe of their ſin, came voluntarily and acknowledged their Theft, or other Crime, of which no Body convicted them, or at leaſt confeſſed it freely when they were adjured; and therefore were condemned to ſuffer a leſſer Puniſhment, and to expiate their Guilt by a Sacrifice. See *L'Empereur* upon *Bava kama*, *cap.* 7. *ſect.* 1. and *cap.* 9. *ſect.* 1, 5, 7. Where he obſerves very judiciouſly, that this Interpretation is confirmed by V *Numb.* 7. where the firſt words may be tranſlated, *If they ſhall confeſs their ſin that they have done*, &c. And this ſeems to me more reaſonable than the account which *Maimonides* gives of this matter, in his *More Nevochim*, *P.* III. *c.* 41. where expounding theſe words, *which he took violently*, of an open Robber; he gives theſe Reaſons why he was not puniſhed ſo much as a Thief, but reſtored only the Principal with a *fifth* part: becauſe Rapine happens ſeldom, but Theft often; for it cannot be committed ſo eaſily as Theft; and is done openly and manifeſtly, whereas Theft is committed more ſecretly: ſo that a Man may be aware (he imagines) of a Robber, and defend his Goods againſt him, better than againſt a ſecret Thief. Yet this is better than the account

Chapter VI.

count of *R. Johannes f. Zachei* (mentioned by *J. Coch* upon the *Gemara* of the *Sanhedrim, cap.* 7. *p.* 271.) that a meer Thief fears Man more than God; but a Robber fears both alike.

Verſe 5.

Ver. 5. *Of all that about which he hath ſworn falſly, he ſhall even reſtore it in the principal.*] The ſame numerical thing which he took away, if it ſtill remain in his poſſeſſion unalter'd; or elſe the juſt price of it: as *R. Levi Barzelonita* expounds it, *Præcept.* CXXV. And the Jews pretend to ſuch ſcrupuloſity in this matter, that they ſay, a Man who was to have a ſhare in his Father's Eſtate, from whom he had taken ſomething by robbery, was to reſtore it before the Diviſion was made, and not by detaining it to make his ſhare greater than it ought to be. See *Bava kama, cap.* 9. *ſect.* 9.

And ſhall add the fifth part more thereto.] The Jews have many ſubtilties about this, as may be ſeen there *ſect.* 6, 7. The plain ſenſe is, that he ſhould compenſate the loſs which the right Owner might have ſuſtained (by wanting the uſe of his Goods ſo long as the other had detained them in his hand) by adding a full *fifth* part of the Principal, as an amends for the wrong. Yet if he had really forgotten that he had found ſuch a thing as he was charg'd withal, at the time he denied it upon Oath, he was not bound to pay the *fifth* part more, nor to offer the Expiatory Sacrifice, though he really was poſſeſſed of the thing; as Mr. *Selden* obſerves *L.* II. *de Synedr. cap.* 11. *p.* 506.

And give it unto him to whom it appertaineth.] If he had ſtolen from a Man the ſmalleſt piece of Money, which the Jews call *Peruta*, and had forſworn it, they fancy he was bound to reſtore it to the Owner himſelf; though he lived as far off as *Media:* and it would not ſuffice to give it to his Son or his Attorney,

ney, whom he had left to act for him. Yet they are something humorsom in these Absurdities, for they do not tye a Man to go so far to pay the *fifth* part; though in a case where it was more than a *Peruta*. See *Bava kama, cap. 9. sect.* 5, 6. Chapter VI.

In the day of his trespass-offering.] Or, *in the day of his trespass*; that is, as soon as he acknowledgeth his guilt, as this word I showed, *v.* 4. is to be interpreted. And this agrees with what our blessed Saviour requires V *Matth.* 23.

Ver. 6. *And he shall bring his trespass-offering unto the LORD, a Ram without a blemish.*] This the Hebrews call an Offering for a *certain guilt*; as that V. 15. was for *a dubious*. Verse 6.

With thy estimation, &c.] *R. Levi Barzelon.* interprets it *a Ram worth two Shekels*, *Præcept.* CXXIV.

Ver. 7. *And the Priest shall make an atonement for him*, &c.] The Offender was not to think he was cleared, by making Restitution, and adding the *fifth* part, whereby his Neighbour might well be satisfied: but withal, this Sacrifice was necessary for his Expiation, without which no Satisfaction was made to the Divine Majesty. The Jews themselves also think that this was prescribed, to make them more sensible of their Sin, and to render it more odious unto them; as the same Author observes. Verse 7.

Ver. 8. *And the LORD spake unto* Moses, *saying.*] Here the Hebrews begin a new Section of the Law, as well as a new Chapter (as we call it) for the first *seven* Verses plainly belong to the Matter of the foregoing Chapter. And it is reasonable to think that the following Precepts were given at a distinct time from the former, (See IV. 1.) being about a different Matter. For having declared what Offerings the *People* should bring to the LORD, he now gives instructions Verse 8.

Chapter VI.

Verſe 9.

ſtructions to the *Prieſts*, how they ſhould manage the ſeveral Offerings that were brought.

Ver. 9. *Command* Aaron *and his ſons, ſaying.*] As before he bad *Moſes* ſpeak unto the *Children of Iſrael*, I *Lev.* 2. IV. 2. becauſe the Laws he then gave concerned them: So now he bids him command *Aaron and his ſons* what to do; and acquaints them with the *Laws*, that is, the Rites they ſhould obſerve in offering the ſeveral Sacrifices before directed to be made.

This is the Law of the burnt-offering.] He mentions that firſt, which was firſt delivered, and was the principal Offering, being purely in honour of God; whereas the other was occaſioned by Mens ſins, or the Benefits he had beſtowed on them.

It is the burnt-offering.] He explains what *Burnt-offering* he chiefly means, *viz.* the daily Sacrifice: which was the principal Burnt-offering, according to which all other Offerings of that kind were to be regulated.

Becauſe of the burning upon the Altar all night unto the morning.] Or, *for the burning upon the Altar*, &c. This was the reaſon of its name, becauſe it was burning on the Altar from the Evening (at which the Jews began their day) till the Morning. For which purpoſe the Prieſts watched all Night, and put the Sacrifice upon the Altar piece by piece; that it might be conſumed by a ſlow and gentle fire. As for the *Morning Sacrifice*, it is not here mentioned, becauſe it was conſumed with a quicker fire that there might be room for other Sacrifices that were commonly offered after it (as appears from *v.* 12.) and were only offered in the Morning not at Night. But if there were no other Sacrifices to ſucceed it in the Morning, then, it is very likely, that it was alſo kept burning till the *Evening Sacrifice*; that God's Altar might always have Meat upon it.

And

And the fire of the Atar ſhall be burning in it.] Or, *For the fire of the Altar*, &c. So it ſhould be tranſlated: unleſs we tranſlate the laſt word not *in it*, but *by it*. *And the fire of the Altar ſhall be burning* (*i. e.* be fed or maintain'd) *by it.* Chapter VI. Verſe 10.

Ver. 10. *And the Prieſt ſhall put on his linen garment.*] Mentioned XXVIII *Exod.* 40.

And his linen breeches ſhall he put upon his fleſh] To cover his Secret Parts, as appears from XXVIII *Exod.* 42.

And take up the aſhes which the fire hath conſumed with the burnt-offering, &c.] Or rather, *When the fire hath conſumed the burnt-offering on the Altar.* For the word *aſcher*, which we here tranſlate *which*, ſignifies alſo *when*; and is ſo tranſlated by us, IV. 22. Or elſe the ſenſe muſt be, *The aſhes into which the fire hath conſumed the Burnt-offering.* Or, to make good our preſent tranſlation, a few words muſt be added, in this manner, *The aſhes* (of the Wood) *which the fire hath conſumed with the Burnt-offering.*

And he ſhall put them beſides the Altar.] On the Eaſt-part of it, as far, as might might be, from the moſt holy place. See I. 16. For this was moſt ſutable to the Glory of the Houſe of God (ſaith *R. Levi* of *Barcelona*) and the fire would burn better, when the Altar was cleared from the Aſhes.

Ver. 11. *And he ſhall put off his garments.*] Thoſe before-named, *and put on other garments.* It is a queſtion among the Jews, whether he mean his common Raiment; or ſome other Garments, not holy, and yet not quite common, but of a middle nature. It is moſt likely that the carrying the Aſhes out of the Tabernacle, being not an holy action, as they were not to perform it in their Prieſtly, *i. e.* Sacred Garments, wherein they took them from the Altar; ſo they did it in the Verſe 11.

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common Habit, which they wore when they did not miniſter. Yet *Raſi* thinks this was not abſolutely neceſſary, but only fitting and ſeemly: it being indecent to do this Work in the ſame Garments, wherein they ſerved at the Altar. And the Aſhes having been upon the Altar, there are thoſe (as I ſaid) who fancy this was not a Work fit to be performed in their common Garments; and therefore have deviſed an Habit of leſs dignity than thoſe Garments wherein they Miniſtred, which they uſed when they carried out the Aſhes. Thus *Maimonides* himſelf, and others, mentioned by Mr. *Selden*, *L. III. de Synedr. cap.* 11. *n.* 6. where he likewiſe obſerves that *Chiſkuni* is of opinion, that ſuch of the Family of the Prieſts, as were both excluded from their Miniſtry in the Sanctuary, and from wearing the holy Garments, by reaſon of ſome defect in their Bodies, were permitted to perform this Office of carrying away the Aſhes.

And carry forth the Aſhes without the Camp, into a clean place.] See IV. 12. The fore-mentioned *Raſi* will have it, that they needed not to take away all the Aſhes every day; but only a ſhovel full, which they laid beſide the Altar: And when the hollow place of the Altar was ſo full, that there was no room to lay on the Wood, they were bound to empty it, and carry all the Aſhes away.

Verſe 12.

Ver. 12. *And the fire upon the Altar ſhall*[1] *be burning in it, it ſhall not be put out.*] This Precept is repeated again in the next Verſe; as it was mentioned once before, *v.* 9. For which there is a juſt reaſon, as *Abarbanel* makes account. For in the *ninth* Verſe he requires that the Wood for the Evening Sacrifice ſhould be ſo ordered and attended, that the fire might be kept in till the Morning. And then, here in this Verſe, he requires there ſhould ſuch care be uſed in taking

taking away the Aſhes, that the fire might ſtill remain, and not be extinguiſhed. After which, ſpeaking of the Morning Sacrifice, in the latter part of this Verſe, he requires in the next (*v.* 13.) that ſuch a quantity of Wood ſhould be laid on the Altar, when they offered it, that the fire might be kept in till the Evening Sacrifice: or, that if there were any extraordinary Sacrifices brought beſides the daily Burnt-offering, the Prieſts ſhould ſtill add more Wood, that the fire might not be put out by that means, but be able to devour them. Chapter VI.

And the Prieſt ſhall burn wood on it every morning, &c.] The Hebrew word for *Wood* being in the Plural Number, *R. Levi* of *Barcelona* concludes there were more bundles than one brought in every day. And from this place (and I. 7.) he gathers there were *three*. The *firſt* of which he calls the *great heap*; with which the daily Sacrifice, and the reſt, for which there was occaſion, were offered: of which he thinks *Moſes* ſpeaks in the *ninth* Verſe of this Chapter. The *ſecond* was leſſer, which was laid at the ſide of the other, that they might have Coals for the burning Incenſe: and this, he thinks, intended here. And the *third* was meerly to keep in the fire perpetually, of which, he thinks, *Moſes* ſpeaks in the next Verſe. The *Miſna* alſo tells us, that there being ſeven Gates to the great Court of the Sanctuary, three on the *North*, and as many on the *South*, and one at the *Eaſt*; the firſt on the *South*-ſide was called the *Gate of burning*: becauſe, at that Gate they brought in the Wood, which was to preſerve the fire perpetually on the Altar. See *Codex Middoth*, *cap.* 1. *ſect.* 4.

And he ſhall burn thereon the fat of the peace-offerings.] This fat of the *Peace-offerings*, was to be burnt to gather with the *Burnt-offering*, and not ſeparte from it:

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by which means the Burnt-offering was the ſooner conſumed, and more room was made for other occaſional Sacrifices.

Verſe 13.

Ver. 13. *And the fire ſhall be ever burning upon the Altar.*] This fire was not kindled by the Prieſts, but by God himſelf; who ſent it from Heaven to conſume the firſt Sacrifice that was offered by *Aaron*, IX. *ult.* From which time they were bound to take care, that it never went out; that ſo their Sacrifices might be conſtantly offered by Celeſtial fire: becauſe it was the continuation of that fire which came from Heaven, by a continual addition of Fewel, whereby it was preſerved. And ſo it continued, as the Jews affirm, till the Captivity of *Babylon*; and after it, as ſome of them would have us believe, (who fancy it was preſerved in a Pit, by the care of ſome religious Prieſts, till their return) though againſt the common Tradition among them, which is, That *there was no ſacred fire in the ſecond Temple*; for they reckon this among the *five* things which were wanting there, and had been in the firſt. And as for the conſtant continuance of this fire, there was care taken that Wood ſhould be laid up in the Temple for the maintenance of it: ſo in order thereunto, there was a certain ſet time, when the People were obliged to carry wood thither; which made a kind of Feſtival, called by *Joſephus* ξυλοφόρια, *L.* II. *de Bello Judaico, cap.* 31. τῆς ξυλοφορίου ἑορτῆς ὔσης, &c. *it being the Feaſt of the Wood-carrying; when it was the cuſtom for all to bring up Wood for the Altar: that there might be no want of Fewel for the fire, which was never to go out.*

It ſhall never go out. This was a thing ſo famous, that it was imitated among the Gentiles; who thought it ominous to have their Sacred fire go out: and therefore appointed Perſons on purpoſe to watch it, and keep

keep it perpetually burning, as appears by the *Veſtal* Virgins at *Rome*, whoſe great buſineſs it was to look after the *Eternal fire*, as they called it; imagining the extinction of it purported ἀφανισμὸν τῆς πόλεως, the deſtruction of the City, as *Dionyſius Halicarn.* ſpeaks. This Inſtitution is aſcribed both by him and by *Plutarch* unto *Romulus*; into whoſe Hiſtory many things were tranſlated by the ancient Pagans, out of theſe Sacred Records of *Moſes*: as the Learned *Huetius* hath made probable in his *Demonſtratio. Evangel. Propoſ.* IV. *cap.* 9. *n.* 8. The Greeks alſo preſerved ſuch a πῦρ ἄσβεσον, *inextinguiſhable fire* at *Delph*; and the *Perſians* in like manner, and many other People, as *Bochartus* hath ſhown in his *Hierozoicon*, *P.* I. *L.* II. *cap.* 35. and *Dilherius* before him in a ſpecial Diſſertation as he calls it) *de Catozelia Gentilium*, *cap.* 11. where he hath heaped up a great deal to this purpoſe: and among other things, hath this conjecture, that the Grecian Ἑστία, and the Roman *Veſta*, had their Names from the Hebrew word *Eſch*, or the Chaldean *Eſcha*, which ſignifie fire. The conjecture of *David Chytræus* alſo is no leſs ingenious, who derives thoſe Names from *Eſchjah*, the fire of the LORD. Chapter VI.

Ver. 14. *And this is the Law of the meat-offering.*] He doth not ſpeak of the Offerings which accompanied the daily Burnt-offerings, but of thoſe which were offered alone, mentioned in the *ſecond* Chapter. Where directions are given of what they ſhould conſiſt; and alſo how much the Prieſt ſhould have for his portion: but here are ſome things added concerning the place where they ſhould be eaten by the Prieſts; and concerning thoſe *Meat-offerings*, which were peculiarly to be offered for themſelves. Verſe 14.

The

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The ſons of Aaron *ſhall offer it before the* LORD, *before the Altar.* Or rather, *upon the Altar:* for ſo the Hebrew phraſe [*on the face of the Altar*] ſignifies. Or elſe, the meaning is, he ſhall preſent it to the LORD before the Altar, and then afterward (as is directed in the next Verſe) burn an handful of it upon the Altar. And ſo the Rule is Chapter *ſecond*, v. 8, 9. *When it is preſented to the Prieſt, he ſhall bring it to the Altar*, &c.

Verſe 15. Ver. 15. *And he ſhall take of it his handful, of the flour of the meat-offering*, &c.] According to the Preſcription in the *ſecond* Chapter, *v.* 2. where all this Verſe is explained.

Verſe 16. Ver. 16. *And the remainder thereof ſhall* Aaron *and his ſons eat.*] If they had no pollution upon them, XXII 6. See Chapt. II. 3. The reaſon of the Precept was (as *R. Levi Barcel.* obſerves, *Precept.* CXXXIII.) that it preſerved the dignity of the Sacrifice, to have it eaten only by the Prieſts: and by them (I may add) only in the holy place, and not carried out from thence, as it here follows.

With unleavened bread ſhall it be eaten.] There is nothing in the Hebrew Text to anſwer unto the word *with*; which makes the ſenſe unaccountable, that otherwiſe is eaſie and natural. If we tranſlate it, as the Hebrew words plainly ſignifie, *unleavened it ſhall be eaten.* See X. 12.

In the holy place.] There was a room in the Court of the Prieſts, where they ate theſe holy things, as *Kimchi* obſerves upon XLII *Ezek.* Which may be confirmed out of XVIII *Numb.* 10. where the *moſt holy place* can ſignifie nothing, but the Court of the Prieſts, as *L'Empereur* rightly underſtands it, in his Annot. upon *Middoth*, *cap.* 2. *ſect.* 6.

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In the Court of the Tabernacle of the Congregation, they ſhall eat it.] As the Prieſts did eat it in their own Court, ſo their Male-children had a place in the Court of the *Iſraelites*, where in to eat it, X. 12, 13. And they are all ſaid to eat *before the* LORD, becauſe this was a part of the Tabernacle: as was alſo the Court of the Women; where there was a place for the Prieſt's Daughters to eat, as well as their Sons, of the Firſtlings that were offered to the LORD, XVIII *Numb.* 19.

Verſe 17.

Ver. 17. *It ſhall not be baken with leaven.*] There were two little rooms, at the Eaſt-gate of the Court of the Temple called *The Gate of Nicanor*; one of which was a Veſtry, for the Prieſts to put on their Garments, when they went to Miniſter; and the other was for baking this flour, and that mentioned *v.* 21. So they tell us in *Middoth*, *cap.* 1. *ſect.* 4. And therefore it is ordered to be baken without *leaven*, becauſe it was a part of the LORD's Sacrifice: which being offered unleavened (Chapt. *ſecond*, *v.* 11.) the remainder muſt needs be unleavened alſo, becauſe the whole was God's; and the Prieſts could have it no other ways, than it was offered unto him.

I have given it them for their portion of my offerings made by fire.] That is, of the *Meat-offerings* before-mentioned.

It is moſt holy, &c.] This is the reaſon why it was not to be carried, to be eaten out of the holy place. See Chapt. *ſecond*, *v.* 10.

As is the ſin-offering, and as the treſpaſs-offering.] See *v.* 26. and VII. 6.

Verſe 18.

Ver. 18. *All the males among the children of* Aaron *ſhall eat of it.*] And none but they, becauſe it was a thing *moſt holy.*

It ſhall be a ſtatute for ever in your generations.] That

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That is, as long as the Law about Sacrifices ſhall laſt: *Every one that toucheth them ſhall be holy.*] According to this tranſlation of theſe words, the meaning is, That it was not ſufficient, to be deſcended of Prieſts, and to be Males, but they were alſo to be free from any legal defilement, who were admitted to eat of this Offering, XXII. 6. But theſe very words, which we here tranſlate *every one*, in the 27th Verſe we tranſlate *whatſoever*: and then the meaning is, *Every thing that toucheth them ſhall be made holy by them.* That is, the very *Diſhes* into which ſuch holy things were put, or the *Spoons*, or *Knives*, wherewith they were eaten, were never to be imployed to any other uſe. See XXIX *Exod.* 37.

Verſe 19. Ver. 19. *And the* LORD *ſpake unto* Moſes, *ſaying.*] At the ſame time the LORD gave direction about another Offering, near of kin to the former; but not yet mentioned.

Verſe 20. Ver. 20. *This is the offering of* Aaron *and his ſons, which they ſhall offer unto the* LORD.] The Jews call this *a Mincah of Initiation*; which every High-Prieſt, and every other Prieſt (as they underſtand it) were bound to offer, when they were Conſecrated; and the High-Prieſt to continue every day, as long as he lived. So *Abarbanel* in his Preface to this Book, (*Section* 2.) reckoning the various ſorts of *Meat-offerings*, makes this the *fourth* kind; which the High-Prieſt offered every day, and every other Prieſt once in his Life, *viz.* when he firſt was admitted to Miniſter at the Altar, at the Age of *twenty* years. For both theſe *Meat-offerings*, ſaith he, are comprehended in this Verſe. But it may as well be underſtood only of *Aaron* and his Succeſſors in the Prieſthood, of whom the following words ſeem to ſpeak, and not of the common Prieſts.

In

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In the day when he is anointed.] The Hebrew word *bejom* may be tranſlated *from the day:* and ſo the Jews underſtand it, that he was to make this Oblation, not only upon the day of his Conſecration, but ever after, (as I ſaid) every day as long as he continued in the Prieſthood. And ſo the next words ſeem to explain it.

The tenth part of an Ephah of fine flour, for a meat-offering perpetual; half thereof in the morning, and half at night.] The High-Prieſt, ſaith *Joſephus*, *L.* III. *Antiq. cap.* 10. ſacrificed twice every day, at his own charges: and then he deſcribes this very Offering, which was diſtinct from that which attended the daily *Burnt-offerings*; as appears by the quantity of this *Meat-offering*, and by the manner of ordering it. For that ſeems to have been raw Flour, mixed with Oil; but this baken, as it follows in the next Verſe. See XXIX *Exod.* 40, 41. The Reaſon why it is here mentioned is, becauſe it was a *Mincah* (or *Meat-offering*) of whoſe Rites *Moſes* is treating; and this is an Exception from the reſt.

Ver. 21. *In a pan ſhall it be made with Oil.*] With *three* logs of Oil; as the Jews determine. Verſe 21.

And when it is baken.] See *v.* 17.

Thou ſhalt bring it in.] Unto the Altar.

And the baken Pieces ſhalt thou offer, &c.] If it was a *Meat-offering* of the High-Prieſt, it was divided into XII pieces, (as *Maimonides* ſaith) if of a common Prieſt (for they will have both to be included in this Law) then into X pieces; which were ſo exactly divided, that half of them were offered in the Morning, and the other half in the Evening. And the handful of Frankincenſe (which they ſay was offered with them) was in like manner divided, and burnt on the Altar, *Maaſe Korban, cap.* 13.

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Ver. 22 *And the Prieſt of his ſons that is anointed in his ſtead, ſhall offer it.*] What he had ſaid of *Aaron* and his Sons in general, (*v.* 20.) he now particularly requires of every Son of his, that ſhould ſucceed him in his office. For which there was the greater neceſſity, becauſe (as *R. Levi* of *Barcelona* underſtands it, *Præcept.* CXXXIV.) the High-Prieſt was an Ambaſſador between the *Iſraelites* and their Heavenly Father, (by whom their Prayers were offered to God, and who made Reconciliation for them) and therefore ſhould be bound, in all reaſon, to offer a *perpetual* Sacrifice twice every day, for the conſtant needs of the Congregation; and to apply his Mind to this, (as he ſpeaks) that he and they might be the better for it.

It is a Statute for ever unto the LORD.] As long as that Prieſthood continued.

It ſhall be wholly burnt.] In which it differed from other *Meat-offerings*, as will appear in the next Verſe.

Verſe 23.

Ver. 23. *For every meat-offering for the Prieſt.*] Or *of the Prieſt.* This may ſeem to relate to every common Prieſt; who were not all bound to offer this Sacrifice every day, but only he who did it in the name of all the reſt, *viz.* the Prieſt who offered the daily Burnt-Sacrifice. He may be well thought to have been obliged to this; by which means this *Meat-offering* was offered to God every day, by one or other of them, and never omitted. But *Abarbanel*, (as I noted before *v.* 20.) thinks that only the High-Prieſt was bound to offer this *Meat-offering* every day; and every other Prieſt once in his Life, *viz.* when he began his Miniſtry.

Shall

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Shall be wholly burnt: it ſhall not be eaten.] The Prieſts had all the *Meat-offerings* which were brought by the People, except one handful which was offered to the LORD. See Chapt. *ſecond*, *v.* 2, 3. But of their own *Meat-offerings* they were not to taſte, but wholly burnt them on the Altar. For it had not been ſeemly for him both to offer unto God, and to eat of it as if it were his own; as *Maimonides* ſpeaks *P.* III. *More Nevoch. cap.* 46. or, as as *R. Levi Barcelonita* gives the reaſon (*Præcept.* CXLI.) the ſcope of the Sacrifice being to raiſe the Mind of him that offered it unto God, it was not fit he ſhould think of eating any part of his own Offerings; which would have taken his Mind off from God.

Verſe 24

Ver. 24. *And the* LORD *ſpake unto* Moſes, *ſaying.*] He added further ſeveral things, concerning other Offerings; which perhaps were delivered at the ſame time with the foregoing; being ſtill concerning the Prieſts, (See *v.* 8, 9.) And therefore the next Verſe begins thus, *Speak unto* Aaron *and his ſons, ſaying.*

Verſe 25.

Ver. 25. *This is the Law of the ſin-offering.*] That is, for particular Perſons: that for the Prieſts themſelves being governed by another Law. For it is plain that in the IVth Chapter he diſtinguiſhes the *Sin-offerings* into two kinds: one, whoſe Blood was carried into the Sanctuary, and the Fleſh of it burnt intirely without the Camp, (*v.* 7, 8, &c. and here *v.* 30.) and another, whoſe Blood was not carried into the Sanctuary; the Fleſh of which the Prieſts were to eat, as is here directed.

In the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the LORD.] See IV. 24, 29, 31.

It is moſt holy.] This is the reaſon of what follows, that none might eat of it, but thoſe who were holy to the LORD.

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Verſe 26.

Ver. 26. *The Prieſt that offereth it for ſin ſhall eat it.*] The Fleſh of this *Sin-offering* fell to the ſhare of him, who offered the Sacrifice that day; and to his Male-children: though he might invite any other Prieſts, and their Sons to partake with him, if he pleaſed; as appears from *v.* 29. I need not add that the *Immurim*, as the Hebrews call them, were excepted: that is, the Fat, *&c.* mentioned III. 9, 10. IV. 26. which were to be wholly burnt upon the Altar.

In the holy place ſhall it be eaten, &c.] See *v.* 16. For it being *moſt holy* (as the words are in the concluſion of the foregoing Verſe) it was to be eaten in the *holy place*: and that, the ſame day and Night when it was offered, and none of it to be kept till the morning. Whereas ſome of their *Peace-offerings* (which they called the *lighter holy things*) might be eaten the next day, VII. 16. See *Maimonides More Nevochim*, P. III. *cap.* 46. This ſeems to have been imitated by the Heathen, who required that their moſt holy Sacrifices ſhould not be carried out of the Temple; as the Scholiaſt upon *Ariſtophanes* his *Equites* obſerves concerning the Sacrifices offered to *Ceres* and *Proſerpina*, ἐκ ἔξω τὰ θυόμενα Δημήτερι καὶ Περσιφόνῃ ἔξω ἀφιέναι.

Verſe 27.

Ver. 27. *Whoſoever ſhall touch the fleſh thereof ſhall be holy.*] See *v.* 18.

And when there is ſprinkled of the blood thereof upon any garment.] This is commonly underſtood of the Prieſt's Garment, who alone ſprinkled the Blood. But his Garments being holy, the Blood that might chance to fall upon them, was not thereby at all diſhonoured: and therefore (if this be the meaning) we are to underſtand that the Garments would appear leſs venerable, when they were ſpotted with Blood; and upon that account were to be waſhed. If we take it for the Garment of him that brought the Sacrifice, which when

it

it was killed, the Blood might chance to ſpurt upon his Cloaths; then the waſhing of them, was out of reverence to the Blood; which being holy, was not to remain upon a common Garment. Which way ſoever it be interpreted, the intention, it is manifeſt, was to preſerve in their Minds an awful regard to God, and to whatſoever belonged unto his Service. Chapter VI.

Thou ſhalt waſh that wherein it was ſprinkled, in the holy place.] Where there was a Room (after the Temple was built) which was called *Liſchath hagullah*, the Chamber of the Spring, or Well, out of which Water was drawn for the uſe of the Court of the Sanctuary. And there it is probable theſe Garments were waſhed. See *Codex Middoth, cap.* 5. *ſect.* 3.

Ver. 28. *But the earthen veſſel wherein it is ſodden, ſhall be broken.*] For it being very porous, might ſo deeply imbibe a tincture from the Fleſh, that it could not be waſhed out: but the ſmell of it might remain a long time. And being of a ſmall value, it was no great loſs to have it broken; rather than any thing that was holy, remaining in it, be profaned. What became of the broken ſhreds of theſe earthen Veſſels, is a doubt among the Hebrew Doctors; becauſe it was neither fit to throw them out into a prophane place, nor yet ſeemly to heap them up in the Sanctuary: and therefore they fancied the Earth opened and ſwallowed them up, as a great Man in this kind of learning (*J. Wagenſeil*) hath obſerved upon the *Miſchna* of *Sota, cap.* 3. But they might have rather ſaid, that they were thrown abroad into a clean place, after they were broken into ſmall bits or crumbled to powder; juſt as the Aſhes were that came from the Altar, which was an holy place. Verſe 28.

If

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If it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in water.] Nothing could ſo eaſily ſink into this, being a ſolid metal: but whatſoever ſtuck to it might be rubbed out and cleanſed by waſhing. From this Verſe, compared with other places, it ſeems apparent that nothing was roaſted in the Sanctuary, but only boiled. So we find the Peace-offerings (mentioneed 1 *Sam.* II. 13, 14, 15.) were conſtantly ſodden; and all other holy Offerings, except the Paſchal Lamb (which they roaſted at home) 2 *Chron.* XXXV. 13. And, after their return from the Captivity of *Babylon*, the ſame is intimated in the laſt Verſe of the Prophecy of *Zechariah*.

Verſe 29. Ver. 29. *All the males among the Prieſts ſhall eat thereof: it is moſt holy.*] See *v.* 16. and 26.

Verſe 30. Ver. 30. *And no ſin-offering.*] Or rather, *but* no Sin-offering.

Whereof any of the blood is brought into the Tabernacle of the Congregation, to reconcile withal in the holy place, ſhall be eaten, &c.] Such were thoſe Sin-offerings for the High-Prieſt, IV. 3. and for the whole Congregation, upon particular occaſions, IV. 13, &c. Or, upon the day of general Atonement, XVI 27. No part of theſe were to be eaten, but intirely *burnt in the fire*; as it here follows in the end of this Verſe. There is no neceſſity of *Maimonides* his obſervation upon theſe words; That no Man whatſoever might eat of theſe Sacrifices: for if the Prieſts might not, they were certainly prohibited to all other Perſons.

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Ver. 1. *Likewiſe this is the Law of the treſpaſs-offering.*] The People were directed before, in what caſes they ſhould bring this ſort of Offering; and I have noted the difference between them and *Sin-offerings*, (V. 15.) but now the Prieſts are directed in their Office about *Treſpaſs-offerings*. Verſe 1.

It is moſt holy.] In general they were to obſerve that theſe Offerings, as well as *Sin-offerings*, were to be numbred among the *moſt holy things*; and therefore to be accordingly uſed, *v.* 6.

Ver. 2. *In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering.* The ſame order that was given about *Sin-offerings*, IV. 24. VI. 25. Verſe 2.

And the blood thereof ſhall be ſprinkled round about upon the Altar.] This is a different Rite, from that which was obſerved in the *Sin-offering*; whoſe Blood was put upon the Horns of the Altar, IV. 25, 34. and the Blood of ſuch *Sin-offerings* as were made for the High-Prieſt, or the whole Congregation, were alſo to be ſprinkled ſeven times before the Vail of the Sanctuary, IV. 6, 17. But this to be ſprinkled *round about* the Altar of Burnt-offering; according to the manner uſed in the *whole Burnt-offerings*, I. 11. and in the *Peace-offerings*, III. 2, 8. only with this difference, that there being a ſcarlet Thread, or Line, which went round about the Altar exactly in the middle; the Blood of the whole *Burnt-offerings* was ſprinkled round about *above* the Line, and the Blood of the *Treſpaſs-offerings* and the Peace-offerings round about *below* the Line. See *Codex Middoth, cap.* 3. *ſect.* 1. and *L'Empereur Annot.* 12.

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Chapter VII. Ver. 3. *And he ſhall offer of it all the fat thereof.*] This was the work of the Prieſt, firſt to offer unto God his part of the Sacrifice.

Verſe 3. *The rump.*] All the Fat belonging unto God, this is particularly mentioned in the firſt place, as the principal Fat. For the Tails of their Sheep in thoſe Countries (and no other Creature but a *Ram* was allowed for a *Treſpaſs-offering*, as was before noted) were of a prodigious bigneſs, as hath been noted by many: particularly by the famous *Bochartus* in his *Hierozoicon P.* I. *L.* II. *cap.* 45. and lately by another excellent Perſon *Jobus Ludolphus* in his *Ethiopick Hiſtory*, *L.* I. *cap.* 10. *n.* 16. and in his Commentaries on it, *num.* 76. And therefore it is called both here, and in other places, by the peculiar name of *Alja*; whereas the *Tail* or *Rump* of other Creatures is called *Zanab*. See what I have noted upon III. 9.

And the fat that covereth the inwards.] This, and all that follows in the next Verſe, hath been explained before, III. 3, 4, 8, 9.

Ver. 5. *And the Prieſt ſhall burn them on the Altar*, &c.] As he did the Fat of the *Sin-offerings* and *Peace-offerings*, IV. 26, 31.

Verſe 6. Ver. 6. *Every male among the Prieſts ſhall eat thereof*, &c.] All the Fat being offered to God, the Fleſh became the portion of the Prieſt; who with his Male-children, but not Females, were to eat it: but not in any place out of the Sanctuary; as it here follows. See VI. 18, 26, 29.

Verſe 7. Ver. 7. *As is the ſin-offering, ſo is the treſpaſs-offering: there is one law for them*] In this matter (though in other things they differed) for the ſame Rule is given here about the *Treſpaſs-offering*, that is given in the Chapter foregoing, *v.* 26. about the *Sin-offering*.

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The Prieſt that maketh atonement therewith ſhall have it.] Who might invite other Prieſts, if he pleaſed, to eat with him, and with his Sons: but he was not bound to it; for the Fleſh of this Sacrifice was intirely his own.

Verſe 8.

Ver. 8. *And the Prieſt that offereth any mans burnt-offering, even the Prieſt.*] Or, *that Prieſt*, who offereth it.

Shall have to himſelf the skin of the burnt-offering, which he hath offered.] All the *Fleſh* of the *Burnt-offerings* being wholly conſumed, as well as the *Fat*, upon the Altar (Chapt. I. v. 8, 9.) there was nothing that could fall to the ſhare of the Prieſt, but only the *skin*; which is here given him for his pains. I obſerved upon III *Gen.* 21. that it is probable that *Adam* himſelf offered the firſt Sacrifice; and had the Skin given him by God, to make Garments for him and for his Wife. In conformity to which the Prieſts ever after had the Skin of the whole *Burnt-offerings*, for their portion. Which was a Cuſtom among the *Gentiles* (as well as the *Jews*) who gave the Skins of their Sacrifices to the Prieſts, (when they were not burnt with the Sacrifices, (as in ſome *Sin-offerings* they were among the Jews, (IV. 11.) Who imployed them to a ſuperſtitious uſe, by lying upon them in their Temples, in hope to have future things revealed to them in their Dreams. This *Dilherrus* hath obſerved out of thoſe words of *Virgil*,

———*huc dona Sacerdos*
Quum tulit, & Cæſarum ovium ſub nocte ſilenti
Pellibus incubuit ſtratis, ſomnoſque petivit,
Multa modis ſimulacra vidit variantia miris,
Et varias audit voces, fruiturque Deorum
Colloquia.———

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And in the *Eleuſinia*, he obſerves out of *Suidas*, the *Daduchus* put on the Skin of the Beaſts which had been ſacrificed to *Jupiter*; which were called Διὸς κώδια, *the Fleece of Jupiter*, *Diſſert. Special. de Cacozelia Gentil. cap.* 9.

Verſe 9.

Ver. 9. *And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and in the pan.*] See concerning theſe various ſorts of *Meat-offerings* in the *ſecond* Chapter, *v.* 4, 5, 7.

Shall be the Prieſt's.] All but the Memorial of it, which was burnt upon the Altar. See II. *v.* 9, 10.

That offereth it.] That particular Prieſt who offered it, was to have the remainder for his Portion.

Verſe 10.

Ver. 10. *And every meat-offering.*] Or, *but every Meat-offering:* for here is an Exception to the foregoing Rule.

Mingled with oil, and dry.] The foregoing Verſe ſpeaks of ſuch *Meat-offerings* as were any ways *baken*; but this of thoſe that were *raw:* which were of two ſorts; either of Flour mingled with Oil, as all voluntary Offerings of this ſort were, (II. 1.) or *dry* without any Oil, as ſome *Sin-offerings* were, V. 11. and the *Offering of Jealouſie*, V *Numb.* 15.

Shall all the ſons of Aaron *have one as much as another.*] All the Prieſts who attended on that day, were to have an equal ſhare in this kind of *Meat-offering:* though he alone who Miniſtred at the Altar had the *baked* Meat-offerings. There are ſome indeed who can ſee no reaſon for this difference, (though this laſt ſort, others think, was more eaſily divided, and therefore ſhared among them all) and conſequently take theſe words to ſignifie the ſame with thoſe in the foregoing Verſe: *Every one in the courſe of his Miniſtry, ſhall have this benefit, in his turn of waiting at the Altar.*

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Ver. 11, *And this is the law of the ſacrifice of peace-offerings*, &c.] Theſe are the only ſort of Offerings remaining to be ſpoken of: which, when he required them of the *People*, are mentioned in the *third* place, after the *Burnt-offerings* and *Meat-offerings*; before the *Sin-offerings* and *Treſpaſs-offerings*. But here are reſerved for the laſt place, in his directions he gives to the *Prieſts* about them; becauſe, as there were ſeveral ſorts of them, ſo there were various Rites to be obſerved about them. Which Rites, as I obſerved before, are called here the *Law* of ſuch Sacrifices. Verſe 11.

Ver. 12. *If he offer it for a thanksgiving.*] In this, and in the *ſixteenth* Verſe, we have an account of *three* ſorts of *Peace-offerings*. This, which was the principal, for Benefits received from God's bounty: the other two, for the obtaining ſuch Bleſſings as they deſired to receive. And this of *Thanksgiving*, was either general for the whole Congregation, (of which there was but one only, at one time of the year, in the Feaſt of *Pentecoſt*, XXIII. 19. which was accounted *moſt holy*) or particular for private Perſons, as occaſion offered; which were accounted *leſs holy*. And they are theſe here mentioned; which might be either of the *Flock*, or of the *Herd*, (but no *Birds*) and either greater or ſmaller of thoſe kinds; that is, of the *Herd* from the firſt year to the third, and of the *Flock* from the firſt to the ſecond year compleat. If they were older, they were not fit for Sacrifice. All this *R. Levi Barcelonita*, *Precept.* CXXXVII. explains at large. Verſe 12.

Then he ſhall offer with the ſacrifice of thanksgiving, unleavened cakes mingled with oil, &c.] The ſame *R. Levi* obſerves, that ſome Peace-offerings were offered without any Bread; *viz.* ſuch as they called *Hagigah* and *Schimcah*, Sacrifices of Feſtivity and Rejoycing, *i. e.* at their great Solemn Feſtivals. But

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theſe here mentioned, were all offered with Bread; and that offered with this, which was the firſt of them, was called *the Bread of Thanksgiving*. *R. Solomon Jarchi* reſtrains this ſort of *Peace-offerings* (of *Thanksgiving*) to ſuch wonderful Deliverances, as thoſe mentioned in the CVIIth *Pſalm*; from Tempeſts at Sea, or dangerous Travels through the Wilderneſs, and the like. *Aben-Ezra* alſo ſeems to have been of the ſame Opinion, when he ſaith, That Men being delivered out of Straits and Diſtreſſes, gave Thanks to God by this Oblation. But I can find no ground for this limitation; it being far more likely that this Sacrifice was offered by all devout Perſons, for any Mercy whatſoever, that God beſtowed upon them.

Unleavened cakes, and unleavened wafers.] For none of God's Bread was to be leavened. See Chapter the *ſecond*, v. 11.

Verſe 13.

Ver. 13. *Beſides the cakes.*] Before-mentioned; which were to be unleavened.

He ſhall offer for his offering leavened bread, with the ſacrifice of thanksgiving, &c.] Not upon the Altar (for that was abſolutely forbidden in the fore-named Chapter of this Book) but he was to give it to the Prieſt, who waited at the Altar, and was to partake of this Sacrifice, and to rejoyce together with him that offered it. Which is the reaſon that ſuch different ſorts of Cakes are ordered in the foregoing Verſe, all unleavened (of which the Prieſt was to have his ſhare) and alſo others leavened, which are preſcribed in this Verſe; that God's Family (his Servants the Prieſts) might want no variety of Bread at their Feaſts upon theſe Sacrifices: and that God might ſhow his Friendſhip with thoſe who offered the Sacrifice, by accepting the ſame bread at his own Table, which they were wont to uſe at theirs.

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Ver. 14. *And of it he ſhall offer out of the whole oblation*, &c.] One of the Cakes before-mentioned (*v.* 12.) was to be preſented to God for an *Heave-offering*: Concerning which, See XXIX *Exod.* 24, 28. Chapter VII. Verſe 14.

And it ſhall be the Prieſt's that ſprinkleth the blood of the peace-offerings.] Having offered one Cake out of the whole, all that remained was the portion of the Prieſt, who ſprinkled the Blood of the *Peace-offerings* on the Altar.

Ver. 15. *And the fleſh of the ſacrifice of his peace-offerings for thanksgiving, ſhall be eaten the ſame day that it is offered*, &c.] The reaſon of this, which was obſerved in moſt of their Sacred Feaſts, (particularly in the *Paſchal Lamb*, XII *Exod.* 10. and in the *Manna* it ſelf, XVI. 19, &c.) was to maintain the honour and dignity of the Sacrifices; that they might not be in danger to be corrupted, or turned to any profane uſe, or gratifie Mens Covetouſneſs. For, as *Philo* obſerves (in his Book of *Sacrifices*) *It was not fit that theſe holy things ſhould be put into their Cupboards, but immediately ſet before thoſe who were in need; for they were no longer his that offered them, but his to whom they were offered: who being himſelf moſt liberal and bountiful, would have Gueſts invited to his Table to partake with thoſe that offered the Sacrifice. Whom he would not have to look upon themſelves as Maſters of the Feaſt,* ἐπίτροποι γὰρ εὐωχίας εἰσὶν, οὐκ ἑστιάτορες, *for they are but Miniſters of the Feaſt, not the Makers or Entertainers. That belongs to God himſelf, whoſe bounty ought not to be concealed, by preferring ſordid Parſimony before generous Humanity.* His meaning is, that all the Sacrifice was God's, who graciouſly granted to him that offered it, a part of it, to entertain his Friends, and the Poor; whom he would have invited forthwith, that no part Verſe 15.

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of it might be converted to any other uſe, but that which God appointed, who made the Feaſt.

Verſe 16.

Ver. 16. *But if the ſacrifice of his offering be a vow, or a voluntary offering.*] Theſe two other ſorts of *Peace-offerings*, were in the nature of Prayers, for the obtaining ſuch Bleſſings, as they deſired and hoped for. And they were either the performance of a *Vow*, which they made to God of offering him ſuch a Sacrifice, when they received the benefit; which was called *Neder*: or, they were freely made before-hand, in hope God would beſtow the benefit; which Sacrifice was called *Nedebah*, a *voluntary offering*. Now theſe were not ſo holy as the former; and therefore might be eaten on the morrow, as well as on the ſame day they were offered. So it here follows.

It ſhall be eaten the ſame day that he offereth his Sacrifice.] Then they were immediately to begin to feaſt upon the Sacrifice.

And on the morrow alſo the remainder of it ſhall be eaten.] But if they could not conveniently eat it all the ſame day, or had a mind to lay up ſome of it till the next, they had that liberty allowed them. For which *Philo* gives this reaſon (in the ſame Book) that theſe being for Mercies not yet received (or offered by vertue of an obligation) they might take more time to feaſt upon them with their Friends, and be more ſparing: but the former being a thankful Acknowledgment of Bleſſings already beſtowed, their hearts were to be inlarged in greater bounty. Ἵν' οἱ ἁπλυγχάνοντες ἑτοίμων καὶ προχείρων εὐεργεσιῶν, ἑτοίμως καὶ ἀνυπερθέτως ποιῶνται τὴν μετάδοσιν· *that they upon whom God readily beſtowed his benefits, might make a quick and ſpeedy return*, by doing good to others without delay. And what is here ſaid of the Fleſh of the Sacrifice, the Jews alſo underſtand of the *Meat-offerings* mentioned

v. 12, 13.

v. 12, 13. None of which were to be kept longer than two days at the moſt. Chapter VII.

There is no place here aſſigned where theſe Sacrifices ſhould be eaten at the Sanctuary; as there is for the other, VI. 16. 26. and here in this Chapter, *v.* 6. The reaſon is becauſe there was ſuch a multitude of them, that it might have made too great a crowd in the Court of the *Iſraelites*, if they had been confined to it. Where they might eat them if they pleaſed (as I ſhowed before, VI. 16.) but were not determined to that place; but left at liberty to eat them in any part of the City where the Tabernacle, and afterward the Temple, ſtood. See XII *Deut.* 6, 7. And conſequently while they dwelt in the Wilderneſs, they might eat them any where in the Camp; which was pitched round about the Tabernacle: only it was to be in a clean place, where the Prieſts might eat them as well as the People, X. 14.

Ver. 17. *But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire.*] If there were ſuch plenty, or they and their Friends were too few, or they were ſo niggardly as not to call Poor enow, to eat all in two days time; they were to have no further benefit of the Fleſh of this Sacrifice, but what remained of it on the third day, was to be burnt. Which was to preſerve the *dignity of the Sacrifice*, as the Jews ſpeak, in preventing its ſtinking. And there was no nobler way of conſuming it than by fire which conſumed the Sacrifice on the Altar. So *R. Levi Barcel.* obſerves, *Præcept.* CXXXVIII. where he alſo adds, that God taught them hereby, not to be ſolicitous for the future, nor careful to hoard up more than needed; when they ſaw him command the holy Fleſh to be deſtroyed, after the time allotted for its uſe was paſt. The Heathens themſelves thought this a decent Rite; Verſe 17.

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for there was a Sacrifice at *Rome* which they called *Protervia*, (as *Bochart* obſerves out of *Macrobius*, *L.* II. *Saturnal. cap.* 2.) in which the Cuſtom was, *ut ſi quid ex epulis ſuperfuiſſet, igne conſumeretur*, that if any thing of the Feaſt remained, it was conſumed in the fire. See his *Hierozoick. P.* I. *L.* II. *cap.* 50.

Verſe 18. Ver. 18. *And if any of the fleſh of the ſacrifice of the peace-offering be eaten at all on the third day, it ſhall not be accepted*, &c.] He loſt the fruit of his Sacrifice which he had offered to God, by this profanation: which deſtroyed the Grace and Favour, which it had procured him with God.

Neither ſhall it be imputed to him that offered it.] He ſhall not be thought to have made any offering at all.

It ſhall be an abomination, &c.] And more than that, it rendered him abominable, being abominable it ſelf: and made him liable to be ſcourged, as the Jews here underſtand the laſt words of this Verſe, *he ſhall bear his iniquity*, Which, I think, alſo ſignifies, that he ſhould lie under a great guilt, till it was purged by a *Treſpaſs-offering*.

Verſe 19. Ver. 19. *And the fleſh that toucheth any unclean thing, ſhall not be eaten.*] That is, the Fleſh of the *Peace-offerings* before-mentioned, which might happen, as they carried it from the Altar to the place where they intended to make a Feaſt upon it, to touch any unclean thing, might not be eaten by any body.

But burnt with fire.] As that which remained to the third day was, *v.* 17. This made them very careful to preſerve it pure.

And as for the fleſh.] That is, all the Fleſh which was not defiled, by touching any unclean thing.

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All that be clean ſhall eat thereof.] Whether the Prieſt, or other Perſons. For the Prieſt had the right Shoulder and the Breaſt, (as we read expreſly, *v.* 33, 34.) and he that brought the Sacrifice had the reſt. Of the former, the whole Family of the Prieſt might eat; not only his Sons, but his Wife and Daughters, who were not married, or being Widows, were come back to their Father again, if they had no Children; or if thoſe they had, were begotten by Prieſts: Yea, his Servants born in his Houſe, or bought with his Money. See XXII. 11, 12, 13. XVIII *Numb.* 11. And of the reſt of the Sacrifice, he that offered it might eat it, with all his Family and his Friends; excepting thoſe who had any uncleanneſs upon them. There are frequent mention of theſe Feaſts in the following Books of the Bible. As that made by *Elkanah*, 1 *Sam.* I. 4. and by *Samuel*, when he entertained *Saul*, 1 *Sam.* IX. 13, 24. And when the Kingdom was renewed to *Saul* at *Gilgal*, there was a Publick Feaſt made on theſe Offerings with great rejoycing, 1 *Sam.* XI. 15. And the like was made for *Jeſſe* and his Sons, XVI. 3, 5. And by *David* when he entertained the People, 1 *Chron.* XVI. 3. and by *Solomon* at the Dedication of the Temple, 1 *Kings* VIII. 65 And all the Children of *Iſrael* made ſuch a Feaſt at their return from *Babylon*, VIII *Nehem.* 19. There are many Examples alſo of the like Feaſts among the Heathens; particularly in *Homer*, where *Agamemnon* (*Iliad.* I. offered an *Hecatomb* and made a Feaſt upon it. And *Neſtor* (*Odyſſ.* III.) offered a Sacrifice of LXXXII. Oxen, and made the like Entertainment.

Verſe 20.

Ver. 20. *But the ſoul that eateth of the fleſh of the ſacrifice of the peace-offerings that pertain unto the* LORD.] By theſe laſt words it appears, that the whole Offering was the LORD's, whoſe Bounty entertained

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tertained him and his Friends, to whom he gave the greateſt part of it.

Having his uncleanneſs upon him, &c.] In this Verſe and in the next, every one that had any legal defilement upon him, is prohibited, under a ſevere Penalty, to eat of the *Peace-offerings*.

And they might be made unclean either by impurity in their own Body, or by the contact of unclean things: of the former of which he ſpeaks in this Verſe; *and of the other in the next*. Both were to be puniſhed with *cutting off*; which hath been explained elſewhere, (XVII *Gen.* 14.) From whence it was that the Jews were ſo very careful, not to go into the Judgment-Hall when our Saviour was condemned, *leſt they ſhould be defiled, but that they might eat the Paſſover*, XVIII *John* 28. at which Feaſt, *Peace-offerings* were offered together with the Paſchal Lamb. See more of this XXII. 2, 3, 4.

Verſe 21.

Ver. 21. *Moreover, the ſoul that ſhall touch any unclean thing, as the uncleanneſs of man, or any unclean beaſt, or any abominable unclean thing.*] All theſe ſeveral ſorts of Uncleanneſs, contracted by touching things unclean, we ſhall find in the following Chapters, XI. &c.

And ſhall eat of the fleſh of the ſacrifice of peace-offerings, which pertain unto the LORD, even that ſoul ſhall be cut off, &c.] The intention of ſuch Precepts was, that the greater Reverenc (as *Maimonides* ſpeaks, P. III. *More Nevoch. cap.* 41.) might be maintained towards the Sacrifices which were offered unto God. Upon which account *Julian* highly commends *Moſes*, who he ſaith (as St. *Cyril* quotes his words, *Lib.* IX. *contra Julian.*) was ὄντως εὐλαβὴς περὶ τὰ τῆς ἱερῶν ἐδωδῆς, *truly religious about the eating of holy things*; which he proves from theſe very words of *Moſes*. But his con-

concluſion from thence was very frigid, as St. *Cyril* calls it, That Chriſtians were therefore to blame, becauſe they would not partake of ſuch Sacrifices: for we abſtain not from them, ſaith that Father, as unclean things, but ἴμεν ὃ μάλλον ὡς ὀπίπων, ἐπὶ τὸ ἀλη-θὲς, *we rather make a progreſs, as from Types, unto the Truth.* Chapter VII.

Ver. 22. *And the* LORD *ſpake unto* Moſes, *ſaying.*] At the ſame time, that all theſe Precepts were ordered to be delivered to the Prieſts, he takes occaſion to repeat ſeveral Precepts he had before given, which concern all the People; becauſe it was of great moment, to have them obſerved. Verſe 22.

Ver. 23. *Speak unto the children of* Iſrael, *ſaying, ye ſhall eat no manner of fat.*] Becauſe this was God's part; and therefore not to be eaten by any one, but burnt on his Altar. See III. 16, 17. And the reaſon *Mamonides* gives, why it was reſerved for him alone, was becauſe it was very delicious to the Taſte, *More Nevoch. P.* III. *cap* 41. Verſe 23.

Of Ox, or of Sheep, or of Goat] The Jews reſtrain this Precept to theſe *three* ſorts of Creatures (which were the only Beaſts that were offered at the Altar) taking the Fat of all other Beaſts to be lawful. So *R. Levi* before-mentioned, *Præcept.* CXLIX.

Ver. 24. *And the fat of the beaſt.*] Of any of the fore named Beaſts, which alone were allowed in Sacrifices. Verſe 24.

That dieth of it ſelf, and the fat of that which is torn with Beaſts, may be uſed in any other uſe, &c.] Though the Fleſh of ſuch Beaſts was unclean, yet they might apply the Fat, when ſeparated from the Body, to any uſe: only they might not eat it.

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Verſe 25.

Ver. 25. *For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the* LORD.] This ſeems to juſtifie the Opinion of thoſe Jews, who reſtrain the eating of Fat, only to the three ſorts of Creatures mentioned *v.* 23. as was there obſerved.

Even the ſoul that eateth it, ſhall be cut off from his people.] If he did it preſumptuouſly; but if through inanimadvertence, he was to be ſcourged, as the Jewiſh Doctors affirm. Yet if he did it a third time, ſcourging did not ſuffice, but they ſhut him up in a little Cave, where he could not ſtand upright, nor had room to ſit down; and there fed him with the Bread and Water of Affliction, till his Bowels were ſorely pinched, *&c.* as *Maimonides* deſcribes this puniſhment. See *Schickard*'s *Miſchpat Hammeleck*, and *Carpzovius* his Annot. on him, *cap.* 2. *Theorer.* VII.

Verſe 26.

Ver. 26. *Moreover, ye ſhall eat no manner of blood, whether it be of fowl, or of beaſt.*] See III. 17. Men were very prone to this, in thoſe times, (as *Maimonides* thinks) whereby they ran into Idolatrous Worſhip. Which was the reaſon God reſtrained them from it, by threatning *cutting off* (*v.* 27.) to thoſe who were guilty of it, *More Nevoch. P.* III. *cap.* 41.

In any of your dwellings.] This is added to ſignifie, that they might no more eat of the Blood of thoſe Beaſts, which they killed at home, than of thoſe ſlain at the Altar.

Verſe 27.

Ver. 27. *Whatſoever ſoul it be that eateth any manner of blood, even that ſoul ſhall be cut off*, &c. The reaſon of it is given XVII. 10, 11. But the *Jews* here diſtinguiſh (particularly *R. Levi Barcelonita, Præcept.* CXLVIII.) between the *Blood of the Soul*, or *the Life*, (as they ſpeak) and *the Blood of a Member.* The former, which run out freely when the Beaſt was killed, in which was the Life of the Beaſt, is that which is here

here meant, as, *Moſes* more fully explains it, in the place before-mentioned. The other, which remained in the ſeveral parts of the Beaſt, they lookt upon as belonging to the Fleſh, and therefore might be eaten with it. Chapter VII.

Ver. 28. *And the* LORD *ſpake unto* Moſes, *ſaying*] He delivered at the ſame time ſome other Rules to be obſerved by the People, in theſe Matters. See *v.* 22. Verſe 28.

Ver. 29. *Speak unto the children of* Iſrael, *ſaying, He that offereth the ſacrifice of his peace-offerings unto the* LORD, *ſhall bring his oblation unto the* LORD *of the ſacrifice of his peace-offerings.*] The meaning may be no more than this, that before he and his Friends feaſted together, as is directed *v.* 15, &c. he was to take care *to bring his Oblation unto the* LORD, that is, to ſee that God had his part of the *Peace-offering*; for till that was offered, none could meddle with the reſt. But if the import of the Hebrew words be well obſerved, they ſeem to have a further meaning; which is, that whenſoever any Man brought the *Sacrifice* (which in the Hebrew is here called *Zebach*) of his Peace-offerings, he ſhould alſo bring his *Oblation* (which in diſtinction from the other is called *Korban*) that is, a *Mincha*, or *Meat-offering* together with it; that the Feaſt which was to be made might be compleatly furniſhed with Bread and Wine, as well as the Fleſh of the Sacrifice. Verſe 29.

Ver. 30. *His own hands ſhall bring the offerings of the* LORD *made by fire, the fat with the breaſt, it ſhall he bring.*] The Sacrifice being ſlain and divided, the Prieſt was to put what belonged unto the LORD into the Man's own hands, (*viz.* the Fat, with the Breaſt and the Shoulder) that he might preſent it himſelf unto the Divine Majeſty. Verſe 30.

That

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That the breaſt may be waved, for a wave-offering before the LORD.] This is the manner wherein it was to be preſented; the Man was to lift it up over his head, and wave it to and fro; his hands being ſupported and guided by the Prieſt. See XXIX *Exod.* 24. and VI *Numb.* 19, 20. *Maimonides* deſcribes the order of it in this manner; firſt the Prieſt put into the Man's hands the Fat; and then laid upon it the Breaſt and the Shoulder; and after that, one of the pieces of the Cakes for the Meat-offering upon them: all which he waved about.

Verſe 31. Ver. 31. *And the Prieſt ſhall burn the fat upon the Altar: but the breaſt ſhall be* Aaron's *and his ſons.*] When that part which belonged to God's Altar (*viz.* the *Fat*) had been burnt there, the Prieſts had the Breaſt and the Shoulder to their own uſe; as Servants have what comes from their Maſter's Table. For it was all offered unto God, (*v.* 29, 30.) who taking only the Fat for himſelf, bad them take the reſt, *viz.* the Breaſt and the Shoulder: which had been preſented unto God by waving them to and fro, as a Sacrifice to the LORD of the World; but by him beſtowed upon his Miniſters for their maintenance in his Service. This is more fully expreſſed in the *three* next Verſes; in which there is no difficulty, and therefore I ſhall but lightly touch them.

Verſe 32. Ver. 32. *And the right ſhoulder ſhall ye give unto the Prieſts,* &c.] This is only a more particular declaration what belonged to the Prieſt; who was to have not only the *Breaſt* before-mentioned, but alſo the *right Shoulder.*

Verſe 33. Ver. 33. *He among the ſons of* Aaron *that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for his part.*] This is ſtill a more ſpecial direction, providing for the incouragement of that Prieſt, who

who on that day miniſtred at the Altar; unto whom the right Shoulder was appropriated as a reward of his pains, in offering the Sacrifice. Chapter VII.

Ver. 34. *For the wave-breaſt, and the heave-ſhoulder have I taken of the children of* Iſrael, *from off the ſacrifice of their peace-offerings, and have given them to* Aaron *and his ſons,* &c.] This doth not contradict what I obſerved juſt before; for when he ſaith he hath given theſe *to Aaron the Prieſt and his Sons*; the meaning muſt be, to thoſe of his Sons, who at the time when theſe were offered, ſprinkled the Blood and burnt the fat. Verſe 34.

Ver. 35. *This is the portion of the anointing of* Aaron, *and of the anointing of his ſons,* &c.] In the Hebrew the words are, *This is the anointing of* Aaron, &c. That is, this they have in right of their Unction to the Prieſt's Office; which intitles them to all beforementioned. Verſe 35.

In the day.] The Hebrew word *Bejom* may, both here and in the next Verſe, be tranſlated (as I obſerved before VI. 20.) *from the day*, and ever after.

When he preſented them to miniſter unto the LORD in the Prieſts office.] Made them draw near to attend upon him at his Altar.

Ver. 36. *Which the LORD commanded to be given them, in the day that he anointed them,* &c.] By virtue of a Grant from God, when they were made Prieſts; to enjoy this benefit in all future Ages. Verſe 36.

By a ſtatute for ever, &c.] As long as this Law of Sacrifices, and this Prieſthood ſhall laſt. See VI. 22.

Ver. 37. *This is the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering,* &c.] This Verſe contains a Summary of what Verſe 37.

he

Chapter VI.

he had commanded *Aaron* and his Sons, from the *ninth* Verſe of the *ſixth* Chapter, unto this place.

And of the Conſecrations.] The whole order of their Conſecration is not here directed (but in XXIX *Exod.*) only ſomething belonging to that matter, VI. 20, &c.

Verſe 38.

Ver. 38. *Which the LORD commanded* Moſes *in mount* Sinai.] In that mountainous Country, which lay near to Mount *Sinai*, as *Maimonides* truly expounds it. For he was come down from Mount *Sinai*, and had delivered to them all that he received there (XXXIV *Exod.* 29, 32.) before theſe Commands were given: but they ſtill continued near unto it; and ſo the word *behar* may be tranſlated, *by mount Sinai.* For as the laſt words of this Verſe tell us, they were ſtill *in the Wilderneſs of* Sinai: that is, in that part of the Wilderneſs which took its name from its nearneſs to Mount *Sinai.*

In the day that he commanded the children of Iſrael *to offer their oblations unto the LORD*, &c.] This doth not preciſely ſignifie, that he commanded *Aaron* and his Sons (VI. 9, &c.) all theſe things, on the very ſame day, that he commanded the Children of *Iſrael* what Oblations to bring, (Chapt. I. 2, &c.) but they were delivered all at the *ſame time*; immediately after the other, without any other Commandments intervening.

CHAP.

Chapter VIII.

CHAP. VIII.

Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] See IV. 1. Ver. 1.

Ver. 2. *Take* Aaron and his *ſons with him.*] Having delivered the Laws and Rules about Sacrifices, and the Rites belonging to them, he now prepares the Prieſts to offer them, as had been commanded. And there is not much ſaid in this Chapter, but what hath been explained in XXIX *Exod.* and other neighbouring Chapters; where he relates the Orders he received in Mount *Sinai*, about thoſe things which were now performed. Verſe 2.

And the garments.] XXVIII *Exod.* 2, 4.

And the anionting oil.] XXX *Exod.* 24, &c.

And a bullock for the ſin-offering, and two rams and a basket of unleavened bread.] See XXIX *Exod.* 1, 2, 3, &c. Theſe were in their kind the very beſt of the legal Sacrifices, as appears, in part, from that Expreſſion of the Pſalmiſt, LXIX *Pſalm* 30, 31. where he prefers Thankſgiving and Praiſe, before *a Bullock that hath Horns and Hoofs* (a young Bullock, which began to ſpread its Horns and Hoofs) that is, before the very beſt of all their bloody Sacrifices.

Ver. 3. *And gather thou all the Congregation together,* &c.] All the Elders of the People, with the great Officers who were ſet over *Thouſands* and *Hundreds*, &c. For theſe are frequently called by the Name of *Col ha Edah*, which we ſhall tranſlate *all the Congregation*; particularly in XXV *Numb.* 7. XXXV. 12. XX *Joſh.* 6. XXI *Judg.* 10, 13, 16. where the *Elders of the Congregation*, and the *Congregation*, and *all the Congregation*, are plainly the ſame thing. Which is further con- Verſe 3.

Chapter VIII. firmed from the next Chapter of this Book, (*v.* 1.) where it is said expresly, *Moses called* Aaron *and his Sons, and the Elders of* Israel.

Verse 4. Ver. 4. *And* Moses *did as the* LORD *commanded.*] Summoned them to appear before the LORD.

And the assembly was gathered together.] The word we translate *Assembly* is the same with that in the foregoing Verse which we translate *Congregation:* That is, as I said, the Assembly of the Elders.

Unto the door of the Tabernacle of the Congregation.] That they might be Witnesses of what was done, and satisfie all the People, that *Aaron* and his Sons did not intrude themselves into this Office; but were solemnly called and consecrated to it by *Moses* the Servant of the LORD. It is likely also, that as many of the People, as the place would conveniently hold, met together to be Spectators of this Solemnity.

Verse 5. Ver. 5. *And* Moses *said unto the Congregation, this is the thing which the* LORD *commanded to be done.*] I am now about to execute what God had formerly commanded, when I was with him in the holy Mount, XXIX *Exod.* 4. At what time this was executed is a question among learned Men. And our great *Primate of Ireland* places this Consecration of *Aaron* and his Sons, together with the Tabernacle and all things belonging to it, in the *second Month* of the *second Year*, after they came out of *Egypt:* moved thereunto, I suppose, by what is said in VII *Numb.* 1, 2. So that, according to his Opinion, the numbring of the People, and the separation of the *Levites* to God's Service, preceded this Action. But I do not see any reason, why we should not think all things were done in the order wherein they are here related. And then this Consecration was performed in the *first month* of that year; after the Tabernacle had been erected and set apart for

for the Habitation of the Divine Majeſty. See XL *Exod.* 17. 18. Chapter VIII.

Ver. 6. *And* Moſes *brought* Aaron *and his ſons.*] To the door of the Tabernacle of the Congregation; as he had been directed XXIX *Exod.* 4. Verſe 6.

And waſhed them with water.] As is there alſo directed; having firſt likewiſe waſhed himſelf, XL. 31.

Ver. 7. *And he put upon him the Coat, and girded him with the girdle,* &c.] *Moſes,* by an extraordinary Commiſſion from God, performed the Office of an High-Prieſt, on this day, and the *ſix* days following. And put *Aaron* in poſſeſſion of this Office by cloathing him with the Garments here mentioned, (according to the orders which had been given XXIX *Exod.* 5, &c.) which was thought ſufficient for the Conſecration of an High-Prieſt, after the Captivity of *Babylon*; when they wanted the holy Oil, as hath been before obſerved. Whence *Philo* often calls *Moſes* by the name of Ἀρχιερεὺς, *i. e. High-Prieſt.* And in *Schemoth Rabba* the Tradition is, that he continued High-Prieſt all the time they continued in the Wilderneſs: though others, they confeſs, are of opinion (which is the truth) that he officiated only the *ſeven* days of the Conſecration; after which this Office was ſettled in *Aaron.* See *Selden L.* I. *de Succeſſion. in Pontificatum, cap.* 1. Verſe 7.

Ver. 8. *And he put the breaſt-plate upon him: alſo he put in the breaſt-plate the Urim and the Thummim.*] See XXVIII *Exod.* 30. It is obſervable, that he ſaith nothing here in this place, of the precious Stones, but only mentions *Urim* and *Thummim*; as in XXXIX *Exod.* 10. (where he deſcribes the ſame thing) he makes mention only of the *four rows of Stones,* but ſaith not one word of *Urim and Thummim:* which I look upon as a proof that they were all one. Verſe 8.

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Verſe 9.

Verſe 10.

Ver. 9. *And he put the Mitre upon his head; and upon the Mitre, the Golden Plate, the holy Crown,* &c.] According as God commanded him in XXVIII *Exod.* 36, 37, &c. XXIX. 6.

Ver. 10. *And* Moſes *took the anointing oil, and anointed the Tabernacle, and all that was therein.*] See XXIX *Exod.* 26, &c. and XL *Exod.* 9, 10, 11. There being ſeveral ways of anointing a Thing or Perſon, either by pouring Oil upon them, or by putting it upon them with the finger, or by ſprinkling; it is not an improbable Conjecture of *Fortunatus Scacchus*, that *Moſes* anointed the Tabernacle and its Utenſils, by dipping his finger in the Oil, and putting it upon them. For though the word *Maſchah*, which he uſeth for *anointing*, be general, yet the Vulgar expreſſing it by *linivit*, and the LXX. by ἤλειψε (which import this particular ſort of anointing) and there being different words uſed to expreſs the anointing of the *Altar* and of *Aaron*, it may well incline one to his Opinion; *Myrothec. 2. Sacr. Elæochriſm. cap. 70.*

And ſanctified them.] Set them apart by this unction, for the holy uſe; for which they were deſigned.

Verſe 11.

Ver. 11. *And he ſprinkled thereof upon the Altar ſeven times; and anointed the Altar, and all its veſſels,* &c.] We do not find this expreſly before directed: but the intention of anointing the Altar being to make it *moſt holy* (becauſe it was to ſanctifie all that was laid upon it, XXX *Exod.* 29. XL. 10.) it was very fit it ſhould be both ſprinkled *ſeven* times with Oil, and alſo anointed: in token of its extraordinary Sanctity, which was put upon it by this very ſolemn Rite. For here are two diſtinct words about this anointing; the firſt is *jaz*, he *ſprinkled* of the Oil upon it; and then *jimſhach*, he anointed it, by putting ſome of the Oil on it: whereas

whereas it is ſaid of the Tabernacle, and of the things there, only *jimſhach*, he anointed them, without any ſprinkling. Chapter VIII.

Some think that the *Altar* being mentioned twice in this Verſe, he ſpeaks of the *Altar of Incenſe*, as well as of the *Altar of Burnt-offerings*. But it is plain by thoſe places in *Exodus*, it was the Altar of Burnt-offerings, which was thus ſanctified: And here the Laver and its foot (which ſtood in the ſame Court) is ſaid to be ſanctified with it. As for the Altar of Incenſe, it is included in what is ſaid, in the foregoing Verſe, that he anointed *the Tabernacle and all therein.*

Both the laver and his foot, to ſanctifie them.] It may be thought that he *ſprinkled* with Oil the *Laver* and its *Foot*, as well as *anointed* them; which is the opinion of the fore-named *Fort. Scacchus*. But the Hebrew words will not warrant it; for they only ſignifie that they were *anointed* as the Altar was after its aſperſion.

Ver. 12. *And he poured of the anointing oil upon* Aaron's *head.*] Here now is a third word diſtinct from the two former, *viz. jitzok*; which ſignifies there was more done to *Aaron*, than to any of the holy things, to ſanctifie him to his office: For the holy Oil was poured on his Head. Verſe 12.

And anointed him.] Perhaps he drew the Oil with his finger upon his Fore-head, after it was poured on his Head; as the Jews think he did. See XXIX *Exod.* 7, 8. XXX. 30 XL. 13.

To ſanctifie him.] *i. e.* Set him apart to this Sacred Office. Now this Conſecration of *Aaron* and his Sons, being mentioned here together with the Conſecration of the Tabernacle and all belonging to it; it hath made ſome conclude, that both were done at the very ſame time. But I have given ſome Arguments to prove the contrary, upon XL *Exod.* 17, 18. And the meaning

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ing of theſe *three* Verſes (10*th*, 11*th*, 12*th* of this Chapter) may be, not that they were Conſecrated at the ſame time, but with the ſame Oil. For firſt he ſays, *Moſes* took *the anointing Oil*; and ſhows how it was employed after a different manner, upon the Tabernacle and its Utenſils, upon the Altar, and upon *Aaron*; on whoſe Head it was *poured*; whereas the former had it only put upon them with the finger, or were ſprinkled with it. But though they were not Conſecrated together, yet their Conſecration immediately followed one another. For *ſeven* days being ſpent in ſanctifying the Tabernacle and the Altar, then immediately began the ſanctification of *Aaron* and his Sons: during which time *Moſes* may be ſuppoſed to have received the foregoing Laws about Sacrifices; in which they were to be employed, as ſoon as they were Conſecrated. And the *ſeven* days for the Conſecration of *Aaron* and his Sons, immediately ſucceeding the other ſeven days which were ſpent in the Conſecration of the Tabernacle and the Altar; it may be the reaſon why they here are ſuccinctly mentioned both together; and neither of them mentioned before. For if the account we have in the XLth of *Exodus* concerning theſe things, be well attended to, it will appear that nothing is there ſaid of the anointing of the Tabernacle, or any thing elſe; but only that he ſet it up the firſt day of the Month, as he was commanded (*v.* 2, &c. and 17, &c.) And he is commanded in like manner to take the anointing Oil, and anoint the Tabernacle and all therein, (*v.* 9, &c.) and then to anoint *Aaron* and his Sons, (*v.* 13, 15.) but he relates nothing of his doing either of them, till now; when he executed thoſe commands.

Ver.

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Ver. 13. *And* Moſes *brought* Aarons *ſons, and put coats upon them, and girded them with girdles,* &c.] See XXVIII *Exod.* 40, 41. XXIX. 30. XL. 14.

Verſe 13.

As the LORD commanded Moſes.] He commanded him alſo to anoint them at the ſame time, XXVIII *Exod.* 41. XL. 15. but it is not here mentioned; becauſe they were not anointed as he was, by pouring Oil upon their Heads; but ſprinkling it on their Garments, with the Blood of the Sacrifice offered for them. And that he did afterward as he had been ordered, *v.* 30. See XXVIII *Exod.* 41. XXIX. 7.

Verſe 14.

Ver. 14. *And he brought the bullock.*] See XXIX *Exod.* 1, 10, &c.

For a ſin-offering.] So it was deſigned to be, XXIX *Exod.* 14.

And Aaron *and his ſons laid their hands upon the head of the bullock for the ſin-offering.*] See XXIX *Exod.* 10. I *Levit.* 4.

Verſe 15.

Ver. 15. *And he ſlew it.*] XXIX *Exod.* 12.

And Moſes *took the blood, and put it upon the horns of the Altar round about with his finger.*] As he had been directed, XXIX *Exod.* 12.

And purified the Altar.] It was purified before; but this was a further purification of it; that it might be the more fitted to be a place *to make reconciliation upon it,* as it follows in the concluſion of the Verſe.

And poured out the blood at the bottom of the Altar, and ſanctified it, &c.] The vulgar Latin, I think, gives the true interpretation of theſe words, rather than tranſlates them; in this manner: *It being expiated and ſanctified, he poured out the blood at the bottom of the Altar,* &c. *Fort. Scacchus* hath taken a great deal of pains to prove that this Expiation (as the *Vulg. Lat.* calls it) went before the Anointing or Conſecration of the Altar; in his *Myrothec. P.* II. *cap.* 34. But his Arguments

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guments ſeem to me of no force to overthrow the Opinion of *Abulenſis* and *Philo*, That theſe words do not ſpeak of a proper Expiation of the Altar; but that it was only hereby more particularly ſet apart (as the word *ſanctifie* ſignifies) to be the place where Sin-offerings might be made; that Men who had committed Offences, might be expiated by theſe Sacrifices.

Verſe 16. Ver. 16. *And he took all the fat that was upon the inwards, and the caul,* &c.] See XXIX *Exod.* 13.

Verſe 17. Ver. 17. *But the bullock and his skin, his fleſh and his dung, he burnt with fire without the camp, as the* LORD *commanded* Moſes.] See XXIX *Exod.* 14. Yet we do not find that the Blood of this Sacrifice was carried into the holy place; and therefore it did not fall under the Rule in the VIth Chapter of this Book, *v.* 30. but might have been eaten by the Prieſts, as is there allowed, *v.* 26. Some think it ſufficient, for the ſolution of this, to ſay that *Aaron* and his Sons were not yet compleatly Conſecrated, and therefore had not a right to eat of the Fleſh of this Sin-offering. But ſuch Perſons do not conſider that *Moſes*, who now acted as a Prieſt, could not be debarred of that benefit, by this reaſon. And therefore it is better to ſay, that no High-Prieſt, whether ordinary or extraordinary (ſuch as *Moſes* now was) might eat of any Sin-offering, offered for the Prieſts themſelves; although the Blood of it was not brought into the Sanctuary. From whence we may draw this Conſequence, that although the Sins of the People, were taken away by the Prieſts, who by eating of their Sin-offering, plainly ſhowed that they *bare their ſin*, (as the phraſe is X. 17.) yet the Sins of the Prieſts themſelves could not be taken away, by any Sacrifice they could offer for ſin, of which they might not eat: But they were to expect,

as

as an excellent Perſon of our own ſpeaks (Dr. *Jackſon*, Book IX. upon the *Creed*, *cap.* 26.) a better Sacrifice made by a better High-Prieſt, the Son of God. But theſe Legal Sacrifices in the mean time were offered in ſuch a place, as prefigured the place where this better Sacrifice ſhould be offered, *viz.* without the Camp: as when they came to their reſt, without the City of *Jeruſalem*, where our Saviour's Body was offered for our Redemption. Chapter VIII.

Ver. 18. *And he brought the Ram for the burnt-offering: and* Aaron *and his ſons laid their hands upon the head of the Ram.*] According to the direction given to *Moſes*, when he was with God in Mount *Sinai*, XXIX *Exod.* 15, 16. where all that follows here, to the end of the 21ſt Verſe, is explained: this being nothing elſe but the execution of what was before ordered. Verſe 18.

Ver. 22. *And he brought the other Ram.*] For he was commanded to bring *two*, v. 2. and XXIX *Exod.* 1. Verſe 22.

The Ram of Conſecration. So it is called XXIX *Exod.* 22, 31. for the reaſon there given.

Ver. 23, 24. *And he ſlew it, and* Moſes *took of the blood of it*, &c.] Theſe two Verſes are explained XXIX *Exod.* 20. where order was given for what was now done. I ſhall only add a Remark of *R. Levi ben Gerſom* upon the order wherein theſe Sacrifices were offered; which was moſt rational. For firſt there was a *Sacrifice for Sin* offered (*v.* 14.) before they could be worthy to have any Gift or Preſent which they made to God, received by him. But upon their Expiation, an *whole Burnt-offering* was accepted, (*v.* 18.) and after that followed this Sacrifice, which was a *Peace-offering* (as appears from *v.* 31.) part of which was burnt upon the Altar, part given to the Prieſt, and the reſt they themſelves ate for whom it was offered; that it might appear, they were ſo far in the favour of God, Verſe 23, 24.

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as to eat with him of his Meat from his Table. *Abarbanel* hath the same observation.

Verse 25. Ver. 25. *And he took the fat and the rump*, &c.] All this Verse likewise is there explained XXIX *Exod.* 22.

Verse 26. 27, 28. Ver. 26, 27, 28. *And out of the basket of unleavened bread*, &c.] These three Verses show that *Moses* exactly followed the Orders he had received XXIX *Exod.* 23, 24, 25. where they have been explained.

Verse 28. Ver. 28. *Burnt them upon the burnt-offering.*] This shows, that they were not a *burnt-offering* properly, as I there observed; but an Appendix to it.

They were consecrations for a sweet savour.] Because they were offered to *consecrate and sanctifie them*, as this is explained XXIX *Exod.* 33. See there.

Verse 29. Ver. 29. *And* Moses *took the breast and waved it.* &c.] According to the direction given XXIX *Exod.* 26. where it is also ordered that this should be *Moses* his part.

Verse 30. Ver. 30. *And he took of the anointing oil, and of the blood that was upon the Altar, and sprinkled it on* Aaron, &c.] See XXIX *Exod.* 21. where it appears plainly this *blood* that was mixed with the *Oil*, was the Blood of *the Ram of Consecration*

Verse 31. Ver. 31. *And* Moses *said unto* Aaron *and his sons, Boil the flesh at the door of the Tabernacle of the Congregation, and there eat it*, &c.] God having had his part, *v.* 28. and *Moses*, who performed the Office of a Priest at this time, having had that which belonged to him, on that account, *v.* 29. the rest was given (as the manner was in *Peace-offerings*) to those for whom the Sacrifice was offered: that is, all but the *right shoulder*, which was burnt upon the Altar, and the *Wave-breast*, which was given to *Moses*, as Priest. See XXIX *Exod.* 31, 32.

Ver.

Ver. 32. *That which remains of the fleſh and the blood ſhall ye burn with fire.*] See XXIX *Exod.* 34. This ſhows it was of the nature of a *Peace-offering*, VII. 15, 17. Chapter VIII. Verſe 32.

Ver. 33. *And ye ſhall not go out of the door of the Tabernacle in ſeven days*, &c.] For till then their Conſecration was not perfected (as the following words ſignifie) no more than the Conſecration of the Altar was till a Bullock had been offered, to cleanſe it, and make an atonement for it ſeven days together. See XXIX *Exod.* 35, 36, 37. This was to make them more ſenſible of the great weight, as well as dignity of their Office. Verſe 33.

Ver. 34. *As he hath done this day, ſo the* LORD *hath commanded to do, to make an attonement for you.*] Every day of theſe *ſeven*, thoſe Sacrifices were to be repeated, the Sin-offering, the Burnt-offering, and the Peace-offering; and their Garments were to be ſprinkled with the Blood and the Anointing Oil, as the LORD required when *Moſes* was with him in the Mount, XXIX *Exod.* 35. This ſhows the imperfection of all the Legal Sacrifices; which would not have been ſo often repeated, if they had been of greater efficacy: Yet the continuance of them *ſeven days* doth ſignifie, the compleat Conſecration of theſe Prieſts; according to the Rites of thoſe times. In conformity to which, our great High-Prieſt, the LORD Chriſt, who was perfected by *one* Sacrifice of himſelf, ſpent ſeven days in the Conſecration to his Office. For as *Aaron* is commanded to attend at the Tabernacle ſo many days together, in like manner our LORD Chriſt (as Dr. *Jackſon* obſerves in the forenamed Book, Chapt. XXV.) did attend the Temple *five* days one after another, before his death; (See XII *John* 1, 12, &c. XXI *Matth.* 8, 9, &c.) and having Verſe 34.

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ving purged it on the first or second of those days, from the prophaneness that was exercised in it by Merchandizing; and afterward hallowed it by his Doctrine, and by his Divine Presence, which appeared in several miraculous Cures, he went the *sixth* day into his heavenly Sanctuary, into Paradise it self; to purifie and sanctifie it with his own Blood, as *Moses* at *Aaron*'s Consecration did the material Sanctuary, and Altar, with the Blood of Beasts. And having rested the *seventh* day, finished all by his Resurrection early the next day in the morning.

Verse 35.

Ver. 35. *Therefore shall ye abide at the door of the Tabernacle of the Congregation.*] Where all things mentioned in this Chapter, had been done, and were still to be repeated (v. 3, 4.) for they could not go into the Sanctuary till they were compleated.

Day and night.] This was to make their Consecration more solemn, and taken notice of by all the People.

Seven days.] By which means, a *Sabbath*, as the *Jews* observe, passed over their heads: without which, they conceive, *Aaron* and his Sons could not have been compleated. But the Sabbath of the LORD did never so exactly pass over any High-Priest in his Consecration, as it did over the High-Priest of the New Testament. For however it were of *Aaron*'s, it was to our blessed Saviour (as the fore-named Dr. *Jackson* notes) a Day of Rest indeed after six days of Labour, Watching, Praying and Fasting, which concluded in his bloody Death and Passion.

And keep the charge of the LORD.] That which he had now enjoyned. Or rather, watch the Tabernacle and his Vessels, *&c.* as they were to do in time to come. The Hebrew Doctors have here raised a difficulty about the necessary Easments of Nature; for which they had no convenience, if they might not stir

ſtir for ſeven days, from the door of the Tabernacle: and therefore they fancy, there was a hole digged in the Ground for ſuch occaſions. But it is more likely, they were not ſo confined, as not to be allowed this liberty: and one cannot well doubt of it, who conſiders the word *Miſmoroth* here uſed, (which we tranſlate *keep the charge* of the LORD) which is a military phraſe, ſignifying the Stations and Watches kept, in their turns, for certain hours: after which they were at liberty to attend their own Affairs. Such was the charge here, one may reaſonably think, of not departing from the door of the Tabernacle, while they were upon the guard (as we ſpeak) which ſome or other of them kept night and day; in ſuch order, that while ſome watched, others might ſleep, or ſtep out about the neceſſary occaſions of Nature. Chapter VIII.

That ye die not.] It may ſeem hard that they ſhould be in peril of their Life, if they omitted any of theſe Rites. But this was neceſſary, to make thoſe ſerious and intent upon their buſineſs, who were to ſave the Lives of others, by making expiation for them, when they deſerved to periſh.

For ſo I am commanded.] Theſe Orders, as hath been already obſerved, he received in the holy Mount.

So Aaron *and his ſons did all things which the* LORD *commanded by the hand of* Moſes.] This was neceſſary to be added, that all Generations might be aſſured, whatſoever was performed by their Miniſtry, would be effectual, to the end for which it was appointed; they being exactly Conſecrated to God's Service, without the leaſt omiſſion of any thing that he had required. In like manner our great High-Prieſt, was Conſecrated to his Eternal Prieſthood, by fulfilling all the Will of God; and that in a far more Solemn and Publick

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Publick way than *Aaron*'s was; it being performed by Suffering ſuch things, as nothing but a perfect Filial Obedience to his heavenly Father could have moved him to admit, becauſe it was accompliſhed by ſhedding his own Blood in a lingring Death.

CHAP. IX.

Verſe 1. Ver. 1. *AND it came to paſs on the eighth day.*] He doth not mean on the *eighth* day of the Month; but on the next day after their Conſecration, which was *ſeven* days in doing, VIII. 33, 35. Then it was that the Fire fell down from Heaven, and conſumed the Sacrifice which *Aaron* offered: and this ſeems alſo to have been the firſt day of *unleavened Bread*, which fell upon the *fifteenth* day of this Month; for on the *fourteenth* in the Even, which was the laſt day of the Conſecration of the Prieſts, the *Paſſover* was kept, IX *Numb.* 2, 5.

That Moſes *called* Aaron *and his ſons, and the Elders of* Iſrael.] Juſt as he had done before, VIII. 2, 3. that the Rulers, and as many of the People as could meet together, to behold what was done, might ſee the *Glory of the LORD*, which appeared at this time, *v.* 6.

Verſe 2. Ver. 2. *And he ſaid unto* Aaron, *take thee a young Calf.*] This is the firſt Sacrifice, that was offered to God, by the Prieſts of the Order of *Aaron*. It differed from that which was offered by *Moſes* for *Aaron* and his Sons, as *Egel*, a young Calf, doth from *Par*, a young Bullock: by which his Sin was expiated at his Conſecration. And *Maimonides* ſaith that the former ſignifies a Calf of one year old; the latter one of two. Others

thers say a Calf was called *Egel* till his Horns budded; and then it was called *Par*. Chapter IX.

For a sin-offering.] For his sins in general; not for any determinate Offence, like that IV. 3. which therefore was something different from this. The Jews fancy that a young Calf was appointed for the first *Sin-offering*, to put *Aaron* and the People in mind of the Golden Calf, which they worshipped. So *Maimonides* reports the Opinion of their Wise men, in his *More Nevoch. P. III. cap.* 46. Where he also hath this conceit, that it was to expiate that Sin.

And a Ram for a burnt-offering.] For none but Males were accepted for *Burnt-offerings*, I. 10. There is no *Peace-offering* ordered for him (as there is afterward for the People, *v.* 4.) because it was not fit he should have all the Sacrifice, as he must have had, according to the Law of such Sacrifices, being both the Priest and the Offerer, between whom and the Priest (after the Fat was burnt) all was to be shared.

Ver. 3. *And unto the Children of* Israel *thou shalt speak, saying.*] Unto all the Elders, *v.* 1. who were to bring the following Offerings, in the Name of all the People of *Israel*; and that by *Aaron*'s direction, who was now to act as God's High-Priest, and gave out this Order. Verse 3.

Take ye a Kid of the Goats for a sin-offering.] The Hebrew word *Seir* signifies a *He-goat*. Concerning which *Maimonides* (in his Book concerning *Sacrifices*) delivers this opinion, That *all Sacrifices for sin, whether of private Persons, or the whole Congregation, at their three principal Feasts, New Moons, and the Day of Expiation, were He-goats.* For this reason, because the greatest Sin and Rebellion of those times was, that they sacrificed to *Dæmons*, who were wont to appear in that form. For which he quotes XVII. 7. *They shall*

no

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no more offer their Sacrifices, laſſeirim; which we tranſlate *unto Devils*: but the word *Seirim* is but the Plural Number of the word *Seir*, which ſignifies *a Goat*. And further he adds, That their Wiſe men think, the Sin of the whole Congregation was therefore expiated by this *Kid of a Goat*, becauſe all the Family of *Iſrael* ſinned about a Goat, when they ſold *Joſeph* into *Egypt*, XXXVII *Gen.* 31. And ſuch reaſons ſaith he, as theſe ſhould not ſeem trifles; for the end and ſcope of all theſe Actions was, to imprint and ingrave on the Mind of Sinners the Offences they had committed, that they might never forget them. According to that of *David*, LI Pſal. 5. *My ſin is ever before me.*

This *Sin-offering* was different from that IV. 14. being not for any particular Sin, as that was; but in general, for all the Offences that the High-Prieſt might have committed.

A Calf and a Lamb, both of the firſt year, &c.] When they were in their prime.

Verſe 4.

Ver. 4. *Alſo a Bullock and a Ram.*] Theſe alſo were, no doubt, to be *without blemiſh*, as is preſcribed in the two foregoing Offerings. And the Hebrew word *Sor* (which we tranſlate a *Bullock*) often ſignifies a well grown Ox; as in XXI *Exod.* 28. XXV *Deut.* 8. As *Ajil*, a *Ram*, the Hebrews ſay ſignifies a Sheep of above a year old. Theſe made very large *Peace-offerings*, and conſequently a liberal Feaſt upon them.

For peace-offerings.] The very ſame order is here obſerved that was at *Aaron*'s Conſecration: Firſt *Sin-offerings*, then a *Burnt-offering*, and then a *Peace-offering* was offered to the LORD, VIII. 14, 18, 22.

And a meat-offering mingled with oil.] Which was to compleat the *Peace-offerings*, on which they were to feaſt; that Meat might not be without Bread to it.

For

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For to day the LORD *will appear to you.*] Give you an illuſtrious Token of his Preſence, by ſending Fire from Heaven, or from the Brightneſs of his GLORY to conſume the Sacrifice, *v.* 23, 24.) Whereby they were all aſſured that both the Inſtitution of this Prieſthood, and the Sacrifices offered by it, were acceptable to the Divine Majeſty.

Verſe 5.

Ver. 5. *And they brought that which* Moſes *commanded.*] Both *Aaron* (*v.* 2.) and all the Congregation (*v.* 3.) brought all the Offerings which *Moſes* required.

Before the Tabernacle of the Congregation.] Where theſe Sacrifices were to be offered.

And all the Congregation drew near, and ſtood before the LORD.] Approached to the door of the Tabernacle, and ſtood there by their Sacrifices, looking towards the Holy Place; and worſhipped the LORD.

Verſe 6.

Ver. 6. *And* Moſes *ſaid.*] Unto the Congregation.

This is the thing which the LORD *commanded that ye ſhould do.*] I require this of you by the commandment of God; who will demonſtrate, by a viſible Token, his Preſence among you.

And the glory of the LORD *ſhall appear unto you.*] That *Glory* which filled the Tabernacle when it was erected (XL *Exod.* 34, 35.) openly ſhowed it ſelf to them all, (*v.* 23.) and declared his Grace and Favour towards them, by conſuming their Sacrifice, as an acceptable oblation to him, *v.* 24. Whereby a particular Honour alſo was done unto *Aaron*, who was hereby moſt illuſtriouſly owned to be God's High-Prieſt; and all other Perſons deterred from pretending to his Office.

Verſe 7.

Ver. 7. *And* Moſes *ſaid unto* Aaron, *Go unto the Altar and offer thy ſin-offering, and thy burnt-offering.*] One of them after the other; in the order wherein they

Chapter IX. they were directed, *viz.* his *Sin-offering* first, to make his *Burnt-offering* accepted.

Make an attonement for thy self, and for the People.] First for himself (as the Apostle observes VII *Hebr.* 27.) that then he might be capable to offer for the Sins of the People. This was the great imperfection of the *Aaronical* Priests, that they were Sinners like other Men: by reason whereof, they were bound, *as for the people, so also for themselves, to offer for sins*, V *Hebr.* 3.

And offer the offering of the people, and make an atonement for them.] After he had offered both the *Sin-offering* (*v.* 8.) and the *Burnt-offering* (*v.* 13.) for himself; then he was to begin to offer for the People. For his own Sins being expiated, and his Burnt-offering being accepted, he was fit to procure Remission and Acceptance for them.

Verse 8. Ver. 8. *Aaron therefore went unto the Altar.*] That he might be ready to perform his part of the Service, which was to sprinkle the Blood; after he had first of all offered the Morning Sacrifice. See *v.* 17.

And slew the Calf of the sin-offering which was for himself.] Ordered it to be slain: for this was no part of the Priests work, as I showed upon the first Chapter, *v.* 5.

Verse 9. Ver. 9. *And the sons of* Aaron *brought the blood unto him.*] They received it in Basons, as it run from the Calf, when it was killed (See I. 5.) and brought it unto him; who stood at the Altar, to receive it, and do what follows.

And he dipt his finger in the blood.] The fore-finger of the right hand, which had been sanctified to this Ministry, by putting the Blood of the Sacrifice of Consecration upon the *thumb* of the right hand, (VIII. 23, 24.) whereby we grasp all things, and cannot hold them

them ſtrongly, nor perform any thing well if that be wanting. Chapter IX.

And put it upon the horns of the Altar, &c.] See IV. 25.

Ver. 10. *But the fat, and the kidneys, and the caul about the liver.*] See IV. 8, 9. Verſe 10.

He burnt upon the Altar, as the LORD *commanded* Moſes.] Laid or diſpoſed them upon the Altar, to be burnt by the heavenly fire, (*v.* 24.) as moſt underſtand it. And the LXX. juſtifie this Opinion; who though they here tranſlate it, *He offered it on the Altar*; yet *v.* 13. where there is the ſame phraſe, they expreſly tranſlate it, ἐπέθηκεν τὸ ὁλοκαύτωμα ἐπὶ τὸ θυσιαστήριον, *he laid the burnt-offering upon the Altar:* and again, *v.* 17. in the ſame manner, ἐπέθηκεν ἐπὶ τὸ θυσιαστήριον χωρὶς, &c. *he laid it upon the Altar, beſides the burnt-ſacrifice of the morning.* For common fire, it is ſuppoſed, was no longer to be uſed when *Aaron*'s Sacrifice began; as it had been all along before. But there is no certainty in this: and we may as well take the words in their proper ſenſe, that *Aaron* burnt this and the following Sacrifice, as *Moſes* had done before, (VIII. 14, 21, 28.) until the *Burnt-offering* for the People came to be offered, which God conſumed by fire from himſelf: and then followed thoſe other Sacrifices mentioned *v.* 17, 18. For all theſe Sacrifices, for *Aaron* and for the People, could not be laid upon the Altar at once; but one after another, in the order here directed: and conſequently this Sacrifice, here mentioned, was actually burnt upon the Altar, to make way for thoſe which followed it.

Ver. 11. *And the fleſh and the hide, he burnt with fire without the camp.*] See VIII. 17. Verſe 11.

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Ver. 12. *And he ſlew the burnt-offering, and* Aaron's *ſons preſented to him the blood*, &c.] See I. 5.

Verſe 12. Verſe 13, 14.

Ver. 13, 14. *And they preſented the burnt-offering unto him, with the pieces thereof*, &c.] All that is contained in theſe two Verſes, is explained in the firſt Chapter, (*v.* 8, 9.) where the Law about *burnt-offerings* is delivered.

Verſe 15.

Ver. 15. *And he brought the Peoples ſin-offering*, &c.] Having offered all that was neceſſary for himſelf; now he became fit to make Supplication for the People.

And offered it for ſin, as the firſt.] In the ſame manner, as he offered the foregoing *Sin-offering*, for himſelf, *v.* 8, &c.

Verſe 16.

Ver. 16. *And he brought the burnt-offering.*] Here being no expreſs mention of *burning* it, ſome from thence conclude, that this was the Offering, which alone was conſumed by fire from the LORD. See *v.* 24.

And offered it according to the manner.] Laid it upon the Altar, as *Moſes* had directed; in the firſt Chapter of this Book.

Verſe 17.

Ver. 17. *And he brought the meat-offering*, &c.] Which attended upon *Burnt-offerings*, XV *Numb.* 2, 3, 4, &c.

Beſide the burnt-offering of the morning.] This ſhows that *Aaron* began his Prieſtly Function, with the Morning Sacrifice; which preceded all other: and was never omitted, for the ſake of any other Sacrifice that was to follow it; and it had always a Meat-offering waiting upon it, XXIX *Exod.* 39, 40.

Verſe 18, 19.

Ver. 18, 19. *He ſlew alſo the Bullock and the Ram, for a ſacrifice of peace offerings.*] Theſe two Verſes are explained in the *third* Chapter; which treats of ſuch kind of Offerings.

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Verſe 20.

Ver. 20. *And he put the fat upon the Beaſts*, &c.] That it might by elevation and waving, be preſented unto the LORD; and then burnt upon the Altar. See VII. 30.

Verſe 21.

Ver. 21. *And the breaſts and the right ſhoulder* Aaron *waved for a wave-offering before the LORD.*] The Fat being burnt upon the Altar, as God's portion; theſe were the portion of the Prieſts; who feaſted upon God's Meat; for they were ſolemnly preſented unto him, before they had them. See VII. 34.

Verſe 22.

Ver. 22. *And* Aaron *lifted up his hands towards the people.*] Imploring the Divine Bleſſing upon the People; which he afterwards pronounced. At this day, they that are of the Family of *Aaron*, going up the ſteps which lead to the place where the Book of the Law is kept, lift up their hands as high as their heads, and pronounce a Bleſſing in their Synagogues, upon the Aſſembly. And they ſay the ancient Cuſtom was, which is ſtill obſerved, not only to lift up and ſpread their hands, but then to joyn them together by the thumbs, and the two fore-fingers; dividing the other from them, in that figure which is repreſented by an eminently learned Perſon, *J. Wagenſeil*, in his Commentary upon *Sota*, *cap.* 7. *p.* 672. and 1132.

And bleſſed them.] We read of no order of this; but natural Reaſon taught them, from the beginning, that the Prieſtly Office conſiſted in praying for the People, and Bleſſing them: We find an Example of it in XIV *Gen.* 18, 19. And not long after *Aaron's* Conſecration *Moſes* delivered from God a form of words, wherein the Prieſts ſhould bleſs the People, VI *Numb.* 24. And at this day, there is nothing done among the Jews with ſuch Solemnity, and in which they place ſo much Sanctity as this. For when the Bleſſing is pronounced in their Synagogues, they all cover their

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their Faces; believing they would be ſtruck blind, if they ſhould look up; becauſe the Divine Majeſty, at that time, ſits upon the hands of the Prieſt. So the ſame *Wagenſeil* obſerves, in the place above named: which ſhows not only how laborious they have been to maintain in the Peoples minds an opinion, that God is ſtill as much preſent with them in their *Synagogues*, as he was anciently in the *Tabernacle* and *Temple*: but how high a value they ſet upon the Divine Bleſſing pronounced by his Miniſters.

And came down from offering the ſin-offering, and the burnt-offering, and peace-offerings.] He pronounced the Bleſſing before he came down from the Altar, which ſtood upon raiſed Ground, (though there were no ſteps to it, XX *Exod.* 26.) that all the People might the better ſee what was done, while he offered all theſe Sacrifices for them, and lift up his hands to implore God's Bleſſing upon them.

Verſe 23.

Ver. 23. *And* Moſes *and* Aaron *went into the Tabernacle of the Congregation.*] The Sacrifice being ended, it is likely *Moſes* went with *Aaron* into the Sanctuary, to inſtruct him how to ſprinkle the Blood, and to burn Incenſe, and order the Shew-bread, and ſuch like things as were to be done only in the Holy Place.

And came out, and bleſſed the People.] I ſuppoſe that all the Sacrifices before-mentioned might be offered after the *Morning Sacrifice* (*v.* 17.) which took up a great deal of time, before they were all compleated. After which *Moſes* and *Aaron* went into the Sanctuary, and ſtayed there till the time of the *Evening Sacrifice*; and then came out and diſmiſſed the People with a new Bleſſing, when the Evening Sacrifice was finiſhed.

And

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And the Glory of the LORD appeared unto all the people.] That *Glory* which filled the Tabernacle, *Exod.* 34, 35. now appeared without: either at the door of it, or upon it, in the ſight of all the People, as *Moſes* had foretold, *v.* 6.

Verſe 24.

Ver. 24. *And there came a fire out from before the LORD.*] Either out of the Sanctuary, from the Holy of Holies; or from that Glory which now appeared unto them, and ſent out flaſhes of fire which burnt up the Sacrifice. In either of theſe ſenſes, it may be ſaid to come from *the face of the LORD*, as the Hebrew phraſe is.

And conſumed upon the Altar the burnt-offering and the fat.] It ſeems to me moſt natural and eaſie, to take this *Burnt-offering* and its *Fat*, for the Evening Sacrifice; which concluding the work of this day, God gave a ſpecial Token of his acceptance of all the other Sacrifices, by conſuming this: and likewiſe publickly teſtified his approbation of all the fore-mentioned Rites of the Miniſtry of *Aaron*, whoſe Authority was hereby eſtabliſhed, in a miraculous manner. To confirm this, it may be noted; that, as the place which God choſe for his Worſhip and Service, was afterward deſigned in the time of *David* after the very ſame manner, 1 *Chron.* XXI. 26. So it was at the time of the *Evening Sacrifice*, as may be gathered from 2 *Sam.* XXIV. 15. where it is ſaid the Peſtilence continued from Morning, *to the time appointed*, that is, to the Evening; and then *David* ſaw the Angel, who commanded *Gad* to bid him ſet up the Altar in the Threſhing-floor of *Araunah*; where God anſwering him by fire from Heaven, it made him ſay, *This is the Houſe of God, and this is the Altar of Burnt-offering*, 1 *Chron.* XXII. 1. And when *Solomon* built the Temple in that very place, it was thus conſecrated by fire

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fire coming from Heaven, and consuming the Burnt-sacrifice, as well as by the Glory of the LORD filling the House, 2 *Chron.* VII. 1, 2, 3. And it is very probable also, that this was at this time of the *Evening-Sacrifice:* for the former part of the day had been spent in bringing the Ark into the House of the LORD, and in *Solomon*'s Prayer; as we read in the two foregoing Chapters. Certain it is, that the Authority of *Elijah* to restore God's true Religion and Worship, was thus justified, 1 *Kings* XVIII. 38, 39. and it was at the time of the offering the *Evening Sacrifice, v.* 36. From whence that Prayer of the Psalmist, CXLI *Psal.* 2. *Let the lifting up of my hands be as the evening sacrifice.*

All this was so notorious, that *Julian* himself acknowledges that fire came down from Heaven in the time of *Moses*, and again in the days of *Elijah*, τὰς θυσίας ἀναλίσκον, consuming the Sacrifices; as we find his words related by St. *Cyril*, *L.* X. *contra Julianum.* And this gave such a Divine Authority to the *Jewish* Religion, that it is no wonder to find, that the *Pagans* indeavoured to get credit to their Religion, by the like reports of fire; from an invisible Power consuming their Sacrifices: which perhaps was sometimes really done by the Prince of the Power of the Air, as the Apostle calls the Devil. However that be, there are several Instances of this in *Pausanias*, *Dionysius Halicarnassæus*, *Valerius Maximus*, and *Pliny.* But *Servius* may serve instead of all; who upon those words of *Virgil* in *Æneid.* XII.

——*fœdera fulmine sancit,*

saith, that anciently they did not kindle fires upon their Altars, *sed ignem divinum precibus eliciebant*, &c. but

but they procured by their Prayers Divine fire, which inflamed their Altars. And *Solinus* saith, *cap.* 11. that the flame sprung out of the Wood by a Divine Power. *Si Deus adest, si sacrum probatur, Sarmenta licet viridia ignem sponte concipiunt*, &c. If God be present, if the Sacrifice be acceptable, the Faggots though green, kindle of themselves; and without any one to set them on fire, a flame is raised by the Deity to whom the Sacrifice is offered. Thus *there rose fire out of the rock*, and consumed *Gideon*'s Sacrifice, VI *Judg.* 21. They that would see more of this out of *Pagan* Writers, may consult *J. Dilherrus Dissert. Special. de Cacozelia Gentil. cap.* 11. But especially *Huetius* in his *Alnetanæ Quæstiones, L.* II. *cap.* 12. *n.* 21 Chapter IX.

But whether this Fire which now came from before the LORD consumed *Aaron*'s Sacrifice instantly, or only set it into a flame, which consumed it leisurely in the sight of all the People, cannot certainly be determined. The Jews seem to suppose the latter; the heavenly fire being now kindled, which continued ever after by a constant supply of Fewel, whereby it was kept perpetually burning, as is ordained VI. 12, 13. See Note on that place. Where to me it seems very observable, that this Law of keeping in the fire perpetually, is ordered to be put in execution at the Evening Sacrifice, *v.* 9. of that Chapter. Which is a sufficient Reason to incline one to think, that the Celestial Fire now came, as I have supposed, at the Evening Sacrifice, and consumed the Burnt-offering.

Which when all the people saw, they shouted.] They fled not from it, as Men affrighted, but shouted for joy: or, as *Aberbanel*'s phrase is, *they lifted up their voices with singing, and prayed to God*, or rather praised him. Just as they did when the Fire came down at the Consecration of *Solomon*'s Temple, *When the*

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people saw it, they praised the LORD, *saying, for he is good; for his mercy endureth for ever,* 2 Chron. VII. 3.

And fell on their faces.] Worshipped God, with humble Thankfulness; who hereby testified his Presence among them, and his gracious Acceptance of them. For thus he had of old shewed his Respect to *Abel*, IV *Gen.* 4. and to *Noah*, VII. 20. and to their Father *Abraham*; whose Sacrifice was thus accepted in the *Evening*, when the Sun went down, XV *Gen.* 17.

And there was great reason that both Priests and People should rejoyce at this sight: For, as the Author of the Book *Cosri* discourses (*Pars* III. *sect.* 53.) 'if a Man look only at the foregoing part of the 'Work of this day (the killing of the Sacrifices, the 'Blood running about their hand, their slaying of 'them, washing their Entrails, rinsing the Pieces of the 'Flesh, sprinkling the Blood, laying the Wood in 'order, kindling the Fire) they would rather set his 'Mind further off from God, than draw it near to 'him: till after all these things performed orderly, 'he saw the fire coming down from Heaven, testi-'fying God's gracious acceptance of the Sacrifice; or 'felt another Spirit excited in him, beyond any thing 'he was acquainted withal before; or had Divine 'Dreams, or Heroical Motions; which he believed 'were the Effects of what he had been doing, &c. And no doubt, all good Men, in future Ages, felt their Minds raised, by the thoughts that the Sacrifices they offered, were as acceptabla to God, as that offered at this time; being consumed, in some sort, by the same Fire, which burnt continually on this Altar; and after this day was never extinguished till the Captivity. Which seems to be the Original of that Expression

preſſion of the People, in their Prayer for their *King*, That God would *remember all his Offerings, and accept* (*turn to aſhes*, it is in the Hebrew) *his burnt Sacrifice*, XXI *Pſal.* 2. Chapter X.

'Such acceptable Sacrifices, St. *Cyril* tells *Julian*, we 'Chriſtians ſtill offer, but infinitely better, being Spi-'ritual and Intellectual, (and conſequently nearer to 'the Divine Nature) and that by Fire ſent from Hea-'ven, *viz.* the *Holy Ghoſt* (of whom this Fire was 'but a Figure) καλαφωλίζων τὴν ἐκκλησίαν, illuſtrating 'the Church, and inabling the Members of it to of-'fer continually the ſweet ſmelling Sacrifices of Faith, 'and Hope, and Charity, and Righteouſneſs, Tem-'perance, Obedience, perpetual Doxologies, and all 'other Vertues, *L.* X. *contr. Jul.*

CHAP. X.

Ver. 1. AND Nadab *and* Abihu *the ſons of* Aaron.] His two eldeſt Sons, VI *Exod.* 23. Verſe 1.

Took either of them his Cenſer.] Here are two of their Errors expreſſed in theſe words, if *Aberbanel* conjecture aright, (who ſuppoſes this to have hapned on the laſt day of their Conſecration, when Fire came down from Heaven) *Firſt*, That they adventured, without any order from God, to go and burn Incenſe in the Sanctuary. For though this did not belong to the Office of the High-Prieſt alone, yet upon this Solemn Day *Aaron* only was commanded to perform the whole Service; as upon the Day of Expiation, IX. 7. And this account *Bochartus* gives of their Offence, that *ſine vocatione, thus obtulerunt*, they offered Incenſe,

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without any call to it, *Hierozoic. P. I. L. II. cap. 49. p. 557.* And *ſecondly*, both of them went about this Work, whereas the Incenſe was to be offered only by one; and not by two at a time. *Procopius Gazeus* adds a third Error, that they attempted this, out of the due ſeaſon for it: which was only in the Morning and Evening.

And put fire thereon.] As the Prieſts were required to offer *no ſtrange Incenſe*, XXX *Exod.* 9. ſo, in all reaſon, they were to think, it was not to be offered with *ſtrange fire*; but only with a Coal from that Altar, where there was a fire kindled by God himſelf.

And offered ſtrange fire before the LORD.] Here are two ſins more (if *Abarbanel* take it right) that they brought Fire from another place, without the Sanctuary; and did not take it from the Altar: and then, that they attempted to go into the *moſt holy place*; which he thinks is ſignified by theſe words, *before the LORD.* The *firſt* of theſe is the Opinion alſo of *Aben-Ezra*, and other learned Men among the Jews; who by ſtrange fire underſtand, *fire that did not go out from before the LORD*, IX. 24. that is, was not taken from the Altar of Burnt-offering; where Fire from Heaven lately conſumed their Oblations. And ſo *R. Bechai*: 'They imagined that the Fire on the 'Altar of Burnt-offerings, was only for conſuming 'Sacrifices; and therefore they fetcht ſome from with-'out, for the burning Incenſe. But as to the *ſecond* thing, it doth not ſeem to me probable; for *Aaron* himſelf, had not yet gone into the *Holy of Holies*.

Which he commanded them not.] This they did (ſaith *Aben-Ezra*) from their own proper Motion and Opinion; without any Authority from God: for whoſe order they ſhould have waited, if his Mind was

was not already ſufficiently declared, as it was fully afterwards XVI. 12. Chapter X.

How two ſuch excellent Men as theſe (who had had the honour to be called up to God, when he appeared on Mount *Sinai*, and to have a ſight of him, and to eat and drink in his Preſence, XXIV *Exod.* 1, 9, 10, &c.) came to be ſo raſh, and to fall ſo unadviſedly into ſo great an Error, as this here mentioned, cannot be certainly reſolved. But it ſeems to me highly probable, that at the Feaſt upon the *Peace-offerings*, they had eaten and drunk too liberally; which made them forget themſelves, and fall into this groſs miſtake. For I can ſee no other reaſon, why that Command *v.* 8. of not drinking Wine or ſtrong Drink, when the Prieſts were to go into the Sanctuary, is annexed unto this ſtory of their Death and Burial; but only this, which I have now alledged; that their Miſcarriage aroſe from drinking too much Wine, before this Office was to be performed.

Ver. 2. *And there went out fire from the* LORD.] Verſe 2. As they were entring into the Sanctuary, or as they ſtood at the Golden Altar ready to offer Incenſe; Fire came out from the moſt Holy Place (where the Glory of the LORD was) and ſtruck them dead.

And devoured them.] It did not reduce their Bodies to Aſhes, nor ſo much as burn their Cloaths, (*v.* 5.) but they were killed, as Men ſometimes are with Lightning; which penetrates into the Vital Parts, and puts a ſudden end to their Life. That's meant here by *devoured them*; took away their Breath in a moment. From which Expreſſion the Hebrew Doctors conclude, that when any body was condemned to be burnt, it was not to be conſumed to Aſhes, but only exanimated by the Fire; becauſe this

is

Chapter X. is called *devouring* or *burning*, here in this place. See *Gamera Sanhedrim, cap.* 7. *n.* 1.

And they died before the LORD.] Fell down dead in the Houſe of God. Which may ſeem too great a Severity, till it be conſidered, how reaſonable and neceſſary it was, to inflict a heavy Puniſhment upon the firſt Tranſgreſſors of a Law, concerning a Matter of great moment, to deter others from the like Offence. Many inſtances of which there are in Scripture: Some obſerved by St. *Chryſoſtom* upon VI *Pſal.* 2. where he gives this account, why the Man who gathered a few ſticks upon the Sabbath-day, was adjudged to be ſtoned, as Blaſphemers were; becauſe it was a very heinous thing, ἐκ προοιμίων εὐθέως παραβῆναι τὸ πρόσταγμα, &c. *as ſoon as a Law was enacted immediately to break it:* which made it neceſſary it ſhould be thus ſeverely puniſhed, to ſtrike ſuch a Terror into others, that they might not dare to do the like. Which was the reaſon, he obſerves, of the ſudden Death of *Ananias* and *Sapphira*, mentioned *Acts* V. *Iſidore* of *Peleuſium* hath made the ſame obſervation (*Lib.* I. *Epiſt.* 181). and goes ſo far back, as to our firſt Parents, who were dreadfully puniſhed, for a ſeemingly ſmall Offence, becauſe they were the firſt Tranſgreſſors. The ſame others have obſerved, of the puniſhment of *Cain*, who committed the firſt Murder, of the filthineſs of *Sodom*; of the Idolatry of the Golden Calf; the Covetouſneſs and Sacriledge of *Achan*; the Diſobedience of *Saul*, the firſt King of *Iſrael*; the ſudden Death of *Uzzah*, who was the firſt that preſumed to touch the Ark of God.

Verſe 3. Ver. 3. *And* Moſes *ſaid unto* Aaron.] To ſatisfie him in the Juſtice and Wiſdom of this dreadful ſtroke, at which he could not but be extreamly afflicted.

This

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This is that the LORD *ſpake, ſaying, I will be ſanctified in them that come nigh me.*] To *come nigh* unto God, is in the holy Language, to perform the Office of a Prieſt, XIX *Exod.* 22. XVI *Numb.* 5. who having the honour of attending upon the Service of the divine Majeſty, were bound to approach into his Preſence, with the greateſt Reverence. We do not read indeed thoſe very words, which *Moſes* here recites, in the foregoing Books: But as many things were ſpoken to them, which are not recorded, ſo the ſenſe of theſe words are in the place forenamed, XIX *Exod.* 22. and the reaſon of them, in XXIX *Exod.* 43, 44. where the Tabernacle being ſaid to be *ſanctified* by the Divine Glory, and the Prieſts being *ſanctified* to miniſter unto him therein (which was ſeven days a doing, as we read here VIII. 35.) they were plainly taught to draw nigh to God with a holy Fear, and to do nothing raſhly, nor without order from him. For God being peculiarly known by the Name of the *Holy One*, i. e. who hath incomparable Perfections, ſuch as no other Being hath; he juſtly required to be accordingly worſhipped, ſutable to his moſt ſurpaſſing Greatneſs; by peculiar Rites of his own preſcribing, in a different manner from all other Beings. It was, for inſtance, below his Eminency, or rather Supereminent Majeſty, to have common Fire (ſuch as they imployed in their Kitchins) uſed for the burning Sacrifice upon his Altar. And in like manner all other parts of his Service were, in reaſon to be performed after ſuch a faſhion, as might ſignifie their ſenſe of the peculiar Excellencies of the Divine Nature; who therefore ſent Fire from Heaven, as only fit to burn perpetually upon his Altar.

And

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And before all the people will I be glorified.] This may be thought to be but a ſolemn Repetition of what was ſpoken before; as the manner is in theſe Books, to deliver the ſame thing twice in different words. Or the meaning is, if they who draw nigh to me, will not ſanctifie me, I will vindicate my own honour, by ſuch Puniſhments, as ſhall openly declare to all, that I am the *Holy One*. Thus God is ſaid to be honoured upon *Pharaoh*, by drowning him in the Red Sea, XIV. *Exod.* 4.

And Aaron *held his peace.*] Silently adored the Juſtice of the Holy One; and did not complain of his Severity. For this doth not ſeem to be the effect meerly of great Grief, but of great Reverence to the Divine Majeſty.

Verſe 4.

Ver. 4. *And* Moſes *called* Miſhael *and* Elzaphan, *the ſons of* Uzziel, *the uncle of* Aaron.] It appears from VI *Exod.* 18. that *Uzziel* the Father of *Miſhael* and *Elzaphan* (*v.* 22.) was the younger Brother of *Amram* the Father of *Aaron*, and conſequently *Aaron*'s Uncle.

And ſaid unto them, Come near, and carry your brethren.] All near Kindred are called *Brethren* in Scripture. And theſe Coſin Germans of theirs are appointed to carry them out, becauſe *Aaron*'s other Sons were now attending upon God their Miniſtration, upon the Day of their Conſecration. But without this ſpecial order, theſe two Perſons could not have been admitted to *come near* into the very Sanctuary, being not of the Family of Prieſts, though of Kin to him.

From before the Sanctuary.] See *v.* 2.

Out of the Camp.] For anciently they buried not in their Cities, but in the Fields adjacent to them, XXIII *Gen.* 9, 17. and ſo they did in after times,

XXVII *Matth.* 7. and VIII *Luke* 27. where the *Tombs* are plainly intimated to be without the City. Chapter X.

Ver. 5. *So they went near.*] There being two Accents upon the Hebrew word for *draw near*, the *Cabbaliſts* from thence obſerve (I know not upon what grounds): that theſe Men did not come into the very Sanctuary where the dead Bodies lay, but drew them out with long Poles, and thoſe of Iron, being afraid of the Fire wherewith *Nadab* and *Abihu* had been killed: or rather, fearing to go into the Sanctuary, or too near it. See *Hackſpan's Cabala Judaica, n.* 58. Verſe 5.

And carried them out in their Coats, &c.] Their Linen Veſtments wherein they miniſtred; which having touched dead Bodies, were no more fit be uſed in the Divine Service.

As Moſes *had ſaid.*] As he had directed in his order which he gave them.

Ver. 6. *And* Moſes *ſaid unto* Aaron, *and unto* Eleazar, *and unto* Ithamar *his ſons.*] Theſe two were all the Sons that *Aaron* had now remaining; from whom came two great Families of the Prieſts; which, in the days of *David*, we find very numerous, (though more of the Houſe of *Eleazar* than of the other) when they were by him divided into XXIV *Claſſes*, and had their Courſes of waiting appointed them, 1 *Chron.* XXIV. 4, *&c.* Verſe 6.

Uncover not your heads.] The Hebrew Doctors interpret it quite contrary, *Let not the hair of your head grow*; ſo long, that is, as to cover their Faces; which was the cuſtom of Mourners, 2 *Sam.* XV. 30. XIX. 4. and many other places. And thus *Onkelos*, and the *Arabick* Verſion ſet forth by *Erpenius*, and many of the Jewiſh Commentators, (ſuch as *R. Solomon* and *Aben-Ezra*) who gives the ſame account of XXI *Lev.* 10. where the ſame thing is required of the High-Prieſt.

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And the time of their letting their Hair grow on ſuch occaſions, they determine by the Law of the *Nazarites*, who were not to cut their Hair all the time of their Vow of Separation, which the Jews ſay was at leaſt XXX days, VI *Numb.* 5. Therefore the Prieſts were not to let their Hair grow ſo long: if they did, they were uncapable of officiating. Only they make this difference between the common Prieſts, and the High-Prieſt; that this Law did not bind the Prieſts at all times, but only in their Courſe of Miniſtration: but the High-Prieſt (whoſe Preſence was always neceſſary in the Sanctuary) might never let his Hair grow; but was bound every Week to have it cut even, on the Eve of the Sabbath. See *Selden L.* II. *de Succeſs. in Pontiff. cap.* 6.

But the foundation of all this is not very ſtrong; for it relies chiefly on the uſe of the Hebrew word פֶּרַע in that place of *Numbers* VI. 5. where it ſignifies *Hair:* from whence they conclude the *Verb* here may have the ſame Notion, and ſignifie the *growth of Hair.* But this is not the uſual ſignification of it in Scripture, where it commonly imports the *rejection* of ſomething; as of good *Counſel*, I *Prov.* 25. of *Reproof* or *Inſtruction*, XIII *Prov.* 18. XV. 32. And being joyned with the *Head*, plainly ſignifies the *uncovering it.* See V *Numb.* 18. And therefore ſo the LXX. underſtand it here as if they were forbidden to *put off their Bonnets.* But that they always did, as ſoon as they had performed their Sacred Office in the Sanctuary: and therefore it may be meant of making their Heads *bare* by ſhaving them, or *bald* by pulling off the Hair, as the manner was in Mourning, XV *Iſa.* 2. XLI *Jer.* 5. XLVIII. 37. and many other places. And in this, the Prieſts among the *Jews* directly oppoſed thoſe among the *Egyptians* who ſhaved their Heads, as appears by what

what *Minutius Fælix*, and *Lampridius*, in the Life of *Commodus*, ſay, concerning the Prieſts of *Iſis*. And *Herodotus* alſo in his *Euterpe*, whoſe words are theſe, Οἱ ἱερεῖς τῶν Θεῶν τῇ μὲν ἄλλῃ κομέουσι, ἐν Αἰγύπτῳ δὲ ξυρεῦνται. *In other places the Prieſts of the Gods nouriſh their hair; but in* Egypt *they are ſhaved.* Chapter X.

Neither rend your Cloaths.] Which was another Rite of Mourning; not only among the Jews, but among all People in ancient Times, eſpecially in the Eaſtern Countries; as every one knows that hath read any of their Authors. See I *Job* 20. And it was uſed on many other occaſions among the Jews, as well as in their Funerals; particularly when any Man blaſphemed XIV *Numb.* 6. 2 *Kings* XIX. 1. when any ill Tidings came, which put them into a Paſſion, 2 *Kings* V. 7. or any Misfortune befel them, XLIV *Gen.* 13. XI *Judg.* 35. But was thought ſo unſeemly in a Prieſt, eſpecially when he miniſtred, that the Jews ſay, they whoſe Garments were rent by accident, were as uncapable of miniſtring, as they who rent them themſelves in Mourning.

The reaſon of this Precept was (as *R. Levi* of *Barcelona* well obſerves, *Præcept.* CLV.) that it being not allowed in thoſe Countries for Mourners to come into the Preſence of their Kings, (as appears by the Hiſtory of *Eſther*) much leſs was it ſeemly for any that attended upon the Divine Majeſty, to come into his Houſe in ſuch a Habit.

Leſt ye die.] As *Nadab* and *Abihu* did. For after ſuch a Monition as this, they had highly diſhonoured God, if they had appeared in his Sanctuary in ſuch an indecent manner.

And wrath come upon the people.] For want of Prieſts, to make atonement for them, when they offended.

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But let your Brethren, the whole houſe of Iſrael, *bewail the burning which the* LORD *hath kindled.*] He doth not prohibit the reſt of the People, who were not Prieſts, to mourn for them; but rather requires it of them all: that they might be ſenſible of their loſs, and of the ſin which was the cauſe of it. And it is likely the People bewailed them, by rending their Clothes, and baring their Heads, and putting Aſhes upon them; or, ſome ſuch Rites, then in uſe among them.

Verſe 7.

Ver. 7. *And ye ſhall not go out from the door of the Tabernacle of the Congregation.*] For it is ſuppoſed the *ſeven* days of their Conſecration were not yet quite ended, (VIII. 35.) or they had begun ſome other Miniſtration in the Sanctuary; and therefore were not to ſtir out of the Court of it, till it was finiſhed. And the *Hebrews* think this Law did not only bind *Aaron* and his Sons, at this time; but their Poſterity for ever: that if they heard of the death of any of their Kindred, when they were miniſtring in the Sanctuary, they ſhould not ſtir from their Duty: For that would have been to ſhow a greater affection to a dead Friend, than to the living God. This appears to be true, by the like command to this, and in the ſame words, laid particularly upon the High-Prieſts, XXI. 12.

For the anointing of the LORD *is upon you.*] You are devoted and conſecrated by a Solemn Unction (VIII. 10, *&c.*) to the Service of God; which muſt not be omitted out of reſpect to any Perſon whatſoever. For in this Precept (as *R. Levi Barcelonita* obſerves, *Præcept.* CLVII.) the Dignity and Majeſty of the Divine Worſhip was conſulted; which, if his Miniſters had deſerted on ſuch occaſions, for a moment, would have been brought into contempt. For it would have been a declaration, that there was ſomething in the

the World more to be regarded, than God's Service. And therefore the punishment of Death is threatned (in the foregoing words) to those who was guilty of such an offence. Chapter X.

And they did according to the word of Moses.] Staid in the Tabernacle, without any of the usual Tokens of Mourning. Wherein they performed an eminent piece of Obedience to God; whose commandment suppressed those natural Affections, which are very hard to be kept in subjection.

Ver. 8. *And the* LORD *spake unto* Aaron, *saying.*] It may be thought, that the LORD was so pleased with his Obedience, that he himself now spake unto *Aaron*; whereas hitherto he had spoken to him by *Moses.* Verse 8.

Ver. 9. *Do not drink wine nor strong drink, thou nor thy sons with thee.*] By *Wine*, every one knows is meant that Liquor, which is pressed out of Grapes: And by *Schechar* (which we translate *strong Drink*) is meant such Liquors, as were made, in imitation of Wine, of *Dates* or *Figs*, and many other sorts of Fruits; also that which was made of Honey, which we call *Mede*, and *Metheglin.* There are many sorts of such Liquors mentioned by *Pliny* (in his *Natural History*, *Lib.* XIV. *cap.* 16.) which he calls *Vina factitia.* Verse 9.

When ye go into the Tabernacle of the Congregation.] To perform your Ministry. At other times they might drink Wine: and, if we may believe the Jews, they did not offend against this Precept, if before they went into the Sanctuary, they drank no more than the *fourth* part of a *Log:* which contained an Egg-shell and an half. If they exceeded this measure, then their Ministry, they say, was profaned, and they were liable to death, by the hand of Heaven. See *R. Levi* of *Barcelona*, *Præcept.* CLVIII. who hath many Niceties about

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about this matter, as hath alſo *Maimonides*, mentioned by the learned Dr. *Outram* in his Book *de Sacrificiis Lib.* I. *cap.* 6. *n.* 9.

Leſt ye die.] As their Brethren did; See upon *v.* 1. where I obſerved it to be very probable, that they were burnt with Fire from the LORD upon this account. They that think it worth their while, may ſee after what manner the *Cabbaliſts* make out this, and what Reflections they make upon it, in *Theod. Hackſpan's Cabala Judaica, n.* 144, 145.

It ſhall be a ſtatute for ever throughout your Generations.] And ſuch a Law there was in ſome Heathen Countries, that no Magiſtrate, all the year he was in Office, nor any Judge, while he was in Action and Employment, ſhould οἴνου γεύεσθαι τὸ παράπαν, ſo much as taſte a drop of Wine. So *Plato* tells us; with which *Euſebius* compares this Law of *Moſes*, *Lib.* XII. *Præpar. Evang. cap.* 25. And *Chæremon* the Stoick, deſcribing (in *Porphery's* Book περὶ ἀποχῆς, *L.* IV.) the Diet of the *Egyptian* Prieſts tells us that οἴνου οἱ μὲν, ὅλως· οἱδὲ, ὀλίγιστα ἐγεύσαντο, *ſome of them drank no Wine at all; and others, very little.*

Verſe 10.

Ver. 10. *That ye may put a difference between holy and unholy, between clean and unclean.*] Here is the ground and reaſon of this Precept; that they might have their Wits about them, (as we ſpeak) and preſerve their Minds from being clouded (as *Nadab's* and *Abihu's* were, who put no difference between *holy* Fire and *common*) and ſo be able *both to put a difference* (as the firſt words may be tranſlated) *between holy and unholy*, &c. and alſo to *teach the People all the Statutes*, which God had delivered to them, as it follows in the next Verſe.

And

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And here it must be observed, that as *some days* and *places* were more holy than others, so were some *parts of the Sacrifices* also; which they might not eat themselves, but were reserved for the Altar. Some Beasts also were clean, and others so unclean, that they might neither be offered in Sacrifice, nor eaten at their common Tables, XI. 47. Some Men and Women also were so unclean, that they were not to be admitted into their ordinary Conversation; much less into the Sanctuary, *Chap.* XII, XIII. Of all which the Priests were the Judges, and therefore had need to be perfectly sober, that they might make an accurate difference between one thing and another. And for such a like reason it was, the *Egyptian* Priests were so abstemious in drinking Wine, because they looked upon it, as ἐμπόδιον εἰς εὕρεσιν, an impediment to the finding out of Truth. So *Chæremon* speaks in the forementioned Book.

Ver. 11. *And that ye may teach the Children of* Israel *all the Statutes*, &c.] Which concern the Rites and Ceremonies of God's Worship. Verse 11.

Ver. 12. *And* Moses *spake unto* Aaron, *and unto* Eleazer, *and unto* Ithamar *his sons that were left.*] This was still spoken on the same day; a little after what he had said to them *v.* 6, 7. Verse 12.

Take the meat-offering that remaineth of the offerings of the LORD *made by fire*, &c.] He seems to have been afraid, that *Aaron*'s grief, for the loss of his Sons, might have so disturbed his Mind, as to have made him negligent in some part of his duty; or that *Eleazar* and *Ithamar*, through mistake or forgetfulness, might have offended against some of the Laws lately delivered about Sacrifices; which therefore he here repeats, that they might be exactly observed. And in the first place, that they should eat *what remained of the meat-offering*,

as

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as was commanded VI. 16. Where it is required alſo, as it is here, to be eaten *without leaven*; and *beſide the Altar*, in the Court of the Tabernacle of the Congregation; as it is there expreſſed.

For it is moſt holy.] See there VI. 17.

Verſe 13. Ver. 13. *And ye ſhall eat it in the holy place.*] This he repeats, becauſe they might poſſibly have forgotten it, or not ſufficiently attended to the difference between things *moſt holy*, and things only *holy*. The former of which the Prieſts alone might eat, and that only in the *holy place*: the other all their Family might eat (as he ſaith in the next Verſe) in any place that was *clean*.

Becauſe it is thy due, and thy ſons due, &c.] No body might eat it but holy Perſons; for ſo God directed *Chapt.* II. 3. VI. 16, 17, 18. VII. 9, 10.

Verſe 14. Ver. 14. *The wave-breaſt and the heave-ſhoulder ſhall ye eat in a clean place.*] They were not bound to eat theſe in the Court of the Tabernacle, (as in the former caſe *v.* 13.) but in any part of the Camp that was not defiled.

Thou, and thy ſons, and thy daughters with thee.] Theſe being thoſe which the Jews call *lighter holy things*, might be eaten by the whole Family; as was before obſerved.

For they be thy due, and thy ſons due, which are given you out of the ſacrifice of peace-offerings, of the Children of Iſrael. They were beſtowed upon them by an expreſs Grant, VII. 34. where though only his *Sons* be mentioned as they are here, yet it is plain all of their Family, who were clean, might eat of theſe things. See upon VII. 19.

Ver. 15. *The heave-ſhoulder and the wave-breaſt ſhall they bring with the offerings made by fire of the fat, to wave it for a wave-offering before the* LORD.] This alſo

alſo he inculcates again, which had been ſaid before (VII. 29, 30.) that they muſt take care firſt to *wave* theſe things before the LORD, and to burn the *Fat* upon the Altar: for till this was done, they had no right to eat theſe things. Chapter X.

And it ſhall be thine, and thy ſons with thee.] When they had been preſented to the LORD of the whole Earth, and he had received his part, theſe became theirs by an expreſs Grant from him, VII. 32, 33, 34.

By a ſtatute for ever.] As long as ſuch kind of Sacrifices ſhould laſt.

Ver. 16. *And* Moſes *diligently ſought the Goat of the ſin-offering.*) Which had been offered for the People, IX. 15. Verſe 16.

And behold, it was burnt.] This juſtified *Moſes* his ſuſpicion and fear, that ſome miſtake might have been committed in other matters; becauſe he found, upon a diligent inquiſition, that they had burnt upon the Altar, thoſe parts of the *ſin-offering*, which they ought to have eaten themſelves, VI. 26, 29. In which it was the eaſier for them to miſtake, without diligent obſervation of *Moſes* his directions; becauſe the *ſin-offering* which had been offered for *Aaron* himſelf, was juſt before wholly burnt without the Camp, IX. 11. and ſo were all the *Sin-offerings*, for the High-Prieſt, and for the whole Congregation, ordered to be, IV. 12, 21, that is, if their Blood was carried into the Holy Place, then nothing of them might be eaten, VI. 30. But otherwiſe, their Fleſh was to be eaten in the Court of the Tabernacle, as is expreſly commanded, VI. 26. This diſtinction they either did not well obſerve, when it was delivered; or being oppreſſed with ſorrow, for the loſs of *Nadab* and *Abihu*, they did not think it fit to feaſt at this time upon the Fleſh of this

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Offering. For ſo *Aaron* excuſes this Fact, *v.* 19. *And he was angry with* Eleazar *and* Ithamar.] He ſaith nothing to *Aaron*: either becauſe he was loth to add to his Grief; or becauſe it was the buſineſs of his Sons to look after this Sacrifice, and to ſee that the Fleſh of it was diſpoſed of according to God's orders.

The ſons of Aaron, *which were left alive.*] Who, by the puniſhment upon their Brethren, ſhould have learnt greater caution in their Miniſtry.

Verſe 17.

Ver. 17. *Wherefore have ye not eaten the ſin-offering in the holy place.*] That is, obeyed the Commandment which I gave you, VI. 26.

Seeing it is moſt holy.] VI. 25.

And God hath given it you.] VI. 29.

To bear the iniquity of the Congregation, to make atonement for them before the LORD.] God beſtowed upon the Prieſts this Reward of their Service, that they might be the more willing to take upon them the Peoples Sins, and to make an Expiation carefully for them. And indeed, the very eating of the *Peoples Sin-offering*, argued the Sins of the People were, in ſome ſort, laid upon the Prieſts; to be taken away by them. Which being done, they had reaſon to rejoyce alſo in a Feaſt upon this Sacrifice; which God had been pleaſed to accept, for the taking away of the Sins of the People. From whence the Sacrifice of Chriſt may be explained, who is ſaid to *bear our iniquity*, (as the Prieſt is ſaid here to do) all our Sins *being laid on him*; who took upon him to make an Expiation for them, by the Sacrifice of himſelf. For the Prieſt here by eating of the *Sin-offering*, receiving the Guilt upon himſelf, may well be thought to prefigure one, who ſhould be both Prieſt and Sacrifice for Sin: which was accompliſhed in Chriſt.

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Verſe 18.

Ver. 18. *Behold.*] Obſerve what I ſay to you.

The blood of it was not brought in, within the holy place.] It was none of thoſe Sacrifices which I commanded you to burn intirely; but required you to eat of it, VI. 26, 30.

Ye ſhould indeed have eaten it in the holy place, as I commanded.] For as there was a peremptory Law forbidding the Prieſts to eat the Fleſh of any Sacrifice, whoſe Blood was brought into the Holy Place, to make atonement with it: ſo there was as peremptory a Law, that they ſhould eat the Fleſh of thoſe Sacrifices for Sin, whoſe Blood was not brought in thither.

Verſe 19.

Ver. 19. *And* Aaron *ſaid unto* Moſes.] Though *Moſes* queſtioned only *Eleazar* and *Ithamar*, yet *Aaron* makes the anſwer: they not being able perhaps to give an account of what they had done, though ſenſible of their miſtake.

Behold, this day have they offered their ſin-offering, and their burnt-offering before the LORD.] His Apology for them ſeems to be this, that they had not wholly violated God's Command; but performed the Subſtance of it, though they had failed in one Circumſtance. For they had not only offered the *Sin-offering* for the People (for that is meant by *their Sin-offering*) but alſo their *Burnt-offering* (IX. 15, 16.) and that *before the* LORD, in the place where he ordered them to be offered. In all this *Aaron* was the principal Miniſter, but they aſſiſted him: For it is expreſly ſaid, *They preſented unto him the Blood* of the Peace-offerings, (which at the ſame time were alſo offered) *and they put the fat upon the breaſts*, when *he burnt the fat* upon the Altar, IX. 18, 20.

And ſuch things have befallen me.] After this was done, followed the death of *Nadab* and *Abihu*, who went in to burn Incenſe: which ſtruck him into ſuch

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a Conſternation, and made him ſo exceeding ſad, that he was not fit to feaſt with *Eleazar* and *Ithamar* upon the Sacrifice; and ſo ſuffered them to burn it.

And if I had eaten the ſin-offering to day, ſhould it have been accepted in the ſight of the LORD? Would God have been pleaſed with me, if in ſuch Sadneſs and Sorrow, I had eaten of the Sacrifice? This is the reaſon whereby he juſtifies the omiſſion of which his Sons were accuſed; in not eating the Sin-offering in the Holy Place. The blame of which he takes upon himſelf; for to have eaten it with a ſad Countenance and a heavy Heart, he thought would have been to pollute it. And therefore he choſe to forbear it, and to give it wholly to God, by burning the Fleſh of it, as he had done the Fat; which he hoped would be more acceptable, than to eat it in grief. And to eat it without grief and ſorrow was impoſſible: for though they had not been ſo dutiful to him, as they ought to have been; yet he could not extinguiſh the Affection of a Father towards them, nor ſuddenly ceaſe to mourn inwardly for their untimely death.

From this place *Maimonides* gathers, there was but one day of Mourning due to the dead, *viz.* the firſt: the reſt were added by the Conſtitution of the Elders.

Verſe 20.

Ver. 20. *And when* Moſes *heard that, he was content.* He was either ſatisfied with his reaſon, and thought he had done well, (for Nature ſeems to have directed what was afterwards enjoyned, that they ſhould rejoyce in their Feaſts, XII *Deut.* 7, &c. and not eat holy things in their mourning, XXVI. 14.) or he would not further charge him with a Fault, for which there was ſo fair an Excuſe. For where there is no wilful Contempt, but rather a Reſpect intended in any Action,

Action, all good Men are inclined to make a favourable Conſtruction of it, and grant it an Indulgence, though there be ſome Error in it.

CHAP. XI.

MOSES having mentioned, in his preceding Diſcourſe about Sacrifices, ſeveral ſorts of Uncleanneſs, (V. 2, 3.) and in the foregoing Chapter (X. 10.) commanded the Prieſts to keep themſelves ſober, that they might at all times be able to diſtinguiſh between *clean and unclean*, takes an occaſion from thence, to give an account of that matter. For otherwiſe, that which we read (Chapter XVI.) would here have moſt naturally followed (as appears from the 11*th* Verſe of it) being about the principal Sacrifice, whereby all manner of Uncleanneſs was to be expiated; which he now inſerts in the midſt of thoſe things, that belong to that head. For firſt, he treats in this Chapter of *unclean Meats*; and in the XII, XIII, XIV, XVth of *unclean Perſons*, *Garments*, and *Habitations*. And then, (after he hath directed how to make the great Atonement for the whole Nation, and ſome other things) he returns in the latter end of the XVIIth Chapter, to ſpeak of ſome *forbidden Food*; and Chapter XVIIIth of *unclean Marriages:* And after a Repetition of ſeveral Laws (Chapt. XIX.) of ſome greater Uncleanneſſes: and Chapt. XXI. of *Prieſts* that were unclean: and laſtly, of *Sacrifices* not fit to be offered, Chap. XXII.

Ver.

Chapter XI. Verſe 1.

Ver. 1. *And the* LORD *ſpake unto* Moſes *and to* Aaron, *ſaying unto them.*] The Conſecration of *Aaron* being now compleatly finiſhed, God ſpake to him, as well as unto *Moſes*; he being alſo highly concerned to teach the People the difference that is here made between ſeveral ſorts of Meats, (X. 11.) which *Moſes* aſſures them was enacted by Divine Authority.

Ver. 2. *Speak unto the Children of* Iſrael, *ſaying.*] They were all to take ſpecial notice of what follows, becauſe by the Diet here preſcribed, they were diſcriminated from all other People in the World.

Theſe are the beaſts that ye ſhall eat, among all the beaſts that are on the earth.] God having beſtowed upon Mankind, after the Flood, every living thing to be their Food, IX *Gen.* 3. it hath raiſed a queſtion among learned Men, why God ſhould limit and reſtrain his own People from the benefit of this general Grant. And ſome have thought this ſo unaccountable, that they have ſaid it is in vain to enquire into the reaſon of the difference that is made here of Meats: concerning which *P. Cunæus* declares (as *Plutarch* doth of the Laws of *Solon* and *Lycurgus*) that no doubt they were enacted with wiſe Counſel; but the reaſon of the Authors cannot be known, *Lib.* II. *de Republ. Hebræorum, cap.* 24. But others think the reaſon is plain enough; and the Jews are of opinion that the Creatures, here called *unclean*, were forbidden to be eaten, becauſe they were unwholſome Food. So *Maimonides* diſcourſes at large, in his *More Nevoch.* P. III. *cap.* 48. where he ſaith there can be no doubt, that every thing here prohibited, yields a bad Nouriſhment, except it be *Swines-fleſh* and *fat*: and yet he endeavours to ſhow, that there is no reaſon to think otherwiſe of thoſe *two*. *R. Levi* of *Barcelona* is of the ſame mind, but pretends not to be able to demonſtrate it as *Maimonides*

nides doth. For the Sum of a long and pious Diſcourſe, which he hath upon this Subject (*Præcept.* LXXIX. where he treats of that Fleſh which was torn by wild Beaſts) amounts to this: 'That the Body being the Seat of the Soul, where it doth its buſineſs, 'God would have it fitted to the Deſires and Imployments of the Soul. And therefore the Law, ſaith 'he, removes from us all thoſe things which may 'hinder the Soul in its operations. For which reaſon ſuch and ſuch Meats are forbidden, as breed ill 'Blood: among which, if there be ſome whoſe hurtfulneſs is neither viſible to us, nor to Phyſicians, do 'not wonder at it; for *the faithful Phyſician who* '*forbids them, is wiſer than any of us.* Chapter XI.

This opinion I cannot think to be wholly groundleſs: for though there be ſome Creatures here prohibited, which ſeem to us of as good Nouriſhment, as thoſe which are allowed; yet conſidering that Climate wherein the Jews lived, and the temper of their Blood, which was very hot, and apt to be extreamly corrupted, (as appears by the unuſual Leproſie to which they were obnoxious, more than other Nations) it is reaſonable to conclude that God had ſome reſpect to this, in the ordering of their Diet. See *J. Wagenſeil Conſut. Carminis R. Lipmanni, p.* 556. Yet I cannot think this to have been the chief reaſon of this Law (though it be very agreeable to the peculiar care God had of this People, that he ſhould not only give them Civil and Sacred Laws, but direct them in the ſmalleſt Matters, as he did in their *Apparel, Building, &c.*) but the main drift and ſcope of it was, that the *Iſraelites* might be ſeparated from all other Nations in the World, by a Diet peculiar to themſelves: which kept them from ſuch a familiar Converſation, as otherwiſe they might have had with the *Gentiles*; and

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and consequently from learning their idolatrous Customs. And I do not see why I should not add, most of the Creatures, which are reckoned *unclean*, were such as were in high esteem and sacred among the Heathen. As a *Swine* was to *Venus*, the *Owl* to *Minerva*, the *Hawk* to *Apollo*, the *Eagle* to *Jupiter*, and even the *Dog* to *Hecate*, &c. Whence *Origen* justly falls into an high admiration of *Moses* his wisdom; who so perfectly understood all Animals, and what relation they had to *Dæmons*, that he pronounced all those to be unclean, τὰ νομιζωμένα παρ' Αἰγυπτίοις καὶ τοῖς λοιποῖς τῶν ἀνθρώπων μαντικά, &c. which were esteemed by the *Egyptians*, and other Nations, to be the Instruments of Divination; and those to be clean, which were not so, *Lib.* IV. *Contra Celsum*, *p.* 225. And if in *Moses* his time such Creatures were not sacred in *Dæmons*, it is a greater wonder that he should mark those out for impure, which proved to be so sacred to after Ages: As a great number of Birds mentioned by *Porphyry* (*Lib.* III. περὶ Ἀποχῆς) who saith the Gods used them as Κήρυκες, to declare their mind to Men: and several other Creatures, mentioned by other Authors, as peculiarly appropriated to other Deities.

Many have discoursed largely of the Moral Reasons of these Precepts; particularly a very learned Man now living, *Joh. Wagenseil*, in his Annotations on that Title in the *Misna* called *Sota*, *fol.* 1171, &c.

Verse 3.

Ver. 3. *Whatsoever parteth the hoof, and is cloven-footed.*] There are some Creatures which *Porphyry* (in the Book fore-mentioned, *Lib.* IV.) calls μώνυχα, whose Hoofs are solid, and not at all divided; such as *Horses*, *Asses* and *Mules*: Others that are πολυχιδῆ, divided into several parts, like Toes; as *Lions*, *Wolves*, and *Dogs*: But a third sort that are only δίχηλα (as *Aristotle* calls them) divided into two parts; as *Oxen*, *Deer*,

Deer, *Sheep*, *Goats*, &c. And theſe are of two kinds; for ſome divide the Hoof into two parts, but it is not cloven quite through; as the *Camel*, whoſe Hoof is parted above, but joyned by a thick Skin below, and therefore reckoned among the unclean Beaſts. Others both divided and cloven, which are thoſe allowed by this Law to be clean Creatures. Chapter XI.

And cheweth the cud among beaſts, &c.] As all thoſe Beaſts do, which are not ἀμφόδοντα (as *Ariſtotle* calls them, *Lib.* X. *cap.* 50.) that is, have not a Set of Teeth both above and below: Such are Oxen, Sheep, and Goats, which want upper Teeth; and therefore bring their Meat up again into their Mouths, after it hath been ſome time in the Stomach; that it may by a new chewing of it, be better prepared for digeſtion. So the Author of *Porta Cœli*, who explains this very exactly, when he ſaith, *For want of upper Teeth they cannot chew their Food perfectly at one time; nor can the Stomach make a perfect digeſtion till it be ground a ſecond time. And therefore ſuch Creatures are provided with a double Stomach: an upper, into which the Meat goes down after the firſt chewing, and another, into which it is ſent, after it hath been grinded a ſecond time.*

That ſhall ye eat.] The Hebrews truly obſerve (particularly *R. Levi Barcelonita*, *Præcept.* CLIX.) that all kinds of Animals, which had not every one of theſe Marks (of parting the Hoof, and being cloven-footed, and chewing the Cud) were unlawful to be eaten.

Ver. 4. *Nevertheleſs, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof.*] This is added as an Explication of the foregoing Rule, to ſhow, that if any of the fore-mentioned Marks were wanting, ſuch Creatures muſt not be eaten. Verſe 4.

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As the Camel, becauſe he cheweth the cud, but divideth not the hoof, &c.] The latter part of this Character is not to be underſtood, as if the *Camel* did not divide the Hoof at all; but not quite thorow, ſo as to be *cleft*, as well as *divided*. For though its Hoof be divided above, it coheres below, as *R. Solomon* obſerves. And ſo doth *Ariſtotle*, *Lib.* II. *cap.* 1. and *Pliny*, *L.* XI. *cap.* 45. This being ſo very plainly expreſſed in this Law, it is ſomething ſtrange that *Heliogabalus* ſhould order the Fleſh of *Camels* and *Oſtriches* to be ſerved up to his Table, *Dicens, præceptum Judæis ut ederent:* ſaying, The *Jews* were commanded to eat them; as *Lampridius* reports his words, *cap.* 28. *Salmaſius* indeed upon that place ſaith, he found theſe two words, *Struthiones* and *Camelos*, joyned together to make one word, in a MS. of the *Palatine* Library, which reads *Struthiocamelos exhibuit in cœnis.* Which ſeems to ſome to mend the matter; but then they are forced to interpret *præceptum* by *conceſſum*; as if he had ſaid, *God did not forbid this Meat to the Jews:* which is altogether uncertain. It is better to ſay, That though many of the Pagans did read the Law of *Moſes*, yet they did it careleſly, without ſufficient attention to it.

Verſe 5.

Ver. 5. *And the Coney.*] Much might be ſaid to juſtifie our Tranſlation of the word *Saphan*, by the Engliſh *Coney*, if it could be proved that they *chew the Cud*; which they do not, having upper Teeth. Therefore *Bochart*, by many Arguments, proves this word *Saphan* to ſignifie a *Mountain* Mouſe; which, as *Solomon* ſaith, XXX *Prov.* 26. *Make their holes in Rocks:* which *Rabbets* do not; but this Creature doth, as he proves out of the *Arabian* Writers; who call it *Aljarhuo*, and ſay it chews the Cud. See *Hierozoicon*, *P.* I. *L.* III. *cap.* 33.

Be-

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Becauſe he cheweth the cud, &c.] Or rather, *Though he chew the cud*, yet wanting the other Mark, they were to look upon it as unclean.

Verſe 6. Ver. 6. *And the Hare, becauſe he cheweth* (or, *though* he cheweth) *the cud, but divideth not the hoof, he is unclean unto you.* The ſame Author ſhows in the ſame Book, *cap.* 37. that the Hebrew word *Arnebeth* is rightly tranſlated a *Hare*. For though no Author, but *Moſes*, ſaith it *chews the Cud*, yet *Ariſtotle* ſaith ſomething like it, *Lib.* III. *cap.* 22. where he obſerves it hath a runnet in the Stomach. And *Th. Bartholinus* in his *Anatom. Hiſt. Cent.* 2. *Hiſtor.* LXXXVI. tells us, That in his Diſſection of an *Hare*, though he found but one Stomach, which made him wonder at firſt, that *Moſes* ſhou'd reckon it among the Creatures that ruminate, yet he found that what was wanting in the ſimple Stomach, was ſupplied by the largeneſs of the *inteſtinum Cæcum*. Which Gut is of a great bigneſs, conſiſting of two parts. In one of which he found liquid and white Excrements (like to *Chyle*) as if it were another Stomach: The other part, towards the *Ileon*, being full of black Excrements.

Verſe 7. Ver. 7. *And the Swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud: he is unclean to you.*] Though the Swine hath the firſt part of the Mark of a clean Creature compleatly, being cloven-footed, as well as having the Hoof divided, yet not chewing the Cud, it is forbidden to be eaten. And this, no doubt, was the ſole foundation of the Jews abſtaining from this Meat. Whoſe filthy feeding and wallowing in the Mire *Maimonides* fancies, was the only cauſe why it was prohibited, *More Nevoch. P.* III. *cap.* 48. To which others add, its feeding upon Fleſh, as *Voſſius* obſerves, *L.* III. *de orig. & progreſſu Idol. c.* 42. where he gives other reaſons alſo for it. One of which,

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viz. that it was apt to breed the Leproſie, to which they were very ſubject in thoſe Countries, is ingeniouſly treated of by *Petrus Cunæus* in his *Republ. Hebræor. Lib.* II. *cap. ult.* and more lately by another very learned Perſon, *J. Wagenſeil, Carminis R. Lipmanni Confutatio, p.* 556. To which *Clemens Alexandrinus* adds ſeveral other reaſons, *Lib.* VII. *Strom. p.* 718. and there are many more in *Lactantius* relating to Morality, *Lib.* IV. *Divin. Inſtit. cap.* 17. But whatſoever grounds there might be of this Prohibition, that alone could not be the reaſon, why the whole Nation of the Jews abhorred this more than any other unclean Creatures, which were equally forbidden with this. Inſomuch, that they would not, when they ſpoke of it, mention its proper name; but called it *another* (or a *ſtrange*) *thing*. Which aroſe ſure from ſome other cauſe, that, in proceſs of time, made this the moſt abominable of all other Creatures. And that was, I take it, becauſe the *Gentiles* uſed it in their Sacrifices and Myſteries of Religion; and becauſe nothing was accounted a more delicious Food among many great Nations: which (if a vehement abhorrence had not been infuſed into the *Jews* of this Creature) might have invited them to their Tables, and bred ſuch Familiarity with them, as might have concluded in Idolatry. *Pliny* obſerves *Lib.* VIII. *cap.* 51. that no Creature affords greater plenty of delicious Diſhes at their Tables than this, *Neque alio ex animali numeroſior materia ganeæ*, &c. Inſomuch that old *Homer*, relating how *Eumæus* entertained *Ulyſſes* (*Odyſſ.* XIV.) ſaith only that he killed a great Hog of five years old, and that only for five Gueſts. They that would ſee more of this, may look into *Petrus Caſtellanus*, *Lib.* II. *de Eſu Carnium, cap.* 1, 2, &c. where he ſhows alſo out of *Varro* (*Lib.* II. *de Re Ruſtica, cap.* 4.) that the *Gentiles* knew

knew of no ancienter Sacrifices than this, after they began to offer Animals upon their Altars. For they thought that would be moſt acceptable to their Gods, which beſt pleaſed themſelves: inſomuch that a Swine, which the later *Greeks* called ὗς, was anciently called θῦς, *ab illo verbo quod dicitur* θύειν, from that word which ſignifies to Sacrifice. For the firſt Sacrifices were of this Creature, as appears by the Myſteries of *Ceres*, in which a Sow was offered; and at their Marriages the ancient Kings and great Men of *Etruria* offered the like Sacrifice; and ſo did the *Latins* and *Greeks* in *Italy*. The *Hierapolitans* indeed looked upon Swine as unclean, and would neither eat them, nor offer them to their Gods; nor would they of *Peſſinuntium* in *Galatia*: *quod prorſus Moſaicum eſt*, which they learnt in all likelyhood from *Moſes*, as *Huetius* thinks, *Demonſtr. Evang. Propoſ.* IV. *cap.* 11. *n.* 1. But in many other Nations this Food was highly valued: and *Athenæus*, I obſerve, gives the very ſame reaſon of its Name that *Varro* doth, *Lib.* IX. *Deipnoſ.* Οἱ δὲ σὺν εἰρῆσθαι εἰσὶ θῦν, τὸν εἰς θυσίαν εὐλελημένα. From whence it is, that *Ariſtophanes* calls them Μυστικὰς Χοίρους, *Myſtical Swine*, in his *Acharnan*: becauſe, as the Scholiaſt there explains it, διὰ τὸ ἐν τοῖς Μυστηρίοις Δημήτρος θύεσθαι, *They were offered in the Myſteries of* Ceres. And *Julian* himſelf, in his Oration upon the *Mother of the Gods* (*Orat.* V.) confeſſes, Φίλον εἶναι πεπίστευται θῦμα τοῖς χθονίοις θεοῖς ἐκ ἀπεικότως, *It was deſervedly believed to be a grateful Sacrifice to the Terreſtrial Gods*, p. 332. Edit. Patav.

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Ver. 8. *Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch.*] Some think the latter part of this Precept ſignifies no more, but that they ſhould not meddle with their Carcaſe to prepare it for Meat, (as the word *touch* ſeems to be uſed, III *Gen.* 3.) though they

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they did not eat it. But others take it more largely, that they ſhould not ſo much as open them, to take out the Fat, and apply it to any uſe. In this the *Jews* are ſo ſcrupulous, that they ſay they may not touch them (though alive) with one of their Fingers, for fear of the Leproſie. It being a Proverbial ſaying among them, which we read in the Treatiſe *Kidduſchin*, That *ten meaſures of Leproſie deſcending into the World, Swine took to themſelves nine of them, and the reſt of the World one.*

If we may believe *Herodotus*, *Lib.* II. *cap.* 47. the *Egyptians* lookt upon Swine as ſo unclean, that if any one touched one of them by chance, as he paſſed by, he was bound to waſh himſelf, with his Garments, in the River. Certain it is, that not only they, but the *Arabians*, and ſome other neighbouring Nations, did abſtain from Swines fleſh, as *Bochartus* and others have obſerved, (See his *Hierozoicon.* P. I. *L.* II. *cap.* 57. *p.* 702. and *Petr. Caſtellanus*, *L.* II. *de Eſu Carnium*, *cap.* 4.) which they learnt, I doubt not, at firſt from the Jews; and afterwards found other reaſons for it. This abhorrency of Swine is propagated into far diſtant Countries among the *Mahometans*, particularly into *Mindanao*, one of the *Philippine* Iſlands; where, if any one have but touched one of theſe Creatures, he is not permitted to come into any Bodies Houſe, for many days after. So *Dampier* relates in a late *Voyage round the World, chap.* 12. *p.* 343. where he ſays, The *Sultan*'s Brother having a pair of Shoes made him by one of their Ships Crew (which they ſeldom wear there) fell into a great Paſſion when he was told the Thred, wherewith the Shoes were ſewed, was pointed with *Hogs briſtles*; and would not wear them.

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Ver. 9. *Theſe ſhall ye eat, of all that are in the waters.*] Though ſome of the Heathens abſtained perpetually from all Fiſh, and others only for ſome time, ἐν ταῖς ἁγισείαις, when they were under ſtrict Obligations of Purity, (as *Julian* tells us in the fore-mentioned Oration V.) Yet God left his People at greater liberty, forbidding to them only ſome kinds of Fiſh; by abſtinence from which they were ſufficiently diſtinguiſhed from thoſe Nations, which did eat all indifferently, and accounted Fiſh the greateſt delicacy. Chapter XI. Verſe 9.

Whatſoever hath fins and ſcales.] If both theſe Marks did not concur in a Fiſh, they were not to eat it. But their Doctors ſay, (as we learn from *R. Levi Barcelonita, Precept.* CL.) that if but one Scale was found on a Fiſh, it was accounted lawful; and they needed not to obſerve whether it had Fins or no: for all that have Scales, they ſay, have Fins; though, on the contrary, all that have Fins have not Scales. They obſerve alſo, *ſecondly*, that it was lawful to eat young Fiſh before their Scales appeared, if they were of that kind, which have Scales when they are grown. And, *thirdly*, all Fiſhes that have Scales when they are in the Sea, but caſt them when they are taken out, are lawful.

In the Waters, in the Seas, and in the Rivers.] By *Waters* in this place, as diſtinguiſhed from *Seas* and *Rivers*, are meant *Lakes* and *Ponds*. And ſo *Moſes* expreſſes all the places where Fiſh is found.

Ver. 10. *And all that have not fins, nor ſcales*, &c. *ſhall be an abomination to you.*] There was an ancient Law among the *Romans*, made by *Numa*, That no Fiſh which wanted Scales, ſhould be uſed in thoſe Feaſts which they made in honour of their Gods. So *Pliny* tells us, *Lib.* XXXII. *Nat. Hiſt. cap.* 2. where he quotes an ancient Writer for it. Verſe 10.

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Verſe 11. Ver. 11. *They ſhall be even an abomination unto you.*] The next words explain what he means by *abomination*; that they ſhould not eat their Fleſh, nor touch their Carcaſes.

Verſe 12. Ver. 12. *Whatſoever hath no fins nor ſcales in the waters, that ſhall be an abomination unto you.*] He repeats it again, that they might take notice, that this alone was a ſufficient Mark of difference: And therefore he doth not give any inſtance of particular Fiſhes, that might be eaten or not eaten; as he did of Beaſts. He uſes alſo the word *abomination* concerning prohibited Fiſhes, (which he doth not of ſuch Beaſts, whom he only calls *unclean*) becauſe there was greater danger of their tranſgreſſing in this matter; Fiſhes being a more uſual Food among the Eaſtern People, than Fleſh. Inſomuch, that among the later *Greeks*, the word ὄψον, which ſignifies all manner of Victuals, came to be uſed peculiarly for Fiſh. See *Bochartus* in his *Hierozoic. P.* I. *Lib.* I. *cap.* 6. where he obſerves alſo the greateſt Luxury was committed in this ſort of Food: which any one may ſee that reads *Athæneus*.

Verſe 13. Ver. 13. *And theſe are they which ye ſhall have in abomination among the fowls, they ſhall not be eaten.*] Here are no Notes given, as in the two foregoing ſorts of Creatures, to diſtinguiſh clean Birds from unclean: And therefore the Hebrew Doctors ſay, all Birds are lawful to be eaten, but theſe XXIV. mentioned in this Chapter; which they were to have in abhorrence. Yet they adventure to give *four* Marks of a clean Bird; the principal of which are, *If it do not faſten its Talons*; i. e. be not rapacious: *and have one Claw longer than the reſt.* See *R. Levi Barcelonita, Præcept.* CLXI.

They

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They ſhall be an abomination] This is repeated to make them more careful in this matter.

The Eagle.] He names in the firſt place, *the King of Birds*, as *Pindar* calls the Eagle,

——οἰονῶν Βασιλῆα.

whoſe Fleſh is very hard, and whoſe Nature is very rapacious: and therefore both upon a Natural and Moral Account, ſome Authors fancy it was forbidden to be eaten. See *Voſſius*, *Lib.* III. *de Orig. & Progr. Idol. cap.* 77. But I think *Origen* hath given a better Account of it, in the place I named above; that *Moſes* by his admirable Wiſdom underſtood what Creatures were lookt upon as Prophetical by the *Egyptians*, and other Nations; and theſe he prohibited to the *Jews:* Among which he expreſly names the *Eagle* and the *Hawk*, *Lib.* IV. *contra Celſum*, *p.* 225. For *Diodorus Siculus* ſaith (*Lib.* I.) that τὸν δ' ἀετὸν Θηβαῖοι τιμῶσι, *The People of* Thebes *worſhip the Eagle*, looking upon it as a Royal Bird, and worthy of *Jupiter.* And *Julian* in his Oration upon the *Mother of the Gods* (*Orat.* V.) ſaith, That in the time of their ſtricteſt Purifications, they were permitted πτηνοῖς χρῆσθαι (ſo *Spanhemius* truly reads in the late Edition of *Julian*'s Works) *to eat Birds*, πλὴν ὀλίγων, ἃς ἱερὰς εἶναι πάλαι συμβέβηκε, *except a few, which had been commonly held Sacred.* Which is a plain acknowledgment of the ſacredneſs of ſome Birds among the Gentiles.

The Oſſifrage.] All Authors, in a manner, agree, that the Hebrew word *Peres* ſignifies a kind of Eagle; but what kind is not ſo certain. *Bochartus* thinks it is rightly tranſlated by *Junius*, as it is by us, the *Oſſifrage:* for the Hebrew word *Paras*, in III *Micah* 3. is uſed for *breaking of bones.* See *Hierozoic. P.* II. *Lib.* II. *c.* 5.

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The Oſpray.] This is alſo of the ſame Species; and ſignifies that ſort, which the *Greeks* call *Haliætus*, the *Sea-Eagle*. But *Bochartus* in the ſame Book, *cap.* 6. thinks the Hebrew word *Oznija*, rather ſignifies that which they call *Melaniætus*, the *black Eagle*. Which though it it be the leaſt, yet is the ſtrongeſt of all other, and therefore called *Valeria* by the *Romans*: and was ſo noted for many other qualities, beſides its great ſtrength, that it makes it probable *Moſes* did not here omit it.

Verſe 14. Ver. 14. *And the Vulture, and the Kite after his kind.*] No wonder Interpreters differ in their Tranſlation of the two Hebrew words, *Daa* and *Aja*; the former of which we tranſlate a *Vulture*, the latter a *Kite* (which others tranſlate quite contrary, taking *Daa*, or *Raa*, as it is called in *Deuteronomy*, for a *Kite*) becauſe there is no way to find the ſignification of them, unleſs it be by the roots, from whence they may be thought to be derived. Which makes *Bochart* think the firſt word ought to be tranſlated a *Kite*, called *Daa*, from its very ſwift flight. Moſt of the ancient and later Interpreters alſo, are of his mind. As for the ſecond word in this Verſe, *Aja*, ſome take it for a *Vulture*: but *Bochart*, from ſeveral obſervations, judges it to be a kind of *Hawk* or *Falcon*. See in the ſame Book, *cap.* 8. After this word there follows in *Deuteronomy* XIV. 13. the name of a Bird which is here omitted, called *Daja*, which he takes for the *black Vulture*; as the Reader may find in the next Chapter, *cap.* 9.

After his kind.] Though there be ſome little difference in ſhape, yet theſe Birds all belong to one Species. See *v.* 22.

Verſe 15. Ver. 15. *Every Raven after his kind.*] No Body doubts that the Hebrew word *Oreb*, (which ſignifies *blackneſs*) is rightly tranſlated a *Raven*: of which the *Arabian* Writers mention *four* kinds. And ſome think un-

under this name is comprehended, not only *Crows*, and *Daws*, and *Choughs*; but *Starlings* and *Pies* alſo. See *Bochartus*, *cap.* 10. *p.* 202.

Verſe 16.

Ver. 16. *And the Owl.*] The Hebrew word *Bath-jaana*, it appears, by many places in the Prophets, ſignifies a Bird which inhabits the Wilderneſſes, and deſolate Places. See XIII *Iſa.* 21. XXXIV. 13. L *Jer.* 39, &c. By which the ancient Interpreters of Scripture almoſt unanimouſly underſtand the *Oſtrich*; though a very learned Man of our own Nation (*Nic. Fuller* in his *Miſcellanies*, *Lib.* VI. *cap.* 7.) indeavours by a probable Argument to ſupport our Tranſlation. But it hath been the conſtant perſwaſion of the Jews, that God did not permit them to eat the Fleſh of an *Oſtrich*, which is no where forbidden, if not in this word. And therefore *Bochartus* maintains, againſt our *Fuller*, and labours to prove that *Bath-jaana* ſignifies the *female Oſtrich*, P. II. *Hierozoic. Lib.* II. *cap.* 14. where he ſhows the word *Bath* (i. e. *daughter*) is prefixed to the name of many Birds, without any reſpect to their Age, and doth not ſignifie their *young ones*; but only the *females*.

And the night Hawk.] In the next Chapter to that now named, the ſame *Bochart* proves that the Hebrew word *Thacmas* (which we here tranſlate the *Night-Hawk*) ſignifies the *male Oſtrich*. For there is no general name for this Bird in the Hebrew Language, to comprehend both Sexes, (as there is for an *Eagle* and a *Raven*) and therefore *Moſes* mentions both *Male* and *Female* diſtinctly; that none might think, by forbidding one of them only, he allowed the other.

And the Cuckow.] The LXX. St. *Hierom*, and ſome later Interpreters, tranſlate the Hebrew word *Sachaph* by the Greek word Λάρος, a *Sea-gull*. Which the ſame great Man, before-mentioned, thinks moſt probable, *c.* 18.

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And the Hawk after his kind.] There is the greateſt conſent in the Tranſlation of the Hebrew word *Netz*, which all agree ſignifies an *Hawk*; from its ſtrength and ſwiftneſs in flight, which made it Sacred to *Apollo*. For *Euſtathius* obſerves upon *Iliad.* X. That ὀξυπετὴς ὁ ἱέραξ, καὶ ὁ Ἡλίῳ ὀξυκινήτῳ, *an Hawk flies, as the Sun moves, very ſwiftly.* And every one knows there are very various kinds of theſe Birds. *Callimachus* mentions Six, *Ariſtotle* Ten, and *Pliny* Sixteen ſorts. See *Bochart* in the ſame Book, *cap.* 19.

Verſe 17. Ver. 17. *And the little Owl.*] Interpreters generally agree that *Chos* ſignifies a kind of Owl; following the LXX. who tranſlate it νυκτικόραξ. Yet *Bochart* hath collected a great many ingenious Arguments, to prove that it ſignifies that Bird, which the Greeks call ὀνοκρόταλον, a *Bittern.* See there *cap.* 20.

And the Cormorant.] Though the ſame learned Perſon doth not approve of this Tranſlation, yet he acknowledges the Hebrew word *Salach* ſignifies ſome *Sea-bird*, which ſits upon Rocks, and ſtrikes at fiſhes with great force, and draws them out of the Waters. And ſo the *Talmudiſts*, in the Treatiſe called *Cholin*, expound it; and the Gloſs upon it there ſays, it ſignifies the *Crow of the Waters*, that is, a *Cormorant.*

And the great Owl.] There are various Tranſlations of the Hebrew word *Janſaph*, which St. *Hierom* takes for a *Stork*, and others for a *Buſtard:* But *Bochart* acknowledges the *Syriac* and *Chaldee* Tranſlation to be the moſt probable; which is the ſame with ours.

Verſe 18. Ver. 18. *And the Swan.*] In this Tranſlation we follow St. *Hierom:* but *Jonathan* takes it for a kind of *Owl*, which he calls *Otja.* Whereby he means, no doubt, that *Bird* which *Ariſtotle* calls ὠτὸς: which he ſaith is like an *Owl*, having Tufts of Feathers about its ears; from whence it hath the name of *Otus*, *L.* VIII. *cap.* 12.

cap. 12. And so the *Chaldee*, the *Syriac*, and the *Samaritan* here translate the Hebrew word *Thinsemeth*, which a great many Modern Interpreters follow; who take this for that which the Latins call *noctua*, as the former for that Owl which they call *bubo*. Chapter XI.

The Pelican.] That the Hebrew word *Kaath* signifies a *Pelican* is not disputed. But that it also signifies the Bird we call an *Hern*, is not improbable; being joyned with *Chos* in the CII *Psalm* 6. which is a Bird that makes an unpleasant noise, especially that kind of them that cries like a Bittern, and is called by later Writers *Butorius*.

And the Gier-Eagle.] There are many various Opinions about this Bird, which the Hebrews call *Racham*. But *Bochart* hath shown out of the *Arabian* Writers, that it signifies a kind of *Eagle*, or *Vulture*: for sometimes they call it by one of these names, sometimes by the other. It of a dubious kind, between an *Eagle* and a *Vulture*; and therefore happily by us translated a *Gier-Eagle*, that is, a *Vulture Eagle*, which *Aristotle* calls γυπάετος. See *Hierozoic. P.* II. *L.* II. *cap.* 25, 26, 27. where *Bochart* shows it is such a harmless and good natur'd Bird, that thence it had the name of *Racham*, and in *Arabick* of *Rachama*: and was made the *Hieroglyphick* of Mercy and Tenderness among the *Egyptians*, if *Horus Apollo* may be believed.

Ver. 19. *And the Stork.*] There are vastly different Interpretations of the word *Chasida*; which imports kindness no less than the foregoing *Racham*. But there is no Reason to depart from the Opinion of the later Hebrews, who take it as we do, to signifie a *Stork*. The *Piety* (as the *Latins* call it) of which Bird, is celebrated by all Authors, and is the very import of the Hebrew word *Chasida*. But it feeds upon Serpents, and therefore, as *Bochart* imagines, was prohibited Verse 19.

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hibited to be eaten by the Jews: though upon this account it was had in honour by the People of *Theſſaly*, and by the *Egyptians*, as he obſerves in the fore-mentioned Book, *cap.* 29.

The Heron after his kind.] There are at leaſt *ten* different Interpretations of the Hebrew word *Anapha*; among which ours is one. But it being derived from a word which ſignifies *anger*, *Bochartus* rather takes it for a *Mountain Falcon*; which is a fierce Bird, and very prone to anger.

And the Lap-wing.] The Hebrew Doctors take *Dukiphath* for a *Mountain Cock*, which hath a double Creſt, and thence hath its name, according to *R. Solomon.* Or rather it may be ſo called from the place where it reſorts; for *Dik* in Arabick is a *Cock*, and *Kepha* a *Rock*, from whence *Bochart* probably conjectures this Bird had its name, becauſe it lives in mountainous places. And he thinks the LXX. and the *Vulgar* have rightly tranſlated it ἔποπα and *Upupam*: which is the ſenſe alſo of four Arabian Interpreters. It is a portentous kind of Bird, which hath a Creſt from its Bill to the hindermoſt part of its head; and one of the principal Birds uſed in the ancient Superſtitions of the *Magicians* and *Augurs*, as he obſerves *cap.* 31.

And the Bat.] As *Moſes* begins the Catalogue of Birds with the nobleſt, which is the Eagle, ſo he ends it with the vileſt, which is a *Bat*; being of a dubious kind, as *Ariſtotle* obſerves, between a *Bird* and a *Mouſe*, *Lib.* 4. *cap.* 13. where he ſaith it doth ἐπαμφοτερίζειν τοῖς πτηνοῖς καὶ πεζοῖς, &c. See the famous *Bochartus*, who ſhows that its name in Hebrew, which is *Attaleph*, imports it to be a *Bird of Darkneſs*. Whence that phraſe in the Prophet, II *Iſaiah* 20. *In that day a man ſhall caſt his Idols of Silver and Gold to the Bats and the Moles*; i. e. they ſhall no more appear to delude Men with

with their glittering brightneſs, but be utterly deſtroyed. Chapter XI.

Ver. 20. *All Fowls that creep.*] The Hebrew word *Oph* is not well tranſlated *Fowls*; but ſignifies rather all *flying things going upon all four.* All flying things that go upon four feet are here forbidden; ſuch as all kinds of *Flies*, and *Waſps*, and *Bees*, as *Jonathan* here explains it. A *Fly* indeed is obſerved to be ἑξάπους: but though it have ſix *feet*, yet it goes only upon *four*, as not only *Lucian*, but *Ariſtotle* notes; the *two fore-feet* ſerving for other uſes. See *Bochart* in his *Hierozoic. P.* II. *L.* IV. *cap.* 9. Verſe 20.

Shall be an abomination to you.] It is obſerved by ſome, that the Birds here forbidden are either rapacious, and live on Fleſh, (as *Eagles* and *Hawks*, &c.) or are Night-Birds, (as *Owls*, &c.) or haunt *Lakes* and Marſhes, (as the *Bittern*, &c.) or are heavy, and not eaſily raiſed from the Earth, as the *Oſtrich*; or live in Graves or in Dung, as the *Upupa*, and ſome of thoſe flying things mentioned in this Verſe: and upon theſe accounts are forbidden by *Moſes*; who allows all thoſe that live upon a cleaner Food, as thoſe that follow do.

Ver. 21. *Yet theſe may ye eat, of every flying, creeping thing*, &c.] In this Verſe he excepts ſuch flying Inſects, as beſides their *four* feet, wherewith they go, have *two* legs or thighs which inable them to leap upon the Earth, as well as to go. Such are all the *Locuſts* mentioned in the next Verſe: unto which *Ariſtotle* aſcribes *ſix* feet, whereas *Moſes* mentions but *four*. In which they do not diſagree; for *Ariſtotle* plainly ſaith, *they have ſix feet*, σὺν τοῖς ἁλτικοῖς μυοῖοις, *if we take into the number the parts with which they leap*, *L.* IV. *cap.* 6. Which *two* hinder leaping legs, *Moſes* diſtinguiſhes from the other *four* wherewith they go. Verſe 21.

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Ver. 22. *Even theſe of them ye may eat.*] There are *nine* kinds of Locuſts mentioned in the holy Book; *four* of which are here permitted to be eaten.

The Locuſt after its kind.] The Hebrew word *Arbeth* is ſometimes a common Name for all Locuſts; but here ſignifies a peculiar ſort, of that kind before-mentioned, which leapt, as well as went.

The bald Locuſt after its kind.] The Hebrew word is *Solam*: ſo called, as *Aben-Ezra* thinks, becauſe it climbs up Roots, in which it delights.

The Beetle after its kind.] This ſort of Locuſt, called *Chargol*, ſeems to have its name from the vaſt company wherein they fly together. But it is not fitly tranſlated a *Beetle*; for none ever eat Beetles; nor are they four-footed, with legs to leap withal. Therefore *Chargol* is another ſort of Locuſts, unknown to us in theſe Countries; and ſo is that which follows; for a *Graſhopper* is not a ſort of Meat: But there were Locuſts of that ſhape, which were large and fleſhy in the Eaſtern Countries, and very good Food.

The Graſhopper after its kind.] The Hebrew word *Chagab* ſignifies (as I ſaid) a ſort of Locuſts, the original of whoſe Name *Aben-Ezra* intimates may be found in the *Arabick* Tongue. In which *Chahageba* ſignifies to cover as with a Vail: And in ſuch Troops theſe Locuſts fly, that ſometimes they ſeem to darken the Sun it ſelf. But by what marks theſe were diſtinguiſhed from one another, the Hebrews differ ſo much, that it plainly ſhows they are wholly ignorant in this matter. The moſt that can be made of what they ſay, is, (as a Man very learned in theſe things hath obſerved, (*Job Ludolphus* in his Diſſertation *de Locuſtis*, *P.* I. *cap.* 23.) that *Chargol* hath both a Bunch on its back, and a Tail alſo: *Arbeh* hath neither: *Solam* only a Bunch, and not a Tail; and *Chagab* a Tail, but no

no Bunch. Which, whether it be true or falſe, it doth not much concern us to know. But it is evident, that before our Saviour's time, they knew very well and certainly, what kind of Locuſts are here meant, and accordingly perfectly underſtood what they might eat, and what not. For otherwiſe *John* the *Baptiſt* would have been hard put to it, who had no other Diet but this and Honey. And indeed in deſart places, there was little other Food but this; by which whole Armies of Men have been relieved, when they were in danger to periſh in *Libya*. For that Locuſts were a common Food in the Eaſtern and Southern Countries, is ſo known, that I need not produce any Authorities for it. Nay, among the *Greeks* alſo, as *Bochartus* hath ſhown in his *Hierozoic. P.* II. *L.* IV. *cap.* 7. And *Voſſius*, *L.* IV. *de Orig. & Progr. Idol. c.* 78. But no Body hath given ſuch ſatisfaction in this matter, as the fore-named *Ludolphus*; who hath ſhown at large how many Nations live upon them, in his Commentary upon his *Æthiopick Hiſtory:* and more lately in his moſt excellent *Diſſertation* concerning *Locuſts*. Wherein he relates what clouds of them came into *Germany* not long ago (in the Month of *Auguſt*, in the Year One thouſand ſix hundred ninety and three) of which he ſeeing Hogs and Hens and other Creatures feeding greedily, he and his Family adventured to eat freely of them alſo; and found the taſte of them like that of a *Crab*. And a Jew of *Hieruſalem*, who was then in their Country, aſſured him that the Locuſts in *Judæa* were much of the ſame ſhape with theſe in *Germany*; which he demonſtrated to him by a draught he had made of them. Chapter XI.

After his kind.] Here it may be fit to note, in the concluſion of all, that this phraſe, *after his kind*, (which is ſo often repeated in this Diſcourſe of *Fowls*

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and *flying things*) doth not neceſſarily ſignifie that there are different kinds of every Bird or flying thing to which it is applied; but only imports *every one of that kind.* For he doth not ſpeak in the Plural Number, *according to their kinds*; but in the Singular, *after his kind*: which only denotes that the whole *Species* is prohibited. And what he ſaith of ſome *Fowls*, is in reaſon to be applied to all; though, to avoid repetition, he doth not add theſe words [*after his kind*] to every one of them.

Verſe 23. Ver. 23. *But all other flying creeping things which have four feet, ſhall be an abomination to you.*] Whether they were Locuſts, or any other kind of Creature, who came under this Character, they were to avoid them carefully.

Verſe 24. Ver. 24. *And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean.*] If they did either eat of them, or ſo much as touch the carcaſe of them, they might not be admitted to come into the Tabernacle, nor eat of any holy thing, nor converſe with their Neighbours.

Until the even.] He doth not ſay they were to waſh themſelves, or their Clothes (as in the following Verſe) which would incline one to think, that their meer Separation for all the day, from Communion with God and with one another, was their Cleanſing, without any other Purification. But there are ſo many Commands for waſhing themſelves and their Clothes, in other Defilements no greater than this, that it hath perſwaded ſome to think ſuch Cleanſing was neceſſary in this caſe alſo. See XV. 5, 6, 7, 8, 10. and ſeveral other Verſes in that Chapter.

Verſe 25. Ver. 25. *And whoſoever beareth ought of the carcaſe of them.*] Though it were only to carry them out of the Camp or City; or remove them out of the way, that they might not infect the Air.

Shall

Shall waſh his clothes, and be unclean until the even.] His Body alſo, in all likelyhood, was to be waſhed; as was required in other Purifications. No time is appointed for this, which perhaps a Man might think fit to do preſently; but notwithſtanding he was to remain unclean till the Setting of the Sun. Chapter XI.

Ver. 26. *The carcaſe of every beaſt which divideth the hoof, and is not cloven-footed,* &c.] He takes occaſion from hence to inform them, that it was as unlawful to touch the carcaſes of Beaſts before prohibited to be eaten (*v.* 3, &c.) as of the Fowl and flying things now mentioned. But while they were alive it was not unlawful to touch them; for they uſed *Camels*, and *Horſes*, and *Aſſes*, for their neceſſary Service; and therefore it is ſo expreſſed in other things, *v.* 31. *when they are dead.* Verſe 26.

Ver. 27. *And whatſoever goeth upon his paws,* &c.] Hath feet with fingers like unto a hand; for ſo it is in the Hebrew, *Whatſoever goeth upon his hands:* Such as the Ape, the Lion, the Bear, Dogs and Cats, *&c.* whoſe fore-feet reſemble hands: Theſe might neither be eaten, nor their carcaſes touched, without incurring uncleanneſs till Sun-ſet. Verſe 27.

Ver. 28. *And he that beareth the carcaſe of them ſhall waſh his clothes,* &c.] See *v.* 25. Verſe 28.

Ver. 29. *Theſe alſo ſhall be unclean unto you.*] So that they might not ſo much as touch them (as it is explained *v.* 31.) when they were dead, much leſs eat them. Verſe 29.

Among the creeping things that creep upon the earth.] Among things that have ſuch ſhort feet, that ſome of their bellies ſeem to touch the ground.

The weaſel.] Though moſt Interpreters follow this Tranſlation of the Hebrew word *Choled*, yet *Bochartus* hath alledged a great many probable reaſons that it ſignifies a *Mole*. And one is, becauſe it is joyned here

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with the *Mouſe*. See *Hierozoicon* P. I. *L.* III. *cap.* 35. where he treats of this very largely.

The Mouſe.] All acknowledge the Hebrew word *Achbar* ſignifies a *Mouſe*; and more eſpecially a *field Mouſe*, which doth great miſchief there; and thence hath its name, as the ſame *Bochartus* ſhows in the foregoing Chapter of that Book. But all ſorts of Mice are here to be underſtood, as *Jonathan* obſerves, who thus paraphraſes this word, *The black Mouſe, the red and the white*; for they are of ſo many colours.

The Tortoiſe after its kind.] The ſame Author hath taken a great deal of pains to prove that *Tzab* doth not ſignifie a *Tortoiſe*; but as the LXX. and St. *Hierom* take it, *a land Crocodile.* Which is a large ſort of *Lizzard*, a Cubit long, with which *Arabia* abounds: out of which Language he endeavours at large to prove the truth of this Interpretation, *Lib.* IV. *cap.* 1.

Verſe 30.

Ver. 30. *And the Ferret.*] Out of the ſame Language, and the *Syriac* and *Samaritan* Paraphraſe, the ſame judicious Writer proves, that *Anaka* ſignifies another ſort of *Lizzard*, which the *Latines* call *Stellio*, and in thoſe Countries hath a ſhrill cry. See there *cap.* 2.

And the Cameleon.] Moſt of the ancient Interpreters take *Coach* for another ſort of *Lizzard*, which is the ſtrongeſt (as this name imports) of all other; and in theſe Countries was famous for its incounters with Serpents and Land Crocodiles; as the forenamed *Bochartus* ſhows out of the *Arabian* Writers, *Ib. cap.* 3.

And the Lizzard.] All the ancient Interpreters agree that the Hebrew word *Letaa* ſignifies a ſort of *Lizzard*; but of what kind, it is hard to determine. The aforeſaid *Bochart* out of the *Arabian* Writers hath ſhown,

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ſhown, it is like to that which is of a reddiſh colour, and lies cloſe to the Earth, infecting the Meat, which it touches, with its venom, *Ib. cap.* 4.

The Snail.] The ſame admirable Perſon, with great probability, ſtill thinks *Moſes* ſpeaks of a ſort of *Lizzard* called here *Chomet*, becauſe it lyes in the Sand, which in the *Talmudick* Language is called *Chometon*, *Ib. cap.* V.

And the Mole.] It is apparent that the word *Thinſemeth*, which we here tranſlate a *Mole*, is of a very doubtful ſignification: For in the 18*th* Verſe of this Chapter it ſignifies a ſort of *Fowl*; as here, in all probability, another ſort of *Lizzard*. And if we may gueſs what ſort, by the original of the word, it probably ſignifies the *Cameleon*, which gapes to draw in Air. See *Bochart. Hieroz. P.* I. *L.* IV. *cap.* 6. But after all that can be ſaid, it muſt be acknowledged the ſignifications of all theſe words are loſt among the Jews; as *Aben-Ezra* confeſſes upon this Verſe: *Neither theſe eight ſorts of creeping things, nor the Birds before-mentioned, are known to us, but by Tradition.* Which is as much as to ſay, they are not known at all; for there is no Tradition about them, as the *Talmudiſts* acknowledge; who ſend thoſe who are doubtful what Birds are lawful, and what not, to be informed by thoſe that are Maſters of the Art of *Fowling*. Which might help to convince the Jews, were they not reſolved to ſhut their Eyes, that difference of Meats is now ceaſed, becauſe they know not what is forbidden, and what not, in many caſes. And conſequently the *Meſſiah* is come, to whom the *gathering of the People* was to be, (according to their Father *Jacob*'s Prophecy, XLIX *Gen.* 10.) ſo that they ſhould be no longer ſeparated, but all Nations collected into one Body, and converſe freely together, without any danger of being

Chapter XI. being defiled. For Idolatry being abolished by him, there was no reason remaining for keeping up the discrimination between Jews and Gentiles, by a different Diet. This some of the ancient Jews saw very well, who said, that in the days of the *Messiah*, it should not be unlawful to eat *Swines-flesh*, no more than it was while they were subduing the Land of *Canaan*. This Tradition is acknowledged by *Abarbanel* himself in his *Rosch Amanah*, where he disputes for the Eternity of their Law, and indeavours to elude this Tradition of the ancient Doctors by Allegorical Interpretations. See *J. Carzovius* in *Schickard. Mischpat hammelech*, *c.* 5. *Theorem* XVIII.

Verse 31. Ver. 31. *These are unclean to you among all that creep, whosoever toucheth them when they be dead, shall be unclean.*] The Jews understand this with respect to the touching the dead Carcases of these Creatures, and make the sense of it to be, *These eight alone are unclean to you; all other Reptiles, as Serpents and Scorpions*, &c. *you may touch, and not be polluted.* Thus *R. Levi Barcelonita*, *Præcept.* CLII. For nothing was unclean by *Moses* his Law, whilst it was alive, but only a *Leper*, and a Woman in her *Separation*. Worms, Dogs, Swine, *&c.* were unclean to be touched, only when they were dead.

Until the evening.] *v.* 4. This was a plain document, as *Pellicanus* there observes, that there was no impurity in the things themselves; but it was meerly a prudential Constitution, to make such Defilements end with the day wherein they were contracted.

Verse 32. Ver. 32. *And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean.*] That is, it might not be used till it was cleansed. Whence the same *R. Levi* saith, the Jews are wont to call these *the Fathers of Pollutions*; because by their contract they

defiled

defiled other things (Veſſels, and Raiment, *&c.*) as well as Men, *Præcept.* CLII. where he acknowledges that the reaſon why theſe Creatures made things unclean, more than others, is not manifeſt. But he gives this pious Admonition thereupon; *If by our reaſon we be able to diſcern the uſefulneſs of ſome Precepts, let us be very thankful for it: but if we cannot find how they are any way profitable to us, let us believe that God, in his infinite wiſdom, ſaw the benefit we ſhould receive by it, and therefore commanded it.* Chapter XI.

Whatſoever veſſel it be wherein any work is done, it muſt be put into water, &c. *ſo ſhall it be cleanſed.*] The Heathens purified all things, in a manner, by waſhing them in water; but *Moſes* requires only theſe things, which were of common uſe, to be ſo purified, in caſe of any defilement. And therefore *Maimonides* ſaith, *Such Laws as theſe were made to leſſen their Labour and Service; and if there be any thing in them that ſeems too troubleſome and tedious, it ariſes from our ignorance of the Rites and Cuſtoms of thoſe times, which makes ſuch Precepts neceſſary.* P. III. More Nevoch. cap. 47.

Ver. 33. *And every earthen veſſel, whereinto any other of them falleth, whatſoever is in it ſhall be unclean.*] It defiled both the Veſſel, and that which was contained in it. Verſe 33.

And ye ſhall break it.] This is preſcribed VI. 28. becauſe ſuch Veſſels were of no great value.

Ver. 34. *Of all meat which may be eaten, that on which ſuch water cometh ſhall be unclean.*] The Jews have many Obſervations about theſe ſorts of Pollutions: but the ſimple meaning is, that any Meat, which might otherwiſe be lawfully eaten, was made unclean, if any Water poured out of ſuch a Veſſel as is before-named, had come upon it. For the Water being defiled, it made the Meat on which it came to be unclean alſo. Verſe 34.

This

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This appears to be the ſenſe, by what follows. *And all drink that may be drunk in every ſuch veſſel, ſhall be unclean.*] It might not be drunk out of ſuch a Veſſel, though otherwiſe it was not prohibited. But though liquid things were by ſuch means made unclean, yet not dry things (ſuch as Bread) becauſe they did not ſo ſoon receive any *Effluviums* from a dead Carcaſe, as Liquid things did. This they gather from *v.* 37, 38.

Verſe 35.

Ver. 35. *And every thing whereupon any part of their carcaſe falleth, ſhall be unclean.*] Though the whole Carcaſe did not fall upon the things here named, yet if any part of it did, they were not fit to be uſed any more, but were to be broken in pieces. See *v.* 33. The deſign of all which Laws is very viſible, that by making the *Iſraelites* very cautious how they touched theſe things, or any other on which they fell, they might much more abhor to *eat* any unclean Creature; and thereby be kept a ſeparate People from all other Nations, from whoſe familiar Converſation they were by this means reſtrained, and conſequently in leſs danger to learn their Idolatrous Cuſtoms.

Whether it be oven, or ranges for pots, &c.] Some tranſlate the laſt words ſimply *pots:* and *Conr. Pellicanus* hath pertinently obſerv'd, that thoſe places where Meat and Drink were commonly prepared (ſuch as Ovens, and Pots, and Wine-veſſels, and Cellars) it became them to preſerve very clean and pure: which is the reaſon that *Moſes* requires them to be *broken down*, if any part of the Carcaſe of unclean Creatures fell upon them.

For they are unclean.] Rendred hereby unfit for uſe.

And ſhall be unclean unto you.] And therefore ſhall not be uſed by you as heretofore.

Ver.

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Verſe 36.

Ver. 36. *Nevertheleſs a fountain, or pit,* (or *ciſtern,* as ſome tranſlate it) *wherein there is plenty of water, ſhall be clean.*] This Exception ſeems to have been a merciful Proviſion for their ſpeedy Cleanſing from ſuch Pollutions as they frequently contracted; by allowing them to make uſe of any Collection of Waters (notwithſtanding any ſuch Carcaſe had fallen into them) in their own private Grounds, as well as in the publick *Baths*; ſuch as *Bethesda* ſeems to have been, which had *five* Porches; that they who laboured under the ſame ſort of Pollution, might betake themſelves to the ſame Porch, and go down into the Water together. If this had not been permitted, it might have been impoſſible (conſidering the few Rivers they had in that Country) to have cleanſed themſelves after their Defilements.

But that which toucheth their carcaſe ſhall be unclean.] The Man who drew out theſe Carcaſes out of ſuch Waters was to be unclean till the Even; *i. e.* ſeparated, as I ſaid before, from the Tabernacle and from common Converſation. Or the meaning may be, that the Inſtrument, whatſoever it was, which he uſed to pull the Carcaſe out of the Fountain or Ciſtern, ſhould be unclean, and not uſed any more.

Verſe 37.

Ver. 37. *If any part of their carcaſe fall upon any ſeed which is to be ſown, it ſhall be clean.*] If a Mouſe, for inſtance, was found dead among the Wheat that was to be ſown, it might notwithſtanding be uſed for Seed: But other Wheat, which was not intended for Seed, was made unclean, and might not be uſed till it was waſhed. The reaſon of this difference is plain, becauſe the *Seed that was to be ſown,* went through many alterations before it could become Food, which took away all the pollution.

Chapter XI. Verse 38.

Ver. 38. *But if any water be put upon the ſeed, and any part of their carcaſe fall thereon, it ſhall be unclean unto you.*] Wet Seed might be ſuppoſed to have received ſome tincture from the Carcaſe, which dry did not: And not being ſo fit to be ſown till it was dry, was in that time to be cleanſed.

Verſe 39.

Ver. 39. *And if any beaſt of which ye may eat, die.*] Either of it ſelf, or torn by Wild-beaſts, or be ſuffocated, ſo that the Blood remain in the Veins.

He that toucheth the carcaſe thereof, ſhall be unclean until the even.] Such Meat became unlawful, not only to be eaten, but to be touched.

Verſe 40.

Ver. 40. *He that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe,* &c.] See *v.* 24, 25. He ſpeaks of ſuch as eat of this Meat ignorantly: for if they did it knowingly, it was a preſumption to which cutting off is threatned, XV *Numb.* 30.

Verſe 41.

Ver. 41. *And every creeping thing that creepeth upon the earth.*] Except thoſe before-mentioned *v.* 21, &c.

Shall be an abomination: it ſhall not be eaten.] Such as Worms and Serpents: which for this very reaſon are counted vile and filthy, becauſe they crawl upon the Earth.

Verſe 42.

Ver. 42. *Whatſoever goeth upon the belly, and whatſoever goeth upon all four, and whatſoever hath more feet,* &c.] This Verſe ſeems to be an Explication of the foregoing. For ſome creeping things have ſuch ſhort feet, that they are not to be diſcerned by our naked Eyes, but they appear as if they went upon their Bellies. Others have feet apparently; and ſome only four, (as *Moles*, &c.) others have many more than four, as Caterpillars, and Hoglice, which we call *Millepedes*, and thoſe called *Centapees*, in the *Philipine* Iſlands (mentioned in *Dampier*'s late Voyage round the World, *p.* 320.)

p. 320.) not becauſe they have really a *thouſand*, or an *hundred* feet, but becauſe they have a great many. And the *Scolopendra*, which the *Arabians* call *Nedall*, is another of this ſort, which, they ſay, hath preciſely XLIV feet, *viz.* XXII. on each ſide, as *Bochart* notes *Lib.* IV. *c.* 6. *p.* 1. And ſo the Engliſh call the *Centapees* before-mentioned, *forty legs*, which are on each ſide of the Belly. Chapter XI.

Among all the creeping things that creep upon the earth.] Here *Nachmanides* is ſomething curiouſly critical, and bids us obſerve, that *Moſes* ſpeaking (both here and in the foregoing Verſe) not meerly of *creeping things*, but of ſuch as *creep upon the Earth*; doth not intend ſuch little Worms as are in *Peaſe*, or *Figs*, or *Dates*, or other Fruit, which were not iucluded in this Precept, but might be eaten.

Ver. 43. *And ye ſhall not make your ſelves abominable by any creeping thing that creepeth, neither ſhall ye make your ſelves unclean with them, that ye ſhould be defiled thereby.*] They made themſelves *abominable* if they did eat them: and they made themſelves *unclean* if they did but touch them. *R. Levi* of *Barcelona* fancies, that in this Verſe *Moſes* ſpeaks particularly of things creeping in the Waters; as in the foregoing, of things creeping on the Earth. And then, as all thoſe Worms which are in Fruit, were not to be deemed unlawful; ſo all thoſe little Animals which move in the Waters, might be drank together with the Water which was drawn out of Wells, or Pits, *&c.* and which were bred in Water kept in Veſſels. Verſe 43.

Ver. 44. *For I am the* LORD *your God.*] See III *Exod.* 15, 18. Verſe 44.

Ye ſhall therefore ſanctifie your ſelves.] By this ſeparate ſort of Diet, and other fore-mentioned Obſervances.

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And ye ſhall be holy, for I am holy.] The word *holy* ſignifies ſometimes that which is moſt excellent, and highly exalted above all other things. In which ſenſe God here puts them in mind, that he being the moſt eminent in all Perfections, incomparably above all the Gods of the Nations, both in his Nature, and in his Works, (particularly in their Redemption out of *Egypt*, v. 45.) it was but reaſonable that they ſhould be diſtinguiſhed from all other Nations, in their manner of living; and particularly by abſtaining from all the Defilements before-mentioned. For he having declared them *an holy People* (XIX *Exod.* 6.) it was but juſt that they ſhould live after another faſhion, than the reſt of the World; and look upon thoſe things as unclean to them, which were not ſo to other People. See XXII *Exod. ult.*

Neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth.] Here being a different word uſed in the laſt Clauſe from that in the foregoing (both which ſignifie *creeping things*) *Maimonides* here diſtinguiſhes between them; and ſaith, that the firſt word *Scheretz* ſignifies ſuch creeping things as are produced by Male and Female; and *Romeſch* (which is the other word) ſuch as ariſe out of Putrefaction. Which is now diſcovered to be an Error; there being no ſuch Animals as are produced meerly by the power of the Sun, out of putrified matter; but all out of ſome Seed or other which comes from Male and Female. This therefore is only a Repetition of what was delivered before, and now confirmed by an unanſwerable reaſon.

Ver. 45. *For I am the LORD your God that bringeth you up out of the Land of* Egypt.] This was a benefit ſo freſh in their minds, that he ſpeaks of it as if it were now a doing: and being the firſt and greateſt

greateſt benefit, (the very foundation of the reſt) there could not be a higher aggravation of Guilt, than to be inſenſible of this Obligation, XXXII *Exod* 8. Chapter XI.

To be your God.] He having redeemed them out of Slavery, made them thereby his own People; over whom he had a peculiar Dominion, in the right of this Redemption. See XX *Exod.* 2.

Ye ſhall therefore be holy, for I am holy.] They being his peculiar People, he ſeparated them from all other Nations by peculiar Laws; which made them different from all other People, as he himſelf was, from all other Beings.

Ver. 46. *This is the law of the beaſts, and of the fowl, &c.*] That is, this is the Rule you are to obſerve in eating of *Beaſts*, and *Fowl*, and *Fiſhes*, and things that *creep* on the Earth. Of which *four* ſorts of living Creatures *Moſes* had treated in this Chapter, though not in that very order wherein they are ſet down in this Verſe: but firſt of *Beaſts*, v. 2, 3, *&c.* then of *Fiſhes*, v. 9, *&c.* then of *Birds*, v. 13, *&c.* and laſtly of *creeping* things, *v.* 20, *&c.* Some of all which kinds he forbad them to eat, for ſuch reaſons as I have already mentioned: unto which this may be added, that by not allowing them an intire liberty to eat every thing, but rather laying many Reſtraints upon them, he intended to prevent that Gluttony and Luxury which is the ruin of a State; unto which nothing adminiſters more than too great variety of Meats, the deſire of which is inſatiable. Verſe 46.

Ver 47. *To make a difference.*] To direct you how to make a difference. Verſe 47.

Between the unclean and the clean, and between the beaſt that may be eaten, and the beaſt that may not be eaten.] There was no uncleanneſs in any of theſe things, but what was made by this prohibition of them.

But

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But there being great reaſon to prohibit them, it was very neceſſary that both Prieſts and People ſhould obſerve, and be well skilled in the Marks whereby what was lawful to be eaten, might be known from what was unlawful. Upon which account this is ſo oft repeated, and the ſame here expreſſed twice in different words.

CHAP. XII.

Verſe 1. Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] The Directions in this Chapter are given to *Moſes* alone; whereas thoſe in the foregoing were delivered unto *Aaron* alſo; as thoſe are in like manner which follow about the Leproſie (XIII. 1.) becauſe *Aaron* and his Sons were peculiarly concerned in thoſe matters to make an exact difference between clean and unclean, (X. 10, 11. XIV. 57.) in which there was ſome difficulty; and therefore they are charged by God himſelf to attend carefully to the Laws he gave about them. But there was no ſuch difficulty in what belong'd to the Purification of Women; and therefore it was ſufficient that they received Admonitions from *Moſes* concerning it.

Verſe 2. Ver. 2. *If a woman have conceived ſeed, and born a man-child.*] Whether it were born alive, or dead; were an Abortive, or come to its full time; this made no difference, as the Hebrew Doctors underſtand it.

She ſhall be unclean ſeven days.] For the firſt ſeven days after the Birth of the Child, ſhe was neither to partake of any holy thing, nor to have common Converſation with others; her Husband not being permitted

mitted to eat and drink with her all that time: for they that attended her became unclean also. And so they were accounted among the Heathen, as *Dilherrus* observes out of *Plautus* (in his *Dissert. Special. de Cacozelia Gentilium*, *cap.* 3. where he saith, the Women that assisted at the Labour solemnly washed their hands, and had a Sacrifice offered for them on the *fifth day* after the Delivery. *Plautus* his words indeed will not warrant all this, which I find in his *Truculentus*, *Act.* 2. *Scen.* 4. where the Harlot says, she will Sacrifice for the Child on the fifth day according to the Custom. Chapter XII.

Quin Diis Sacrificare hodie pro puero volo
Quinto die, quod fieri oportet.———

Where *Scaliger* observes that the *Greeks* were wont to purifie their Children on the *fifth day*; but the *Latines* on the *eighth*, if they were Daughters, and on the *ninth*, if they were Sons; which was called *Dies lustricus.*

According to the days of the separation for her infirmity, shall she be unclean.] That is, her Case shall be the same with that of a Menstruous Woman, who was in a state of the highest Uncleanness, XV. 19, 20. For every thing she touched was unclean, and made those so, who touched that thing.

Ver. 3. *And on the eighth day, the flesh of his foreskin shall be circumcised.*] This is here mentioned to show, that one reason for not Circumcising the Child till the eighth day, was its Mothers Uncleanness the first seven days of her lying in; which made the Child unclean also. Verse 3.

Ver. 4. *And she shall then continue.*] From the seven days end. Verse 4.

In

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In the blood of her purifying.] In the Purification of her Blood: For all the following days were days of *Purification*; not of entire *Separation.*

Three and thirty days.] All the days of her Uncleanneſs were *forty:* And for the firſt ſeven days, ſhe was to be ſeparated from all Converſation with her Neighbours; but the following three and thirty, ſhe had free Converſation with them, and was only excluded from the Sanctuary, and from eating of the Peace-offerings, or the Paſchal Lamb, and (if ſhe were the Wife of a Prieſt) of the Tithes, and other *leſſer holy things*; of which otherwiſe ſhe might have eaten.

She ſhall touch no hallowed thing, nor come into the Sanctuary, until the days of her purification be fulfilled.] If *Maimonides* may be credited, the *Zabij*, an ancient ſort of Idolaters in thoſe Eaſtern parts, had a great number of tedious and tireſom Cuſtoms about the Purification of their Childbed-women; from all which God freed his People, by reſtraining them only from coming into his Sanctuary, or partaking of holy things; but otherwiſe leaving them at liberty to perform all manner of Offices in their Family, during the time of their Purification, *More Nevoch. P.* III. *cap.* 47. It is apparent alſo that other Gentiles kept their Women from their Temples, a long time after their Childbirth; and that Superſtitious People would not ſo much as go within their doors. See *Dilherrus* in the fore-named Book and Chapter.

Verſe 5.

Ver. 5. *And if ſhe bear a Maid-child, then ſhall ſhe be unclean two weeks, as in her ſeparation.* The time of ſtrict *Separation*, when they brought forth a Female, was double to that which was preſcribed (*v.* 2.) when they brought forth a Male. And ſo alſo was the time of their *Purification:* which laſted *threeſcore and ſix* day

days as they in the other Caſe by *thirty and three.* The reaſon of which difference, not only the Jews, but others alſo derive from the greater redundancy (as *R. Levi Barcelonita* calls it, *Præcept.* CLXVI.) of Blood in the latter Caſe, than in the former; and from the ſlowneſs of Nature in its operation, which made the Purgation longer before it was effected. *Hippocrates* himſelf treats of this difference (in his Book *de Natura Puerp.*) where he ſaith, Women are ſooner purged after the Birth of Males, than of Females: See *Joh. Meurſius* in his *Syntagma de Puerperio, cap. 6, 7.* The natural weakneſſes of Women alſo, during this time, required quiet and little Company: from which the very temper of their Blood in thoſe Climates made a longer Separation more neceſſary, than in theſe colder Regions. But if there were no ſuch apparent reaſon to be given of theſe things, yet *vel ex ipſa veneranda antiquitate, & ſimplicitate ſuſcipienda forent, & minime contemnenda* (as *Conrad. Pellicanus* ſpeaks upon the foregoing Chapter, *v.* 35.) *they ought for the ſake of their venerable antiquity and ſimplicity to be duly regarded, and not to be deſpiſed.* Chapter XII.

Ver. 6. *And when the days of her Purification are fulfilled, for a ſon, or for a daughter.*] Which was not till the end of the *fortieth* day for a Son, and the *eightieth* day for a Daughter. And therefore the Offerings here mentioned, were not offered till the day after, *viz.* the LXI. day for the one, and the LXXXI. day for the other; becauſe till then her Purification was not perfected, as *Maimonides* obſerves in his Book *de Sacrificiis, Tract.* V. *ſect.* 5. where he obſerves alſo, that they might not eat of holy things, till theſe Sacrifices had been offered for them. Verſe 6.

And ſhe ſhall bring a Lamb of the firſt year.] Which then was in its greateſt Perfection, as hath been often noted.

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For a burnt-offering.] In gratitude to God for giving her a safe Deliverance, and bestowing a Child upon her, and raising her up to her former strength, and bringing her again to his Sanctuary. Where by this Offering she also commended her self and Child to his continued Care and Blessing, and implored his Divine Guidance and Assistance in its Education. For these *Offerings*, as I observed before, were a kind of Supplication which they that brought them made to God: and there was nothing that pious People could more earnestly desire on such occasions, than that God would take their little ones into his tuition. Who are continually liable to so many Dangers, that without the special Favour of God, and the Custody of his Angels, they could never grow to be able to take any care of themselves. They are the words of *Conradus Pellicanus* upon this place; who thence inferrs how necessary it is, that the People of the Church should be admonished frequently, to commend their Children unto God both by private and by publick Prayers, and take care of their Instruction, *lest they become like the Horse, and the Mule, that have no Understanding.*

And a young Pigeon, or a turtle Dove for a sin-offering.] To compleat her Purification from her Uncleanness. For that is here meant by *Sin*; the impurity which the Law made, by Separating such Persons from others, and from the Sanctuary, for a time. And thus a *Sin-offering* is commanded to be brought by a *Leper*, when he was cleansed; who was charged only with a Legal Uncleanness, not a Moral. And it is more plain, from what is ordained concerning *menstruous Women*, whose Courses were purely natural, and yet they were to offer a *Sin-offering* when they were gone, XV. 30. because the Law accounted that a state of Uncleanness.

And

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And from the caſe of a *Nazarite*, who had unwillingly touched a dead Body, V *Numb.* 11. where it is ſaid, he had *ſinned by the dead*; i. e. was legally polluted. And this may be the reaſon, perhaps, why a *Burnt-offering* is here mentioned before the *Sin-offering*, which is wont to precede the other, *v.* 7, 8.

It may be conceived indeed that in all the forementioned Caſes, thoſe Perſons (eſpecially *Lepers*) had ſome way offended God, before or in their ſtate of Separation; and therefore were to have their ſin (properly ſo called) expiated by a *Sin-offering*. And *R. Bechai* alſo gives another probable account of it; that this Sacrifice was offered not for her own Sin, but the Sin of her firſt Parent, the Mother of all Living, who brought Sin and Sorrow into the World: for from a bad Stock, there cannot ſprout good Branches; and therefore God appointed this Offering for the Expiation of that primary Sin.

Unto the door of the Tabernacle of the Congregation, unto the Prieſt.] It was a moſt wiſe Conſtitution (as a Perſon of excellent Learning, Dr. *Alix*, obſerves) which bound this People from their firſt coming into the World, to their going out of it, to have a dependance upon the Prieſts and the Levites (who for that purpoſe were diſperſed through all the Tribes of *Iſrael*, that People might be Inſtructed by them, how to govern themſelves in all the paſſages of Humane Life) For there are Laws not only about Marriages and Succeſſions, but about their lying in, whether of a Son or Daughter, and about all they were to do while that time laſted, and when it ended; and indeed all the time they lived, and when they went out of the World; in their Funerals, and Mourning for the Dead.

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Verſe 7.

Ver. 7. *Who ſhall offer it before the* LORD, *and make an atonement for her.*] By this Offering ſhe was reſtored to the liberty of God's Houſe, and to partake of holy things. For ſo it follows,

And ſhe ſhall be cleanſed from the iſſue of her blood.] No longer ſeparated from holy Society.

This is the Law for her that hath born a male or a female.] All this principally reſpected the Women; yet not excluding her Child; who (it appears by S. *Luke* II. 22.) was on this day of his Mothers Purification, *preſented unto the* LORD. That indeed had reſpect to the Law about the Firſt-born: but a very ancient MS. and the *Syriac*, and *Origen*, taking this for the day of *their* Purification, and not meerly of *hers* (καθαρισμῶ αὐτῶν) it plainly ſhows the Child could not be admitted into the Divine Preſence, no more than the Mother, till the days above-mentioned were accompliſhed.

Verſe 8.

Ver. 8. *And if ſhe be not able to bring a Lamb, then ſhe ſhall bring two Turtles, and two young Pigeons,* &c.] This was a merciful proviſion for the poorer ſort, as in other caſes, V. 7, 11. And from this very place we may learn, in how mean a Condition the Mother of our LORD was; who for her Purification did not bring a *Lamb* (unto which her Piety, no doubt, would have prompted her, if ſhe had been able) but only this lower ſort of Offering, as we read II *Luke* 24.

And the Prieſt ſhall make an atonement for her, and ſhe ſhall be clean.] This Sacrifice was as available, as the other, to reſtore her to Communion with God's People. The *Greeks* imitated this; among whom the *fortieth* day was *inſignis* (as *Cenſorinus* ſpeaks) famous or remarkable upon more accounts than one. For Women with Child did not go to the Temple *ante diem qua-*

quadrageſimum before the *fortieth* day: and after their Delivery, commonly they were not fit to go out till *forty* days more, (his words are, *quadraginta diebus pleræque fœtæ graviores ſunt, nec ſanguinem interdum continent*) during which time their little ones were ſickly, never ſmiled, nor were out of danger. Which is obſerved by that great Phyſician *Celſus*, *Lib.* II. *cap.* 1. *Maxime, omnis pueritia primum circa quadrageſimum diem periclitatur.* And therefore, when this day was paſt, they were wont to keep a Feaſt (as *Cenſorinus* there tells us, *cap.* 11. *de Die Natali*) which they called Τεσσαρακοστόν· at which time, it is likely, they offered Sacrifices alſo, as the Jewiſh Women did. Chapter XIII.

CHAP. XIII.

Ver. 1. *AND the LORD ſpake unto* Moſes *and* Aaron, *ſaying.*] Here God ſpeaks to *Aaron* again, as well as unto *Moſes*, (See XI. 1.) becauſe he and his Poſterity were peculiarly concerned in the following Laws about the Leproſie; both in judging and cleanſing of it. Verſe 1.

Ver. 2. *When a man ſhall have in the skin of his fleſh.* For there this Diſeaſe lay, and ſhewed it ſelf.

A riſing, a ſcab, or a bright ſpot.] The Leproſie appeared in one of theſe *three* forms; either as a tumor or ſwelling; or a ſcab; or a bright ſpot in the skin.

And it ſhall be in the skin of his fleſh, like the plague of Leproſie.] There were ſome *Swellings*, and *Scabs*, and *Spots*, which were not the Leproſie, but only like it. And therefore *Moſes* here teaches Prieſts how to diſcern between a true Leproſie, and the reſemblance:

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blance of it; that accordingly they might either pronounce a Person clean, or unclean; shut him up, or let him have his liberty; shave him, or let his Hair grow.

Plague of Leprosie.] If we may believe *Pliny*, *Lib.* XXVI. *cap.* 1. this Disease was peculiar to *Egypt*, which he calls *genetrix talium vitiorum:* And if *Artapanus* in *Eusebius* saith true (*Lib.* IX. *Præpar. Evang. cap.* 27.) *Pharaoh*, who sought to kill *Moses*, was the first who was struck with this Disease, and died of it. So false is the story of *Manetho*, who, to hide the true cause of the *Israelites* departure out of *Egypt*, saith that they cast out a company of leprous People, of whom *Moses* was the Captain. Out of *Egypt*, it is likely, this Disease spread into *Syria*, which is noted likewise to have been much infested with such foul irruptions in the Skin: which have as many various names, as there are Risings, or Breakings out, or Spots there; and are commonly all comprehended under the name of *Leprosie*, as *P. Cunæus* observes, *L.* II. *de Republ. Judæorum, cap. ult.* But *Moses* here distinguishes them, and seems to instruct the *Israelites*, that the *Leprosie* which he speaks of, was no common Disease, but inflicted by the Hand of Heaven. So the Hebrew Doctors understand it; particularly *R. Levi Barcelonita* (*Præcept.* CLXVIII.) *a leprous Man ought not to look upon his disease as a casual thing; but seriously consider and acknowledge that some grievous sin is the cause of it.* Which made the knowledge of their Priests so admirable (as the Author of the Book *Cosri* speaks, *P.* II. *sect.* 58.) that they were able to understand what was *divine* in the Leprosie, and what was from *natural temper.* For that there was something Divine in it, is confirmed by the story of *Naaman*, 2 Kings V. 7. where the King of *Israel* plainly declares none but God could cure a Leper:

Leper: whom therefore they lookt upon as ſmitten by God; and thence called this Diſeaſe the *Plague*, or Stroke, *of Leproſie*, and ſometimes ſimply the *Plague* or *Stroke*, v. 3, 5, 17, 22. of this Chapter. For they could not underſtand how ſuch a Peſtilent Diſeaſe, as infected not meerly Mens Bodies, but the very Walls of their Houſes and Garments, ſhould proceed meerly from ordinary Cauſes, and therefore they thought there was an extraordinary hand of God in it. Chapter XIII.

Then he ſhall be brought to Aaron *the Prieſt, or unto one of his ſons the Prieſts.*] Not to the Phyſicians, but to the Prieſts; who were the only Judges, whether it was a true Leproſie or no: And if it were, could beſt direct him to his cure (by Repentance and Prayer to God) and cleanſe him when he was cured. But they might reſort to any Prieſt whatſoever, as Mr. *Selden* obſerves out of the *Talmud*) where there is a large Treatiſe of this matter) though he was maimed in any part of his Body, and ſo unfit to miniſter at the Altar, provided his eyes ſtill continued good, *Lib.* II. *de Synedr. cap.* 14. *num.* 5.

Ver. 3. *And the Prieſt ſhall look on the plague in the ſkin of his fleſh.*] When there is a ſuſpicion that it is the Leproſie. The ſame great Man obſerves, that this inſpection might be made upon any day of the Week, but the Sabbath or Feſtivals. Yet not in the night, nor in any hour of the day, but the IV*th*, V*th*, VIII*th*, and IX*th*: For they accounted the morning, evening, and noon, not ſuch proper times to make this inſpection. Which they ſay alſo might be made by any *Iſraelite*; though none but the Prieſt could pronounce one clean, or unclean. For though perhaps the Prieſt was ignorant, and ſtood in need to be informed by wiſer Perſons than himſelf; yet that Man who was not a Prieſt, could only direct him what to judge, but Verſe 3.

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but not give the Judgment. According to that Law, XXI *Deut.* 5. *Out of their mouth*, or *by their word, ſhall every ſtroke be tried:* which particularly relates to the Leproſie, XXIV. 8.

And when the hair in the plague is turned white, &c.] He begins with the laſt of the *three* Indications of a Leproſie, *viz. the bright Spot.* In which if the very Hair was turned white, and it was not only a ſuperficial whiteneſs, but the Spot ſeemed to have eaten deeper into the very Fleſh, then it was to be judged a true Leproſie. *R. Levi Barcelon.* expreſſes it thus; *when there was one or more places ſo white, that their whiteneſs was like that of an Egg-ſhell, or more gloſſy, then it is the Leproſie.*

And the Prieſt ſhall look upon him.] Having made this inſpection, and found it to be the Leproſie.

And pronounce him unclean.] Command him to be ſeparated from the Congregation, and ſhut up by himſelf, *v.* 46.

But though all the *Iſraelites* Children and Servants, as well as others, were under this Law, yet no *Gentile* nor the *Proſelites of the Gate* were; as *Maimonides* and the reſt of the Hebrew Doctors tell us.

Verſe 4.

Ver. 4. *If the bright ſpot be white in the skin of his fleſh.*] i. e. If there be barely a white Spot in the skin, which hath not altered the Hair.

And in ſight be not deeper than the skin, and the hair thereof be not turned white.] The fore-named *R. Levi* explains this paſſage thus; If it were not a perfect white, but ſomething duskiſh, below the whiteneſs of an Egg-ſhell, he was to look upon it as that which might prove a leſſer ſort of foulneſs in the Blood and Skin, ſhort of the Leproſie; which infected the very Hair in that place.

Then

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Then the Prieſt ſhall ſhut up him that hath the plague ſeven days.] He had ſomething like the Plague, which might prove to be it; and therefore he was to be ſeparated from others ſo long, that ſome judgment might be made, whether it was, or would be ſo or no: for *ſeven days* commonly make conſiderable Alterations in the ſtate of all Diſeaſes.

Verſe 5.

Ver. 5. *And the Prieſt ſhall look on him the ſeventh day.*] Until which it was not likely any certain Judgment could be made.

And behold.] Obſerve this.

If the plague in his ſight be at a ſtay.] In the Hebrew the words are, *If the plague ſtandeth in his ſight*; i. e. ſeemeth to him not to have ſpread it ſelf at all in the Skin, as it follows in the next words. Or, as it may be tranſlated, *If it continue in the ſame colour*, which it had before, and were not altered: For the Hebrew word ſignifies *colour*, as well as *ſight*. And if this Tranſlation be right, then here are two Marks which the Prieſt was to obſerve (*viz.* whether the ſpot had not altered its complexion, and whether it had not ſpread further in the Skin) but according to our preſent Tranſlation there is but one; the next Clauſe being but the Explication of this.

Then the Prieſt ſhall ſhut him up ſeven days more.] The caſe remaining dubious, he was to make a further Trial.

Verſe 6.

Ver. 6. *And the Prieſt ſhall look on him again the ſeventh day, and behold, if the plague be ſomewhat dark.*] The Prieſt was to mark diligently, whether there were any alteration in the colour, and that which was bright before, now lookt dark; which juſtifies the ſecond Interpretation of the firſt Clauſe in the foregoing Verſe.

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And the plague ſpread not in the skin.] This was another token, by which the Prieſt was to be governed in his Judgment.

The Prieſt ſhall pronounce him clean.] He was to be ſhut up no longer, but left at liberty, to go abroad and freely converſe with his Brethren.

It is but a Scab.] An ordinary Scab, or *Scurf*, ſhort of the Leproſie: Such as is now in *Guam* and *Mindanoa*, which *Dampier* (in his late *New Voyage round the World*, chap. 12.) deſcribes to be a dry Scurf, all over the Body, that cauſeth great itching, and raiſeth the outer Skin in ſmall white flakes, like the Scales of little Fiſh, when they are raiſed on end with a Knife. But he did not perceive, that they made any great matter of it; for they did not refrain any Company for it.

And he ſhall waſh his Clothes, and be clean.] Having been ſuſpected to have a Leproſie, and ſomething like it appearing, which had kept him ſeparate from his Brethren ſeveral days, he was to uſe this ſmall Purification; becauſe there was ſome kind of Impurity in his Blood, which broke out into the Skin, though not infectious.

Verſe 7.

Ver. 7. *And if the ſcab ſpread much abroad in the skin.*] The ſecond ſort of Leproſie was a *Scab*, (v. 2.) which ſeems to have been of two kinds: One of which *Moſes* joyns to what he ſaith of *the ſwelling*; and the other to what he ſaith of the *Bright Spot*.

After he hath been ſeen of the Prieſt for his cleanſing.] That is, after the Prieſt hath pronounced him clean, *v.* 6.

He ſhall be ſeen of the Prieſt again.] A new inſpection was to be made by the Prieſt. And if any Man (as *Maimonides* ſaith) was ſo prophane as careleſly to neglect it, by not going to the Prieſt, and ſhowing him his caſe, his puniſhment was to have his Leproſie cleave to him for ever.

Ver.

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Verse 8.

Ver. 8. *And if the Prieſt ſee, that behold, the ſcab ſpreadeth in the skin.*] Though it lurked for a time, yet this ſpreading of it in the Skin, was to be taken for an evident mark that it was the Leproſie.

Verſe 9.

Ver. 9. *When the plague of leproſie is in a man.*] That is, when there is a ſuſpicion of the firſt ſort of Leproſie mentioned *v.* 2. and called a *Riſing*, or *Swelling*.

Then he ſhall be brought unto the Prieſt.] By thoſe who feared his Company might be infectious; but good Men went of themſelves to him.

Verſe 10.

Ver. 10. *And the Prieſt ſhall ſee him.*] Diligently view and conſider the nature of the Scab.

And behold, if the riſing be white in the skin, and it have turned the hair white, and there be quick raw fleſh in the riſing.] If upon Examination the Prieſt found a third mark, beſides the two former, (*whiteneſs in the Skin*, and *the hair turned white*) *viz.* that it had eaten into the very Fleſh; he was to look upon it, as an undoubted Leproſie.

Quick raw fleſh in the riſing.] *Quick* or *living* Fleſh (as the Hebrew word is) ſignifies ſound Fleſh not corrupted. So the meaning ſeems to be, if it have broken through the Skin, and in the raw ſound Fleſh there appeared white Spots, there needed no further conſideration; for it would ſoon taint the whole maſs of Blood.

Verſe 11.

Ver. 11. *It is an old leproſie in the skin of his fleſh.*] The two firſt ſigns were very bad, particularly the ſecond, *the hair turning white*, (juſt as a Plant, ſaith *Procopius Gazæus*, or a Flower dies, together with the Earth in which it grows) but this laſt was far worſe; being a mark of an inveterate Evil that had been long breeding, and got not only into the Skin and the Hair, but into the very living Fleſh, which, as the ſame *Procopius* ſpeaks, it began to corrode, and would devour.

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And the Prieſt ſhall pronounce him unclean.] Without any further Examination.

And ſhall not ſhut him up.] Becauſe there was no need of any more proof, nor any doubt, whether it was the Leproſie, or no.

For he is unclean.] It was apparent from the Tokens, which were already very viſible.

Verſe 12. Ver. 12. *And if a leproſie break out abroad in the ſkin.*] He calls that a *Leproſie*, which was not truly ſo, but was by ſome thought to be ſo, becauſe it had a likeneſs to it.

And the leproſie cover all the ſkin of him that hath the plague.] *i. e.* Seemeth to have it.

From his head even to his foot, whereſoever the Prieſt looketh.] An irruption in every part of his Body, which was ſpread all over with Scabs.

Verſe 13. Ver. 13. *He ſhall pronounce him clean that hath the plague.*] This ſort of breaking out, from top to toe, as we ſpeak, was not to be lookt upon as the Plague of Leproſie; being rather a relief to the Body, than a diſeaſe.

It is all turned white, he is clean.] There was no danger in this irruption; Nature having only diſcharged thoſe putrid ſalt Humours which were in the Blood. Juſt as thoſe among us, who have the *Meaſels* and *Small Pox*, are likely to do well, when they come out everywhere; but not when they ſtick in the Skin.

Verſe 14. Ver. 14. *But when raw fleſh appeareth in him, he ſhall be unclean.*] When the ſound Fleſh appeared ſpeckled with the fore-mentioned Spots, it was an evident token that it was a ſettled Leproſie: Nature being not able to throw out the ill Humor into the Skin; but working inward into the Fleſh.

Verſe 15. Ver. 15. *And the Prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean.*] When he ſees the ſign before-

before-named, he ſhall make no further Examination, but declare him to be unclean. Chapter XIII.

For the raw fleſh is unclean: it is a leproſie.] This was ſo undoubted a mark, that there needed no more. Which makes *Moſes* repeat it, that the Prieſt might obſerve it the more carefully, when he made his inſpection.

Ver. 16. *Or if the raw fleſh turn again.*] If there was ſuch an alteration in it, that it was freed from theſe peſtilent Spots. Verſe 16.

And be changed into white.] Look like other Fleſh, which hath a white Skin upon it.

He ſhall come unto the Prieſt.] Deſire him to make a new Examination of the ſtate of his Body.

Ver. 17. *And the Prieſt ſhall ſee him.*] Take a view of his Body; eſpecially in thoſe parts where the Leproſie was ſuſpected to be. Verſe 17.

And behold, if the plague be turned into white, &c.] If upon due conſideration, his Body appear alike white everywhere, and no Spots to be ſeen in the Fleſh, the Prieſt was to declare him to have no Leproſie remaining.

Ver. 18. *The fleſh alſo, in which, even in the skin thereof, was a bile, and is healed.*] In this and the following Verſes, he treats of ſuch a Leproſie, as aroſe out of Ulcers, which had been healed: and afterward there was a new eruption which might prove a Leproſie. Verſe 18.

Ver. 19. *And in the place of the bile.*] Where the Bile formerly broke out; but ſeemed to be healed. Verſe 19.

There be a white riſing, or a bright ſpot white.] Theſe *two* are the firſt and the laſt Indications of a Leproſie mentioned *v.* 2.

And

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And ſomewhat reddiſh.] This is a mark not hitherto mentioned: which ſome render *exceeding ſhining*; or *an inflamation which looks very red.* For ſo the Hebrew word *adamdameth* ſeems to import; it being certain, that the doubling of the Radicals of any word increaſes the ſenſe. This is apparent from abundance of inſtances in other words; which are heaped up together by *Bochartus* in his *Hierozoicon*, *P.* II. *L.* V. *cap.* 6. where he obſerves with reſpect to this word, that it being impoſſible, that the ſame thing ſhould be both very white, and very red, it hath made moſt Interpreters expound this word *adamdameth*, as we do, *ſomewhat reddiſh*; quite contrary to the true ſenſe of the word, which imports an high degree of ſome colour, and therefore ought to be tranſlated *exceeding gliſtering.* For *Adam* ſignifies not only *red*, but alſo to *gliſter:* and accordingly, Perſons very leprous are ſaid in Scripture to be as *white as Snow*, IV *Exod.* 6. XII *Numb.* 10. 2 *Kings* V. 27. See *v.* 49. of this Chapter.

And it be ſhewed to the Prieſt.] That he might paſs his Judgment upon it, whether it were the Leproſie, or no.

Verſe 20.

Ver. 20. *And if when the Prieſt ſeeth it, behold, it being in ſight lower than the ſkin, and the hair thereof be turned white,* &c.] If upon a ſerious ſearch, it appear to have the *two* marks here mentioned (which are thoſe before ſet down *v.* 3) the Prieſt was to declare him unclean.

It is a plague of leproſie broken out of the bile.] In the place where the *Bile* formerly was, *v.* 19.

Verſe 21.

Ver. 21. *But if the Prieſt look on it, and behold, there is no white hair therein, and it be not lower than the ſkin.*] If he find upon ſearch, neither of the two marks before-named.

But

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But be ſomewhat dark, &c.] Though it had not eaten into the Fleſh, (which was a certain ſign of a Leproſie) yet if it changed colour, there was ſome ground of ſuſpicion: and therefore he was to be *ſhut up ſeven days.* See *v.* 4.

Verſe 22.

Ver. 22. *And if it ſpread much abroad in the skin, then the Prieſt ſhall pronounce him unclean.*] The ſpreading of the Spot was a token the Blood was much vitiated, and that this foul Diſeaſe was begun in the Body.

It is a plague.] Of Leproſie.

Verſe 23.

Ver. 23. *But if the bright ſpot ſtay in its place, and ſpread not*, &c.] If it continued in the ſame condition, and made no progreſs, it was an indication the Bile was breaking out again; which did not make him unclean.

Verſe 24.

Ver. 24. *Or if there be any fleſh in the skin, whereof there is a hot burning.*] In the Hebrew the words run thus, *Or the fleſh, when it ſhall be in the skin a burning fire.* That is, when there is an inflamation made in the Skin and the Fleſh, by an hot burning Coal, or ſome ſuch thing, falling upon it. For in the foregoing Paragraph (*v.* 16, &c.) he ſpeaks of Ulcers which aroſe of themſelves from bad Humours in the Body; and here of ſuch as were made by fire.

And the quick fleſh that burneth.] The part of the Body that is burnt.

Have a white bright ſpot, ſomewhat reddiſh, or white.] Very ſhining. See *v.* 19. For this was a ſign of the Leproſie broken out in that burnt place, which otherwiſe would have lookt black.

Verſe 25.

Ver. 25. *If the hair in the bright ſpot be turned white, &c.*] See *v.* 20.

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Ver. 26. *But if the Prieſt look upon it, and behold, there be no white hair*, &c.] The ſame direction is given here, as in the foregoing caſe *v.* 21.

Verſe 26.

Verſe 27.

Ver. 27. *And the Prieſt ſhall look upon him the ſeventh day, and if it be ſpread abroad much in the skin*, &c.] This Verſe and the next contain the ſame marks with thoſe *v.* 23, 24.

Verſe 28.

Ver. 28. *It is a riſing of the burning.*] A tumor made by fire, or a hot iron, *&c.* which burnt the part. A meer *inflamation* (as he calls it in the end of this Verſe) ariſing from that burning.

Verſe 29.

Ver. 29. *If a man or woman hath a plague upon the head, or the beard.*] Such a kind of Diſeaſe, *Pliny* ſaith, came into *Italy* in the middle of the Reign of *Tiberius Cæſar*, which they called *Mentagra*, becauſe it commonly began in the *Chin*; and was ſo filthy, *ut quæcunque Mors præferenda eſſet*, that any death was preferrable to it, *Lib.* XXVI. *Nat. Hiſt. cap.* 1.

Verſe 30.

Ver. 30. *Then the Prieſt ſhall ſee the plague, and behold, if it be in the ſight deeper than the skin*, &c.] There are the ſame marks of this ſort, with thoſe of the former: only, inſtead of a white Hair, which there was in other kinds of Leproſies, there was a *yellow* Hair in this; and not ſo *thick* as the white.

Verſe 31.

Ver. 31. *If it be not in ſight deeper than the skin*, &c.] This was ſome indication that it was not a Leproſie; yet if there were *no black Hair in it* (as it here follows) which was a ſign of Soundneſs and Health, *v.* 37. the caſe was not certain, but doubtful; and therefore he was to be ſhut up ſeven days, to ſee what it would prove.

Verſe 32.

Ver. 32. *And in the ſeventh day the Prieſt ſhall look on the plague.*] So he calls it, becauſe it had a reſemblance of the Leproſie.

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And behold, if the ſcall ſpread not.] For this was the nature of the Diſeaſe, which *Pliny* deſcribes in the place above-mentioned, that it ſpread it ſelf in many Perſons, from the *Chin* all over the Face, except the Eyes; and went down to the Neck, the Breaſt, and the Hands, *fœda cutis furfure*, with a filthy Scurf of the Skin, which is here called *a Scall.*

And there be no yellow hair in it.] This, with the foregoing and the following ſign (that it was, *not in ſight deeper than the Skin*) made it probable it was not the Leproſie. Yet he was not upon this immediately diſcharged; but a further trial, as the next Verſe tells us, was to be made before he was ſet at liberty.

Ver. 33. *He ſhall be ſhaven, but the ſcall ſhall he not ſhave*, &c.] For ſureneſs ſake, the Head and Beard were to be ſhaven (which might be performed by any Body) that the Prieſt might the better diſcern whether the *Scall* ſpread or no. Only the place where the *Scall* appeared was not ſhaven; becauſe the Prieſt was to obſerve, of what colour the Hair in it was. So *R. Levi Barcelonita, Præcept.* CLXXII. *They ſhave round about the Scall, leaving only the two next hairs; that they may know the decreaſe or increaſe of the Diſeaſe.* Verſe 33.

And the Prieſt ſhall ſhut him up that hath the ſcall, ſeven days more.] In which time ſome conſiderable alteration would be made one way or other.

Ver. 34. *And in the ſeventh day.*] Before it was compleated. Verſe 34.

The Prieſt ſhall look on the ſcall, and behold, if it be not ſpread, &c.] Here are the ſame marks which were mentioned before; that if the Scall did not ſpread in the Skin, nor eat into the Fleſh, he was not to be ſhut up any longer, but pronounced clean; and, after he had waſhed his Clothes, be admitted into the Society of God's People again. See *v.* 6.

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Verſe 35. Ver. 35. *But if the ſcall ſpread much in the skin after his cleanſing.*] It fell out ſometime, that the Scall, which had ſtood at a ſtay for a Fortnight, and ſeemed neither to ſpread, nor corrode at all, began to go on to the neighbouring parts.

Verſe 36. Ver. 36. *Then the Prieſt ſhall look on him, and behold, if the ſcall be ſpread in the skin,* &c.] If he found this ſingle mark, that after the Scall had been at a ſtand a good while, it began to ſpread much, he was not to trouble himſelf for any further token, by ſeeking for the *yellow hair* (v. 30.) but immediately declare him to be a Leper.

Verſe 37. Ver. 37. *But if the ſcall be in his ſight at a ſtay,* &c.] If after this, the Scall ſtopt again, and made no further progreſs; and withal there was a black hair appeared in it, (which the Prieſt could not find before, but now was grown up in it) he was to take it for an evident ſign that the Man was cured of his Leproſie. For the Hair being reſtored to its natural colour, was a certain indication that the Blood was cleanſed from its impurity.

Verſe 38. Ver. 38. *If a man or woman have in the skin of their fleſh bright ſpots, even white bright ſpots,*] i. e. No other ſign of the Leproſie, but only this.

Verſe 39. Ver. 39. *Then the Prieſt ſhall look, and behold, if the bright ſpots in the skin of their fleſh is darkiſh white,* &c.] In this caſe the Prieſt was to obſerve, whether the Spots had any thing of a cloudineſs in them; for if they had, it was not a Leproſie: if they were perfectly clear, and bright, then it was.

Verſe 40. Ver. 40. *And the man whoſe hair is fallen off his head.*] *i. e.* From the hinder part of it.

Verſe 41. Ver. 41. *And he that hath his hair fallen off from the part of his head towards his face,* &c.] The deſign of theſe two Verſes is, to inſtruct the Prieſt, that the meer falling

falling off of the hair from his head, which made him bald, either behind or before, ſhould not be taken to be a ſign of the Leproſie. Chapter XIII.

Ver. 42, 43. *And if there be in the bald head, or bald forehead, a white reddiſh ſore,* &c.] If either in the hinder, or forepart of a bald head there appeared a *white ſore, exceeding bright* (as it ſhould be tranſlated) like that which appeared ſometimes in the Skin, *v.* 24. then, as it here follows, he was to be looked on as a leprous Man. Verſe 42, 43.

Ver. 44. *The Prieſt ſhall pronounce him utterly unclean.*] As unclean, as any of the fore-named Perſons. Verſe 44.

His plague is in his head.] The Leproſie appears in his head, as in other Perſons it appears in the skin of their Bodies.

Ver 45. *And the leper in whom the plague is.*] Any of the fore-named ſort, of Leproſies. Verſe 45.

His Clothes ſhall be rent.] After the manner of Mourners (as ſome take it) that he might ſenſibly declare his afflicted Condition. For upon any ſad occaſion, they were wont in thoſe Countries to rend their Clothes, IX *Ezra* 3, 5. II *Job* 12. Others indeed think this was intended only for a mark of his uncleanneſs: but I do not ſee why it might not ſerve to both ends.

And his head bare.] This was another token of mourning. But the Hebrew Writers unanimouſly tranſlate theſe words quite contrary: the Phraſe in the original being, *his head ſhall be free*; i. e. ſay they, from cutting or ſhaving: which was as much as to ſay, he ſhould *let his hair grow long.* This alſo was a ſign of ſadneſs and ſorrow. See X. 6.

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And ſhall put a covering upon his upper lip.] Either he was to cover it with his hand, or with the skirt of his Garment, which they threw over their heads, when they were in a ſtate of mourning. Of which this was another ſign, XXIV *Ezek.* 17, 22. as it was alſo of ſhame, III *Micah* 7. Some will have all theſe to be marks only for Men to avoid them: but that is ſufficiently taken care of, in the laſt words of this Verſe.

I ſhall only add, That the Hebrews well obſerve that none were bound to any of theſe things, who were ſhut up on ſuſpicion of Leproſie; but only ſuch as were abſolutely pronounced to be leprous.

And ſhall cry, unclean, unclean.] Give notice to Paſſengers not to come near him, by crying out aloud, ſo that they might hear him, *I am in the moſt unclean condition wherein any man can be.* Some fancy this was required, that Men might avoid infection: but the true reaſon was, that they might avoid legal Polluti-ons by converſation with them; as appears by the next Verſe. *Jeremiah* ſeems to allude to this, IV *Lament.* 15. And there ſeems alſo to have been the like care among the Heathen, to give notice of any place which was unclean, that none might be defiled by it. So *Servius* tells us upon IV *Æneid.* that the *Romans* were wont to ſet a Cypreſs-tree (which being cut down, could not grow again) before the door of a dead Man's Houſe, *Ne quis ſacram rem facturus, imprudens domum præteriret,* leſt any Man, who was going to perform Sacred Offi-ces, ſhould unawares paſs by his door.

Verſe 46.

Ver. 46. *All the days wherein the plague ſhall be in him, he ſhall be defiled.*] Remain in that deſolate ſtate.

He is unclean.] Separate from Company.

He ſhall dwell alone.] 2 *Kings* XV. 5.

With-

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Without the Camp ſhall his habitation be.] There were *three Camps*, (as the Hebrews commonly obſerve) that of the *Divinity* (or the Sanctuary) that of the *Levites*, and that of the *Iſraelites*: out of all which a leprous Man was to be removed, that no Man might have converſation with him, but only ſuch who were leprous like himſelf; who in after times were ſhut out of the *Cities*, as now out of the *Camp*, 2 *Kings* VII. 3.

Verſe 47.

Ver. 47. *The garment alſo that the plague of leproſie is in.*] This is a matter which we do not now underſtand; that a Leproſie ſhould not only cleave to a Garment, and infect it, but appear and be ſeen in it. As, in the next Chapter, *Moſes* ſpeaks alſo of Leproſie in an Houſe (XIV. 34.) which he doth not mention here, becauſe they had no Houſes in the Wilderneſs, but dwelt in Tents covered with Skins, and ſuch like things: in which, as well as in Garments, he ſuppoſes the Leproſie will be. See XIV. 34. But what kind of Diſeaſe this was, which appeared in inſenſible things, the *Syrians* and *Egyptians* perhaps might then underſtand, but we now are ignorant, as P. *Cunæus* ſpeaks; *Cujuſmodi id vitium in rebus inanimatis fuerit, Syri fortaſſe & Egyptij tunc intellexerunt; nos hercle ignoramus*, L. II. de Republ. Hebræor. cap. ult. And indeed it ſeems to have been a Divine ſtroke, as *Moſes* himſelf ſignifies, XIV. 34. and appears not only from the place above-mentioned, 2 *Kings* V. 7, 27. but from XV. 5. of the ſame Book. And ſo the Jews have always underſtood it, particular *Maimonides*, who in his Treatiſe on this Subject, *cap.* 16. *ſect.* 9. ſaith, *That this change in Garments and Houſes, did not proceed from natural cauſes, but was a ſign and a miracle in* Iſrael. That is, an extraordinary puniſhment inflicted by God, as a token of his high diſpleaſure. And it is not at all incredible, that ſuch a ſtrange Plague ſhould then infeſt them,

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them, which is not now known in the World; when we conſider what unuſual Diſeaſes there have been in other Countries, unknown in former times; which afterwards have alſo vaniſhed, and are now to be found only in Books. *Pliny* mentions ſeveral new Diſeaſes, *omni priori ævo incognitos*, unknown to all Ages paſt; ſome of which were peculiar to ſome Provinces, and touched not others. Concerning which he did not know what to ſay, but only this: *Quid hoc eſſe dicamus, aut quas Deorum iras? What ſhall we call this? Or from what great anger of the Gods doth it proceed, that the Diſeaſes which already certainly infeſt mens bodies (which in number are above three hundred) ſhould not be ſufficient; but new ones are ſtill to be feared?* Lib. XXVI. Nat. Hiſt. cap. 1. He looked, that is, upon theſe ſtrange Diſeaſes, as ſent by God, when Men had highly incurred his diſpleaſure. The laſt *Century* was famous for ſuch an extraordinary *Plague* (as *Johannes Wierus*, who then lived, often calls it) when the *Scurvy*, which was confined before to ſome Northern Regions, near the Sea, over-ran the *Low-Countries*, being at that time unknown in *Germany*, *Italy*, *France*, and *Spain*, which were intirely free from it. See his *Obſervationum Medicarum*, *Lib.* I. *ſect.* 1.

Whether it be a woollen garment or a linen.] There is a great diſpute among the *Talmudiſts*, whether Garments made of Camels hair (which they called the *Wooll of Camels*) were comprehended under theſe words, or no.

Verſe 48. Ver. 48. *Whether it be in the warp, or woof of linen or of woollen.*] In the inward or outward part of it.

Whether in a skin, or in any thing made of skin.] They were more likely to be infected, than woollen or linen Garments; becauſe they had been part of the body of living Creatures.

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Ver. 49. *And if the plague be greeniſh, or reddiſh in the garment*, &c.] There ſeems to be great reaſon in what *Maimonides* ſaith, in his Treatiſe of the Leproſie, that the Hebrew word *Jerakrak* (which is made by the doubling of the Radical Letters) ſhould be interpreted *the moſt intenſe green*; ſuch as is in the Wings of a *Peacock* (as he ſpeaks) or in the Leaves of a *Palm-tree*. As the word *Adamdam*, in like manner, ſignifies the higheſt degree of another colour, *viz.* redneſs; ſuch as the brighteſt Scarlet: See *v.* 19. And if a ſpot of theſe colours were found in a Garment or Skin, as broad as a Bean, it was a ſufficient ground to think it might be the Leproſie; if it were not ſo broad, it was accounted clean. Verſe 49.

It is a plague of leproſie, &c.] It was juſtly to be ſuſpected; and therefore was to be brought to the Prieſt, for his Judgment to be paſſed upon it. Who was to make a trial what it would prove by ſhutting up that Garment or Skin wherein the Spot was, for the ſpace of ſeven days; as is directed in the next Verſe.

Ver 50. *And the Prieſt ſhall look upon the plague*, &c.] If upon his inſpection, he found the fore-named tokens, he was to do with it, as he did with Perſons who were under a ſuſpicion of a Leproſie. Verſe 50.

Ver. 51. *If the plague be ſpread in the garment*, &c.] There were *three* certain marks (as *Maimonides* notes) of the Leproſie in a Garment; the extream greenneſs or redneſs of the Spots in it; and the ſpreading of them after they were firſt diſcovered. Verſe 51.

The plague is a fretting leproſie.] The Hebrew word *Mamereth*, which we tranſlate *fretting*, is very variouſly rendered by the ancient Interpreters; as *Bochart* hath obſerved in his *Hierozoicon*. *P.* I. *L.* II. *cap.* 45. where, from the *Arabick* Tongue, he thinks it may be beſt

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beſt tranſlated an *exaſperated*, or *irritated* Leproſie: That is, very ſharp and pricking (which ſuits well with our Tranſlation) eating into the Garment or Skin, till it was conſumed. *Abarbanel* tranſlates it *painful:* becauſe this ſort of Leproſie in the Body of a Man, was full of anguiſh. And ſo this word is uſed in XXVIII *Ezek.* 24. where a *Thorn* is called *Mamir*; and tranſlated by us a *grieving Thorn.*

Verſe 52. Ver. 52. *He ſhall therefore burn that garment*, &c.] It ſeems this Leproſie could never be got out of the Garment or Skin wherein it was; which therefore was ordered to be burnt, as never likely to be fit for uſe.

Verſe 53, 54. Ver. 53, 54. *If it be not ſpread in the garment*, &c.] If the Spot was at a ſtay, and did not proceed further, then the Garment, as the following Verſe directs, was to be waſhed, and ſhut up for ſeven days; in which time it appeared whether the impurity were quite gone, or ſtill remained.

Verſe 55. Ver. 55. *If the plague hath not changed its colour.*] If waſhing had not altered that vitious colour, but it ſtill continued very red or green.

And the plague be not ſpread.] Or, *though* it be not ſpread; yet it was to be pronounced unclean, and adjudged to be burnt.

It is fret inward.] Though it did not ſpread in breadth, yet it fretted in depth.

Whether it be bare within or without.] In the Hebrew the words are, *In the baldneſs of the hinder part, or in its forepart:* which ſeems to be a manner of ſpeaking taken from *v.* 42, 43. where he treats of *bald heads.* And the meaning is, whether it eat into the right ſide of the Garment (which is compared to the forehead) or into the wrong ſide (which is compared to the hinder part of the head) making it as bare as a bald head is, when there is not a hair left. For this ſort of Leproſie

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proſie was wont to eat off the nap of the Cloth, and make it thread-bare.

Verſe 56.

Ver. 56. *And if the Prieſt look, and behold, the plague be ſomewhat dark, after the waſhing of it*, &c.] If it had changed its colour, from very green or red, and become duskiſh (or, as *Abarbanel* underſtands it, the Spot *was contracted* or ſhrunk up in the waſhing; ſo that it was gone in part, if not in whole) then the Prieſt was to cut out that part of the Garment where the Spot was; there being ſome indication that the whole Garment might not be tainted.

Verſe 57.

Ver. 57. *If it appear ſtill in the garment*, &c.] If after that Spot was cut out, the neighbouring parts appeared to have a tincture of a very green or red colour, it was to be taken for a demonſtration that there was a *ſpreading* Leproſie (as it here follows) in the Garment or Skin, which would proceed till it was intirely infected with it.

Thou ſhalt burn that wherein the plague is, with fire.] Therefore, the Leproſie being incurable, there was no other remedy but to deſtroy the thing wherein it was.

Verſe 58.

Ver. 58. *And the garment, either warp or woof, or whatſoever thing of skin it be, which thou ſhalt waſh, if the plague be departed from them*, &c.] Whatſoever, after waſhing, had no appearance of ſuch Spots as are before-mentioned (*v.* 49, &c.) remaining in it, there was no further trial to be made of it, but being waſhed a ſecond time, it was to be accounted *clean*; i. e. fit for common uſe.

Verſe 59.

Ver. 59. *This is the Law of the plague of leproſie in a garment of woollen or linen*, &c.] By theſe Rules the Prieſts were to judge whether Garments were lawful to be uſed or no; and accordingly to determine: as by the Rules in the foregoing part of the Chapter, they

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were to judge and ponounce whether Men and Women were fit to be allowed to keep company with others. And when we conſider how nice and diligent many Nations were, and ſtill are, in their waſhings, after any ſort of defilement, it is no wonder (as *Conradus Pellicanus* here gloſſes) that ſome Laws of Cleanlineſs, even about their Garments, were preſcribed to the *Jews*; which admoniſhed them of that inward purgation of their Hearts from all impure affections; about which they were to be far more ſolicitous. I have forborn to apply what is here ſaid of the Leproſie, in this Chapter, to the various degrees of Pollutions that are in mens minds; becauſe that would have made this Book too large; and it is done already by a great number of Commentators, both Modern and Ancient; particularly among the later, by *Procopius Gazæus*, and *Heſychius Presb. Hieroſolymorum*, who, ſometimes, have done it very ingeniouſly.

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Verſe 1.

Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] All that is ſaid before, concerning the Rules whereby they were to diſcern the Leproſie, from the like Diſeaſes, were given unto *Aaron* as well as unto *Moſes*, XIII. 1. For *Aaron* and his Poſterity were conſtituted the Judges of ſuch matters, in which they had need to be well ſtudied and verſed. But the way and manner of cleanſing a Leper is delivered only to *Moſes*, to be by him given unto *Aaron* and his Sons, who were to depend on him as God's great Miniſter, and their Inſtructer in all Religious Rites.

Ver.

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Ver. 2. *This ſhall be the law of the leper in the day of his cleanſing.*] The manner and means which God hath ordained of purifying a Leper (as *Maimonides* expounds it) and reſtoring him to the Communion of God's People. Verſe 2.

He ſhall be brought unto the Prieſt.] Not to the Houſe of the Prieſt; for he was to go out of the Gate of the Camp, (as appears by the next Verſe) and thither the Leper was to be brought to him. But theſe words ſeem to import the Leper was firſt to come towards the Camp (unto ſome place which the Prieſt, it is likely, appointed) and then the Prieſt, having notice of it, was to go out, and look upon him.

Ver. 3. *And the Prieſt ſhall go forth out of the Camp.*] To the place where the Leper was, XIII. 46. Verſe 3.

And the Prieſt ſhall look.] Diligently examine in what condition the Leper is, by the Rules mentioned in the foregoing Chapter.

And behold, if the plague of leproſie be healed in the leper.] The Prieſt, no doubt, had been informed, before he went to make the inſpection, that there were good grounds to believe the Man was freed from his Leproſie.

Ver. 4. *Then ſhall the Prieſt command to take for him, &c.*] That ſome of his Friends, or ſuch as he ordered, ſhould provide what follows for his Purification. Verſe 4.

Two birds alive, that are clean.] The margin of our Bibles tranſlates it *two Sparrows:* and they who take the word in this ſenſe have ſome pretty conceits about it. Particularly this; That it ſignifies him who had lately ſate alone, like a ſolitary Sparrow on the Houſe top (as the Pſalmiſt ſpeaks) to be now admitted into the Society of others again. But *Origen* takes theſe Birds to have been *Hens*, (and ſo *Scaliger* ſhows out of

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Nicander, that the Greek word στρουθὸς anciently ſignified; *Exerc.* 230.) and the LXX. better tranſlate it, δύο ὀρνίθια, *two little Birds*, of any ſort whatſoever, provided they were *clean*, i. e. lawful to be eaten, as the *Vulgar* truly interpret it. For to reſtrain it to *Sparrows* had been very abſurd, whether they had been *clean* Birds or *unclean*; becauſe it had been in vain to ſay a clean Sparrow, when the whole Species was ſo by the Law; and more unaccountable to require a clean Sparrow, if all had been unlawful, as *Bochart* rightly obſerves *Lib.* I. *Hieroz. cap.* 22. *P.* II.

Grotius takes this to have been the Δῶρον, or *Gift*, which is mentioned VIII *Matth.* 4. which was preſented by the Leper in the day of his Cleanſing; rather than thoſe mentioned *v.* 10. of this Chapter. But I can ſee nothing of the Nature of a *Gift* or *Preſent* in theſe Birds, which were not to be offered at the Altar.

And cedar-wood, and ſcarlet, and hyſop.] Why his Purification was to be made by theſe things, *Maimonides* ſaith he could never underſtand (*More Nevoch.* *P.* III. *cap.* 47.) But *Abarbanel* adventures to gueſs at the reaſon, and imagines that theſe four things, the *living Birds*, the *Cedar*, the *Scarlet*, and the *Hyſop*, ſignified the Leper to be cured of the four Evils under which he had laboured; in his *Fleſh*, his *Humors*, his *Colour*, and *Smell*, which were repreſented by the four things before-mentioned; and were now all become ſound and good. For the *living Birds*, he thinks, were a ſign that his dead fleſh was reſtored to vigor and life again. And the *Cedar-wood*, which is not eaſily corrupted, denoted the Putrefaction was cured which the Leproſie had made in the Humors of his Body. The *Scarlet* thread or wooll, was an indication of his good Complexion reſtored to him: for this is a bright

and

and grateful colour, as the Leproſie was livid and loathſom; ſignifying (ſaith he) his Blood was purified, which made a lively colour return into his Countenance. And laſtly, the *Hyſop*, which in that Country was a very odoriferous Plant, ſignified the naſtineſs and ſtench of that Diſeaſe was gone. Whatſoever any one may judge of this account of theſe things, I think it is very plain, that the Jews being poſſeſſed with a great deteſtation of the filthineſs of the Leper, it was neceſſary (as *Pellicanus* obſerves) that they ſhould be as ſtrongly perſwaded, by a great many prolix, laborious, and publick Ceremonies uſed for Mens Purification from it, that they were fit for their Society again. Chapter XIV.

I omit the *moral* Reaſons which are given by *R. Levi Barcelonita*, *Præcept.* CLXXIII. for the uſe of the fore-mentioned things; and the *myſtical* ſignifications of theſe, and all the following Rites of Purification: which the moſt learned and ingenious *Bochartus* hath drawn out in near *twenty* particulars, *Hierozoicon P.* II. *Lib.* I. *cap.* 22.

Ver. 5. *And the Prieſt ſhall command, that one of the Birds be killed.*] Not as a Sacrifice; for that could be made no where but at the Altar; whereas this was without the Camp, at a great diſtance from the Sanctuary; and therefore was uſed only as a Rite of Cleanſing. See *v.* 49. Verſe 5.

In an earthen veſſel, over running water.] There ſeems to be a tranſpoſition (as is very uſual) in theſe words; the ſenſe being, over an Earthen Veſſel, that hath running, *i. e.* Spring-water in it. For ſo *R. Levi Barcelonita*, in the place before-named, deſcribes this Ceremony, *The Prieſt takes a new Earthen Veſſel, and pours into it living water, till it be a quarter full:* which was the meaſure, according to the Tradition of the

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the Scribes. Who ſay alſo, that the beſt and fatteſt of the two Birds was killed over the Water, and the Blood preſſed out ſo long, that the Water was diſcoloured with it; and then he digged a hole, and buried the dead Bird before the Leper.

Verſe 6. Ver. 6. *As for the living Bird, he ſhall take it, and the cedar-wood, and the ſcarlet-wooll,* &c.] He took a ſtick of Cedar-wood (as *R. Levi Barcelonita* deſcribes this Rite, and *Maimonides* ſaith the ſame) which was a Cubit long; and tying the Bird to it, with its Tail uppermoſt, together with a bunch of Hyſop, of a handful long, and as much Scarlet-wooll as weighed a Shekel; he then dipt the Bird's Tail and Wings, with the Hyſop and Scarlet-wooll, in the Water tinctured with the Blood of the other Bird.

Verſe 7. Ver. 7. *And he ſhall ſprinkle upon him that is to be cleanſed from his Leproſie.*] *R. Levi* will have it, that he ſprinkled the back of his Hand, towards the top of it, with this Water and Blood.

Seven times.] In token of a perfect Purification. See IV. 17.

And ſhall pronounce him clean.] So as to let him come into the Camp, (from whence he had been excluded) as, in after times, into the City.

And ſhall let the living Bird looſe, into the open field.] The manner of doing it (as the ſame *R. Levi* relates) was, the Prieſt going into the City, threw the Bird over the Walls towards the Wilderneſs. The intention of which was, to ſhow that the Leper was reſtored to a free Converſation with all his Neighbours, as the Bird was, with the reſt of its kind. See *v.* 53.

Verſe 8. Ver, 8. *And he that is to be cleanſed ſhall waſh his clothes.*] He was to do this, and what follows, before he could be admitted into the Camp.

And

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And ſhave off all his hair, and waſh himſelf in water.] *i.e.* Waſh his whole Body. All which contributed to cleanlineſs.

And after that, he ſhall come into the Camp.] But not enter into his own Habitation; as appears by the words following.

And tarry abroad out of his Tent ſeven days.] They lived in Tents while they remained in the Wilderneſs, which every Man had apart, for himſelf and for his Family. Unto which a Leper was not reſtored immediately after his Admiſſion into the Camp; for fear there ſhould be any undiſcerned remainder of his Diſeaſe, whereby his Wife and Children might be endangered. For which reaſon he might not lye with his Wife, till *ſeven days* were over.

Verſe 9.

Ver. 9. *But on the ſeventh day he ſhall ſhave all his hair off his head*, &c. This may be thought to have been the time appointed for the *ſhaving* mentioned in the foregoing Verſe: but *R. Levi*, and other Hebrew Doctors, underſtand it of a ſecond ſhaving at the ſeven days end, that they might be aſſured nothing of the Leproſie remained.

Even all his hair he ſhall ſhave off.] Under his Armholes, and in other places of the Body where it uſes to grow; as well as the *Hair of his head, and his beard, and his eye-brows.*

And he ſhall waſh his clothes.] This ſeems to be a ſecond waſhing after the firſt, at the end of ſeven days. And the Hebrew Doctors note, that the *killing* of the Bird, the *ſhaving* and the *ſprinkling*, were all to be done in the day time; the reſt might be done either by day, or by night.

Alſo he ſhall waſh his fleſh in water.] His whole Body. For which end ſuch a meaſure is preſcribed by the Hebrew Tradition, as would cover it intirely.

And

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And he shall be clean.] So as to be not only restored to his Tent, but admitted to go to the Tabernacle of the Congregation, and offer the Sacrifices appointed (in the following part of this Chapter) for his compleat Purification. Till which time he was called *Mechussar Kapparah*, one that needed Expiation; and was not permitted to eat of the holy things.

Verse 10.

Ver. 10. *And on the eighth day.*] If we may believe the Hebrew Tradition, he washed himself again on this day, in the Court of the Women; where there was a Room, called *the Chamber of the Lepers*, provided for that purpose. So *Maimonides*. Which great Caution was imitated by the primitive Christians, who would not receive great Sinners into their Communion again, till they had made a long trial of the Truth of their Repentance.

He shall take two he-lambs without blemish, and one ewe-lamb without blemish.] There were three kinds of Sacrifices to be offered upon this occasion, *viz.* a *Trespass-offering*, a *Sin-offering*, and a *Burnt-offering*: for which these three Lambs were to be provided.

Of the first year.] Such were all the Lambs to be, both Male and Female.

And three tenth deals of fine flour for a Meat-offering.] To each of these Sacrifices there was a *Meat-offering* appointed, consisting of a tenth part of an *Ephah* of fine Flour, *i. e.* an *Omer*. See XVI *Exod.* 36. Which is a thing unusual; for we read of no Meat-offerings ordered (in the IV*th* and V*th* Chapters of this Book, which treat of them) to accompany either *Trespass-offerings* or *Sin-offerings*. But there were peculiar Rites belonging to the cleansing of a Leper, different from the common Usages; to make him sensible how great a Mercy he had received from God, who alone could cure this Disease which his hand had inflicted.

Mingled

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Mingled with oil.] As the manner was in *Meat-offerings.* See Chap. II. v. 1.

And one log of oil.] Which ſerved to another purpoſe, mentioned *v.* 15, 16. of this Chapter. And Oil being of an healing vertue, may be thought to denote the perfect Health and Soundneſs to which the Leper was now reſtored; as the fragrancy of it put him in mind of the Happineſs he now enjoyed.

A *Log* was the ſmalleſt Meaſure among the Jews, containing about half a Pint of our Meaſure, as a very learned Prelate of our own (Dr. *Cumberland*) hath computed in his *Scripture Weights and Meaſures*, p. 86.

Verſe 11.

Ver. 11. *And the Prieſt that maketh him clean.*] Who performeth this office of declaring the Leper perfectly clean.

Shall preſent the man that is to be made clean, and thoſe things before the LORD, *at the door*, &c.] He ſet the Man in the firſt place at the Eaſt-gate of the Court of the *Iſraelites* (which in after times was called the Gate of *Nicanor*) with his face towards the Sanctuary. For here all thoſe, who needed Expiation, ſtood: it being unlawful for them to enter into the Court of the *Iſraelites*, until the Expiation was made. So *Maimonides* obſerves in his Treatiſe called *Mechuſſare Kapparah, ſect.* 4.

Verſe 12.

Ver. 12. *And the Prieſt ſhall take one he-lamb, and offer him.*] Next he was to bring one of the Lambs to the ſame place, and preſent him to the LORD; as is directed in the end of the Verſe: For that's meant here by *offering him*; the ſlaying of him following in the next Verſe.

For a treſpaſs-offering.] After the manner that the *Treſpaſs offerings* were offered (of which ſee *Chap.* VII.) that he might beg pardon of God (as *Abarbanel* under-

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ſtands it) for ſuch ſins as he had ignorantly committed.

And the log of oil.] Which was preſented at the ſame time with the Lamb.

And wave them.] Both the Lamb, and the Log of Oil.

For a wave-offering before the LORD.] Which was done by waving them to and fro, up and down, and turning towards all the four quarters of the World, as was noted before. But *Maimonides* ſaith, this was waved towards the Eaſt: and if he waved them both together, or ſeparated one from the other, the Lamb firſt, and afterward the Log of Oil, it made no difference.

Verſe 13. Ver. 13. *And he ſhall ſlay the Lamb.*] The Lamb was brought, ſaith the ſame Author in the fore-named Treatiſe, to the Door of the Court where the leprous Man ſtood; who ſtretcht out his hands into the Court, and laid them upon his Sacrifice: after which it was killed, as is here directed.

In the place where he ſhall kill the ſin-offering, and the burnt-offering.] See VI. 25.

In the holy place.] In the Court of the Tabernacle, at the North-ſide of the Altar of *Burnt-offering*, (Chap. I. 11.) which was a place more holy than the Entrance, or Eaſt-end of the Court, where the *Peace-offerings* were to be killed, III. 2.

For as the ſin-offering is the Prieſts, ſo is the treſpaſs-offering.] See VII. 7. Both of them were to be eaten by the Prieſts in the Court of God's Houſe; and therefore were equally holy.

It is moſt holy.] See II. 3.

Verſe 14. Ver. 14. *And the Prieſt ſhall take ſome of the blood of the treſpaſs-offering.*] There ſtood two Prieſts, as *Maimonides* repreſents it (in his Treatiſe before-mentioned,

tioned, *ſect.* 4.) ready to receive the Blood of the Lamb: one, in an holy Veſſel, with which he ſprinkled the Altar, the other, in his right hand, which he poured into his left: And then with the fore-finger of his right hand, put it upon the right Ear, *&c.* of him that was to be cleanſed. Chapter XIV.

And the Prieſt ſhall put it upon the tip of the right ear of him that is cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.] The Prieſt ſtanding within the Court at the Entrance of it, and the Man ſtanding ſtill without; the Man thruſt his Head within the Gate, and the Prieſt put ſome of the Blood which he held in his hand upon the tip of his right Ear. After which, the Man ſtretcht out his right Arm, and the Prieſt put ſome of the ſame Blood upon the Thumb of his right Hand: and next, his right Leg, on the great Toe of which he likewiſe put ſome more Blood. Thus *Maimonides* in the ſame place. Where he ſaith, If the Prieſt had put the Blood upon the left Ear, Thumb, or Toe, all had been of no effect. And he adds, (*ſect.* 5.) that the Blood was put upon half of the flap of his Ear; and upon the whole breadth of the top of his Thumb, and great Toe; for if he put it on the ſides, or beneath, it was ineffectual. Which is very reaſonable to believe, becauſe there was no natural efficacy in theſe things to cleanſe a Leper; but it depended wholly upon the will and pleaſure of God, which was punctually therefore to be obſerved; that by the exact performance of all theſe Ceremonial Signs (as *Pellicanus* ſpeaks) in the face of the Church, all Men might be ſatisfied that he was perfectly purified; and he might be publickly authorized to aſſociate himſelf with the reſt of God's People, and be no longer abominated by them for his impurity. For the ſignification of theſe Ceremonies ſome think to

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have been, that he was reſtored to free Communion with God, and with Man. See XXIX *Exod.* 20. And *Abarbanel* looks upon them as a ſignification alſo, that the Leproſie began in thoſe parts of the Body (which are leſs fleſhy and fat) and were now therefore particularly declared clean. But whatever the intention of them was, there was a juſt and wiſe reaſon, no doubt, for them; though at this diſtance from thoſe Ages, Countries, and Cuſtoms, *&c.* we may not be able to diſcover it.

Verſe 15. Ver. 15. *And the Prieſt ſhall take ſome of the log of oil, and pour it into the palm of his own left hand.*] Or, as *Maimonides* ſaith, he might pour ſome of it into the left hand of the other Prieſt, who ſprinkled the Blood at the Altar.

Verſe 16. Ver. 16. *And the Prieſt ſhall dip his right finger in the oil,* &c.] The fore-finger of his right hand, as the ſame Hebrew Doctor obſerves.

And ſhall ſprinkle of the oil with his finger, ſeven times before the LORD.] At every ſprinkling he dipt his finger in the Oil, and directed it towards the moſt holy place, where God dwelt: though if it were not exactly directed to it, the ſame Doctor ſaith, the ſprinkling was good.

Verſe 17. Ver. 17. *And of the reſt of the oil that is in his hand, ſhall the Prieſt put upon the tip of the right ear,* &c.] Then the Prieſt returned to the Man who was to be cleanſed, upon the tip of whoſe Ear, and Thumb, and Toe, he had put the Blood of the *Treſpaſs-offering*, and put ſome of this Oil upon that Blood. Which ſeems to have been a Token of Forgiveneſs by the Blood; and of Healing by the Oil.

Verſe 18. V. 18. *And the remnant of the oil that is in the Prieſt's hand, he ſhall pour upon the head of him that is to be cleanſed.*] Which one thing, if it were omitted,

ted, the Leper was not cleanſed. As for the reſt of the Log of Oil, which was not all poured into his hand, but only ſome of it (*v.* 15.) that was diſtributed to the Prieſt (as the ſame *Maimonides* obſerves) who alone might eat it, in the Court of the Tabernacle, as they did other holy things. But none might taſte of it, before the ſprinkling, and other things before-mentioned, were performed. If any Man did, he was beaten; as he was who ate the holy things before the ſprinkling of the Blood. For that was a great prophaneneſs of any Perſon to take his portion, before God had that which belonged unto him. Chapter XIV.

And the Prieſt ſhall make an atonement for him before the LORD.] This ſeems to ſuppoſe that the Leproſie was inflicted as a Puniſhment for ſome Sin, which by this Sacrifice was taken away. But the word *make atonement* doth not always ſignifie the taking away Sin; but ſometimes meerly making a thing fit for holy uſes. Thus *Moſes* is ſaid to *make an atonement for the Altar*, XXIX *Exod.* 36, 37. (See there.) And in the ſame ſenſe may an Atonement be ſaid to be made for the Leper by this Sacrifice; which reſtored him to be made partaker of the holy things offered at the Altar. See below *v.* 53.

Ver. 19. *And the Prieſt ſhall offer the Sin-offering.*] The other *He-lamb* mentioned *v.* 10. which was to be offered after the manner of the Sin-offering, for ſuch Offences (as *Abarbanel* underſtands it) as he knew he had committed. Verſe 19.

And make an atonement for him that is to be cleanſed.] His atonement was begun by the *Treſpaſs-offering*, (v. 18.) and was advanced by this. Which *Abarbanel* thinks was added, to make Men more cautious how they contracted any ſort of Impurity, which would put them to great charges, before they were purged from

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from it. For he could find no other reaſon, he ſaith, for the like Sacrifices which were offered by him that had an *Iſſue*, or had meddled with a *menſtruous Woman*, or been defiled by the *dead*, or taſted *Swines*-fleſh, or any *creeping* thing.

And afterward he ſhall kill the burnt-offering.] This being a Preſent to God himſelf, was not accepted till by the other Offerings for Treſpaſs and Sin, the Man was purified. And this I take to be properly the Δῶρον, or *Gift*, mentioned by our Saviour, VIII *Matth.* 4.

Verſe 20.

Ver. 20. *And the Prieſt ſhall offer the burnt-offering and the meat-offering upon the Altar.*] There were ſo many Offerings made, to ſhow the greatneſs of his Uncleanneſs, and now his perfect Cure. We read of no *Meat-offering* made with the two former Sacrifices, but the *three tenth deals of fine flour* (mentioned *v.* 10.) ſeem to ſignifie, every one of theſe Sacrifices, the *Treſpaſs-offering*, the *Sin-offering*, and the *Burnt-offering*, had its proportion of a *tenth deal* of Flour offered with it. But if we think the whole was appropriated to the *Burnt-offering*, yet it was the ſame thing to the Leper, whoſe cleanſing coſt him as dear one way as the other. Only by underſtanding it thus, the Prieſt perhaps had a greater reward for his pains; if we ſuppoſe he only burnt an handful upon the Altar, (as the manner was in theſe Offerings) and had all the reſt to his own uſe. See Chap. II. v. 2, 3.

And the Prieſt ſhall make an atonement for him, and he ſhall be clean.] By this, his Atonement was compleated; and he was made ſo perfectly clean, as to be admitted to be partaker of the Altar, when *Peace-offerings* were ſacrificed.

But

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But this very long Proceſs, through ſo many different Rites, and for ſo many days, before Men could be purified from a legal defilement in their Bodies, was a plain inſtruction to all Perſons of good ſenſe, how much more difficult it would prove to cleanſe their Souls from thoſe moral Impurities which they contracted by long habits of ſin: and what great pains muſt be taken both by the Sinners themſelves, and by God's Miniſters, to root them out; and with what repeated Prayers the Mercy of God towards them was to be implored; of which they ought not haſtily to preſume.

Verſe 21.

Ver. 21. *And if he be poor, and cannot get ſo much.*] The Divine Goodneſs always made a merciful proviſion, that his Service ſhould not be burdenſom to Men; and therefore took care the Poor ſhould not be charged with too coſtly Sacrifices; and yet partake of the benefit of them, as much as the Rich. See I. 14, 17. V. 11, *&c.*

He ſhall take.] After he had undergone all the Purgations before-mentioned, from the *fourth* Verſe of this Chapter to the *tenth*: which continued for ſeven days together. For though his Poverty excuſed him from ſuch chargeable Sacrifices, as others of greater ability were to offer; yet he was to be at all the trouble and pains that others took for their Purification; there being not one of the Rites before preſcribed, which are omitted in the following Verſes, only they were leſs expenſive.

One Lamb for a treſpaſs-offering.] It is not determined whether it ſhould be an *He-lamb* or an *Ewe-lamb*; and therefore it was left indifferent, for the greater eaſe of his Poverty; only it was to be of the *firſt year*, and *without blemiſh*, as is preſcribed *v.* 10.

To

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To be waved.] According to the Directions given *v.* 12.

To make an atonement for him.] Which was effected by this, as well as by a more valuable Sacrifice; when it was the beſt he had to offer.

And one tenth deal of fine flour, mingled with oil.] Inſtead of *three* tenth deals, which the richer ſort were to offer, *v.* 10. But if a poor Man had vowed he would offer all that is preſcribed in that Verſe, in caſe God would be pleaſed to cure him, he was bound thereby (as *Maimonides* ſays in the fore-named Treatiſe) and this ſmaller Sacrifice would not ſerve for his Cleanſing; but by the help of his Friends, or Neighbours, he was to procure all that he had vowed.

And a log of oil.] This is the ſame quantity, the better ſort were to offer; for Oil was not dear in this Country.

Verſe 22.

Ver. 22. *And two turtle doves, or two young pigeons.*] Inſtead of the other two Lambs, required of thoſe who could provide them *v.* 10.

Such as he is able to get.] The beſt he could procure: but the meaneſt would be accepted, if he could get no better.

And the one ſhall be a ſin-offering, and the other a burnt-offering.] Neither of which were to be omitted, though the things offered were but mean. See I. 14. V. 11. it being neceſſary he ſhould perform all Religious Services, according to his Ability. And I think, the obſervation of *Conr. Pellicanus* is not abſurd, that though there was an exchange made of two Lambs for two Turtle Doves, or two young Pigeons, in conſideration of a Man's Poverty; yet no Perſon whatſoever, whether Rich or Poor, could be cleanſed without the Sacrifice of *one Lamb:* which may well be look'd upon as a figure of *the Lamb of God*, who alone taketh away the Sins of the whole World.

Ver.

Ver. 23. *And he ſhall bring them on the eighth day.*] This plainly ſuggeſts, that this poor Man had done all that was preſcribed on the ſeven days foregoing, as well as the rich. Chapter XIV. Verſe 23.

For his cleanſing unto the Prieſt, unto the door of the Tabernacle of the Congregation, &c.] See *v.* 10, 11, *&c.* where all that follows here, unto *v.* 33. is explained: there being the ſame Rites preſcribed, and in the ſame words, about a poor Man, which were uſed for the Cleanſing of the rich.

Ver. 24. *And the Prieſt ſhall take the Lamb of the Treſpaſs-offering.*] See *v.* 12. Verſe 24.

Ver. 25. *And he ſhall kill the Lamb.*] See *v.* 13. Verſe 25.

And ſhall take ſome of the blood of the Treſpaſs-offering, and put it upon the tip, &c.] See this explained *v.* 14.

Ver. 26. *And the Prieſt ſhall pour of the oil into the palm of his own left hand.*] See *v.* 15. It is not ſaid either there or here how much, but only *ſome of the Oil* (as it is there tranſlated) that is, as much as the Prieſt thought would be ſufficient. Verſe 26.

Ver. 27. *And the Prieſt ſhall ſprinkle with his right finger,* &c.] According to the Directions given before *v.* 16. Verſe 27.

Ver. 28. *And the Prieſt ſhall put of the oil that is in his hand, upon the tip of the right ear,* &c.] See *v.* 17. Verſe 28.

Upon the place of the blood of the treſpaſs-offering.] It being not ſaid here, *upon the blood of the Treſpaſs-offering,* (as the words are *v.* 17.) but *upon the place of the blood.* The Jews infer from thence, That if the Blood laid upon the tip of the *Ear*, *Thumb*, or *Toe*, were by any means wiped off, it was ſufficient to lay the Oil in the very place where the Blood had been. So *Maimonides* in the fore-named Treatiſe, concerning *thoſe that wanted Expiation*, Sect. 5. But that which he there adds is very unreaſonable; That if a Man wanted

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the Thumb of his right hand, or the great Toe of his right Foot, or the Lap of his right Ear, he could never be purified from his Uncleanneſs. For it is not to be thought that God would make his Cleanſing impoſſible, who was maimed or defective in any of theſe parts: which had been to add one Miſery to another. Therefore in this Caſe the Blood and the Oil might be put upon the parts next to theſe.

Verſe 29. Ver. 39. *And the reſt of the oil that is in the Prieſt's hand, he ſhall put upon the head of him that is to be cleanſed*, &c.] See *v.* 18.

Verſe 30. Ver. 30. *And he ſhall offer the one of the turtle doves, or of the young pigeons, ſuch as he can get.*] *i. e.* The beſt that he is able to procure.

Verſe 31. Ver. 31. *Even ſuch as he is able to get.*] He repeats it again, that the Man might not be troubled if he was not able to procure the very beſt, provided he did his indeavour to bring the beſt that his Eſtate could reach.

The one for a ſin-offering, and the other for a burnt-offering, &c.] See *v.* 19, 20.

Verſe 32. Ver. 32. *This is the Law of him in whom is the plague of leproſie.*] Who was ſhut out of the Camp, becauſe of the Leproſie, which formerly appeared in him.

Whoſe hand is not able to get that which pertaineth to his cleanſing.] Who is ſo poor, that he cannot procure what is preſcribed to thoſe that are able to make ſuch Offerings as are before-mentioned (*v.* 10, &c.) for their reception into the Congregation again, when they are found to be free from their Leproſie.

But here *Maimonides* puts this Caſe; Suppoſe a Man having brought the Offering of the Poor, ſuddenly becomes Rich; or on the contrary, having brought a rich Man's Offering, immediately becomes poor, what is to be done? He anſwers; If this happen before the Sacrifices be finiſhed, he is to proceed according

to

to the ſtate in which he was when his *Sin-offering* was offered: that is, offer the Sacrifice of a rich Man, *viz.* another Lamb, if he was then rich; or the Sacrifice of a poor Man, if he was then poor. Chapter XIV.

Ver. 33. *And the* LORD *ſpake unto* Moſes, *and unto* Aaron, *ſaying.*] Now he again ſpeaks to them both conjunctly, (which he did not *v.* 1.) as he had done XIII. 1. becauſe *Aaron* and his Sons were peculiarly concerned to judge concerning the Leproſie in *Houſes*, as well as in their *Inhabitants*. Verſe 33.

Ver. 34. *When ye come into the Land of* Canaan.] This ſeems to import that the Leproſie did not infect their Habitations, till they came into the Land of *Canaan*. When ſome of the *Rabbins* ſay (as *R. Levi Barcelonita* obſerves, *Præcept.* CLXXVII.) that God ſent this Plague for the good of the *Iſraelites*, into certain Houſes, that they being pulled down, the Treaſure which the *Amorites* had hidden there, might be diſcovered. But this looks like one of their Dreams, who are not willing to think themſelves, at any time, out of the Favour of God. Verſe 34.

Which I give you for your poſſeſſion.] From theſe words (and thoſe in the concluſion of this Verſe, where *Canaan* is called *the Land of their Poſſeſſion*) *Moſes bar Nachman* draws a better concluſion; That the Leproſie was a Divine Stroke in this Country, and no where elſe; becauſe it was *a holy Land*, beſtowed upon the *Iſraelites* by God, who dwelt here himſelf, and puniſhed great Offences againſt his Divine Majeſty with this ſore Diſeaſe; whereby he baniſhed them from his Preſence, till they amended.

And I put the plague of Leproſie upon a Houſe, &c.] Theſe words ſeem to be a good ground to think, that this plague was a ſupernatural ſtroke: not like the Contagion which now adheres to the Houſes and

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Clothes of those who have the Pestilence. Thus *Abarbanel* understands it, when he saith, *I put the Plague*, it shows the thing was *not natural*; *but proceeded from the special Providence and Pleasure of the blessed God.* And so the Author of *Sepher Cosri* (*Pars* II. *Sect.* 58.) *God inflicted this Plague of Leprosie upon Houses and Garments, as a punishment for lesser Sins: and when Men continued still to multiply Transgressions, then it invaded their Bodies.* So that it began in the Houses which were not infected by the Inhabitants; but the Inhabitants by the Houses. And *Maimonides* will have this to have been the punishment of an *evil Tongue*; *i. e.* of Detraction and Calumny; which began in the Walls of his House, and went no further, but vanished, if he repented of his Sin. But if he persisted in his rebellious Courses, it proceeded to his Houshold-stuff: and if he still went on, it invaded his Garments; and at last his Body, *More Nevoch. P. III. cap.* 47. The very same is quoted by *Muscatus* out of *Midrash Ruth*, to this sense; 'That God is so very merciful, as not 'at first to inflict Punishment on Mens Bodies, as ap- 'pears in the Case of *Job*; whose Goods were first 'destroyed, and then his Children, before his Body 'was touched. And in the Plagues of *Egypt* it self, 'whose Vines and Fig-trees God smote, and then their 'Cattle, before he killed their First-born. In the same 'manner the Plague of Leprosie, first invaded a Man's 'Habitation; though not the whole House, but some 'Stones only, in the beginning of it. Then it spread 'all over, till the House was pulled down. From thence 'it went to Mens Garments; and, if they did not a- 'mend, to their Bodies; till in the issue they were shut 'out of the Camp, from the Company of their Bre- 'thren. *R. Levi Barcelonita* explains it after the same manner, in the place before-mentioned. And *Abarbanel*

banel thinks the end and intention of this Miracle (as he calls it) was, 'to be a Caution and Admonition 'from God, that the Man might be converted from 'his Sins: as if the Stone in the Wall had cried out, 'and the Beam out of the Timber answered it (as 'Habakkuk speaks, II. 11.) to the Master of the 'House, saying, *Turn unto the* LORD *thy God, O* Israel: *behold the Plague is come into thy House; and if thou wilt not be converted, it shall abide upon thee and thy Children.* And this he saith is the Opinion of their *Rabbins*. Chapter XIV.

In an house.] They had no Houses till they came into *Canaan*; but dwelt in Tents.

Of the land of your possession.] The Jews were so fond of *Jerusalem*, that they have excepted it from this Plague; because, saith the fore-named *R. Levi*, *Jerusalem* was not divided among the Tribes; and therefore cannot be comprehended under the name of *their possession*. This he had out of the *Gemara* of *Bava kama*, where this is reckoned among the *ten* Priviledges of the holy City, That *it was not defiled with the Plague of Leprosie*. See *Const. L'Empereur* in his Annotations on *Bava kama, cap. 7. sect. 7.*

Ver. 35. *And he that oweth the house, shall come and tell the Priest*, &c.] As soon as any inhabitant (for he is meant by him that *oweth the House*) had a suspicion that this Plague was in his Dwelling, he was bound to give notice of it to the Priest; or else was in danger to incur a further punishment. Verse 35.

Ver. 36. *Then the Priest shall command that they empty the House.*] Of all the Houshold-stuff; and that the Inhabitants also should go out of it. Verse 36.

Before the Priest go into it to see the plague.] To see whether that which the Man suspected, was the Plague or no.

That

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That all that is in the Houſe be not made unclean.] Till the Prieſt had given his Judgment, all things in the Houſe were accounted clean: as till a Man was pronounced by him to have a Leproſie, no body was bound to avoid his Company.

And afterward the Prieſt ſhall go in to ſee the Houſe.] When it was cleared of every thing that might hinder his exact inſpection.

Verſe 37.

Ver. 37. *And behold, if the plague be in the walls of the houſe.*] They were principally to be ſearched, together with the Pavement, and the Roof; where this Plague appeared.

With hollow ſtrakes.] There was the ſame kind of mark of a Leproſie in an Houſe, that there was of it in the Body of a Man: For if a Spot was deeper than the Skin of the Fleſh, (XIII. 3.) it was a bad token: in like manner, when there were *hollow* or *depreſſed ſtrakes* in the Wall of an Houſe (or, as it is in the latter end of this Verſe, *in ſight lower than the Wall*) it was a ſign of the Leproſie, which began to corrode and eat into it. This ſeems to be the import of the Hebrew word *Schickharuroth*, which ſignifies ſomething that lyes deep, and is ſunk into the place where it is. For that's a more probable derivation of the word, from *Schakah*, than that of *Forſterus*, who derives it from *Schakar*, which ſignifies falſe. And ſo the LXX. tranſlate it by the Greek word Κοιλάδας, ſignifying the Leproſie had ſo eaten into the Stones, as to have *pitted* them, (as we ſpeak in our Language) *i. e.* made a cavity in them. Which the Jews juſtly look upon as a thing very extraordinary; a *miraculous effect* (as *Maimonides* calls it) of the Divine hand.

Greeniſh or reddiſh.] Which was the mark of a Leproſie in a Garment, XIII. 49.

Ver.

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Ver. 38. *Then the Prieſt ſhall go out of the houſe, to the door of the houſe.*] Where he was to ſtay till he had ſeen the Houſe ſhut up; that none might go into it, and thereby be endangered to be defiled. Verſe 38.

And ſhut it up ſeven days.] In which time he might be able to make a certain Judgment, whether it was the Leproſie or no, (See XIII. 4.) For the plague would ſooner appear, when the Houſe was not inhabited.

Ver. 39. *And the Prieſt ſhall come again the ſeventh day, and ſhall look.*] Make a new inſpection, as he did when a Man, or a Garment were ſuſpected to have the Leproſie, XIII. 6, 51. Verſe 39.

And behold, if the plague be ſpread in the walls of the houſe.] This was a bad ſign, in a Man's Body, or Garment, XIII. 5, 51.

Ver. 40. *Then the Prieſt ſhall command that they take away the ſtones in which the plague is.*] As far as it was ſpread in the Walls of the Houſe; which it ſeems were generally made of Stone, when they came to *Canaan*. Meaner Houſes, the *Jews* ſay, were not infected with the Leproſie: nor an Habitation called a *Houſe* (as their Doctors affirm) unleſs it had four Walls of four Cubits high, built of Stones and Timber, *v.* 45. Verſe 40.

And they ſhall caſt them into an unclean place, without the City.] Where they threw their Dung, and all manner of Filth. For ſuch places there were without their Cities; as there were others where no manner of Filth might be thrown; which were called *clean places*. See IV. 12.

Ver. 41. *And he ſhall cauſe the houſe to be ſcraped within round about*, &c.] All the reſt of the Walls, where no Spots as yet appeared, were to be ſcraped; that if any of the Contagion ſtuck to them, it might be taken away, and the ſpreading of it prevented. Verſe 41.

For

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For which end, theſe Scrapings, were alſo thrown out into the ſame unclean place, where the Stones were laid.

Verſe 42. Ver. 42. *And they ſhall take other ſtones, and put them in the place of thoſe ſtones.*] Put freſh untainted Stones, in the room of the other which were taken out of the Walls.

And he ſhall take other mortar and plaiſter the houſe.] Command them to lay freſh Plaiſter all over the Walls, where they were ſcraped.

Verſe 43. Ver. 43. *And if the plague come again, and break out in the houſe, &c. after he hath taken away the ſtones, &c.*] If after all the fore-mentioned care (of putting in new Stones, ſcraping, and new plaiſtering the Walls) the ſame marks appeared again, which are mentioned *v.* 37. the Houſe was to be pulled down, as it is directed in the next Verſe but one.

Verſe 44. Ver. 44. *Then the Prieſt ſhall come and look.*] Upon notice given him; or perhaps he was bound to come after a certain time, and examine the ſtate of it.

And behold, if the plague be ſpread in the houſe, it is a fretting leproſie.] Of the ſame nature with that in a Garment, which could not be ſtopt. See XIII. 51.

It is unclean.] Uncapable to be cleanſed from the Leproſie, and therefore (as it follows) to be demoliſhed.

Verſe 45. Ver. 45. *And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the mortar of the houſe.*] This was a damage to the Owner, but it was to prevent a greater unto him, and unto others: and was not done till there was no remedy. For if he had hearkned to the Stones that cried out of the Wall, (as *Abarbanel* ſpeaks) ſaying, *Repent and amend*, &c. (which was the meaning of this Plague) the Infection would have ſpread no further. See *v.* 34. The ſame Author fancies,

fancies, that this Plague in their Houſes, was an Emblem of the Idolatry they would exerciſe there, when they came into *Canaan:* and that the pulling down of *their* Houſes, was a ſign of the deſtruction of the Sanctuary it ſelf, becauſe of their iniquities. This ſeems to be ſomething forced: but we may not unfitly look upon this manner of proceeding with their Houſes, when they were infected (ſome of the Stones whereof were taken out, *&c.* before all was pulled down) as a repreſentation of God's proceedings with them, when they rebelled againſt him: For firſt, ſome of them were removed; and then the whole Nation, by degrees, very much impaired: before they were all carried captive out of their own Land. Chapter XIV.

And he ſhall carry them forth out of the City, into an unclean place.] Order them to be carried to the place, where the *Stones* and the *Scrapings* of the Houſe, mentioned *v.* 40, 41. were thrown. Which may well be lookt upon as a Figure of their being carried away for their wickedneſs into Heathen Countries, which in Scripture are called *unclean Lands.* Such the Land of *Canaan* was before they came into it, IX *Ezra* 11. and ſuch were all People uncircumciſed, LII *Iſa.* 1.

Ver. 46. *Moreover, he that goeth into the Houſe all the while that it is ſhut up,* &c.] If he did but enter within the door of the Houſe, while it remained under a ſuſpicion of being defiled, he contracted a defilement himſelf, under which he lay till Night. Which ſtrict care to keep the *Iſraelites* free from all ſuch Pollutions, is an admoniſhment to us (as *Conradus Pellicanus* well notes) to avoid all ſuſpected Places, and Company: according to the Exhortation of the Apoſtle, *Abſtain from all appearance of evil.* Verſe 46.

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Ver. 47. *And he that lieth in the houſe, ſhall waſh his clothes.*] It ſufficed for the cleanſing of him that only entered into ſuch an Houſe, but made no ſtay there, to be ſeparated for a ſhort time from Society: But he that lay there all night, was to do more for his Purification; being in more danger to bring away the Infection, if there were any.

And he that eateth in the houſe ſhall waſh his clothes.] He that made a Meal there, was alſo expoſed to danger, and therefore was bound to waſh his Clothes (which were very apt to catch the Infection) though he did not ſtay ſo long as to lye there.

Ver. 48. *If the plague hath not ſpread in the houſe, after is was plaiſtered, then the Prieſt ſhall pronounce the houſe clean.*] Juſt as it was in the Leproſie in Mens Bodies, or Garments, XIII. 6, 53.

Becauſe the plague is healed.] A ſtop being put to its progreſs, it was a ſign the Houſe was free from the Plague, of which it was ſuſpected.

Verſe 49.

Ver. 49. *And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſop.* The very ſame Rites are uſed for the cleanſing of an Houſe, which were appointed for the cleanſing of a Man, *v.* 4. And the reaſon of it was, as *Abarbanel* well conjectures, to denote that the Houſe was ſmitten for the Man's ſake; who was to look upon himſelf as ſaved and preſerved by the Divine Mercy.

It is not ſaid here indeed that theſe two Birds ſhould be *alive* and *clean* (as is directed *v.* 4.) but that is neceſſarily underſtood; for he is ordered immediately to kill one of the Birds, and let the other fly away, (as in the former caſe) and nothing *unclean* could be of effect to cleanſe a Man from Uncleanneſs.

Ver.

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Ver. 51. *And he ſhall take the cedar-wood, and the hyſop,* &c.] This whole Verſe is explained before *v.* 6. which differs not from this in any thing; but only, that the living Bird is *there* mentioned in the firſt place, and *here* in the laſt: and in this Verſe is more diſtinctly declared, that all theſe things ſhould be dipped *in the blood of the ſlain Bird, and in the running water.* Verſe 51.

Ver. 52. *And he ſhall cleanſe the houſe with the blood of the bird,* &c.] There is nothing to be obſerved here, more than before, but only this, That the Houſe is ſaid to be cleanſed *by the living Bird,* as well as by the *blood of that which was ſlain:* its flying away being a declaration the Houſe was free for any Man's Habitation. Thus the *Scape-goat,* which was let run into the Wilderneſs, took away the Sins of the People, as well as the Goat offered at the Altar. See XVI. 5. Verſe 52.

Ver. 53. *And he ſhall let go the living bird out of the City, into the open field.*] This juſtifies what the Jewiſh Doctors ſay upon *v.* 7. See there. Verſe 53.

And make an atonement for the houſe.] An Atonement was made for the Houſe, no otherways than for the Altar, (See upon *v.* 18.) by cleanſing it ſo, as to make it fit for any Man to dwell in it.

And it ſhall be clean.] The Owner (who was commanded to forſake the Houſe, *v.* 36.) or any one elſe might return to it, and inhabit it, as before it was ſuſpected to have the Plague in it.

Ver. 54. *This is the law for all manner plague of leproſie and ſcall.*] The Rule whereby to judge and to cleanſe all Leproſies in the *Bodies* of Men; and that Leproſie in the *Head* or the *Beard,* called a *Scall,* XIII. 30, 31, 32, to *v.* 38. Verſe 54.

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Verse 55, 56.

Verse 57.

Ver. 55, 56. *And for the Leprosie of a garment, and of an house, and for a rising*, &c.] The foregoing Verse, and these two, are a recapitulation of the Laws delivered in the XIIIth Chapter, and in this.

Ver. 57. *To teach when it is unclean, and when it is clean.*] To guide the Priest in judgment, when to pronounce a Man, a Garment, or an House infected with the Leprosie; or when to declare them free from it.

This is the Law of Leprosie.] Here is a Conclusion of what belongs to this Matter. Which prophane Minds, who love to disparage the holy Scripture, and admire no ancient Authors, but such as *Homer*, *Virgil*, and *Plautus* (to use the words of *Pellicanus* upon *v.* 39.) may deride as unworthy to be made a part of a Divine Law. But Men better disposed may discern herein the great goodness of God to the *Israelites*, whom he had adopted for his peculiar People, in taking care to give them Precepts about all manner of things, which were many ways profitable, both for the regulating their Manners, and preserving their Health; and accustoming them to an exact Obedience to him, in every thing. And who doth not see that by these external Rites and Ceremonies, he admonishes us to keep pure Consciences void of Offence, both towards God and Men; in a strict observance of all the Rules of our most holy Religion?

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Ver. 1. AND *the* LORD *ſpake unto* Moſes, *and to* Aaron, *ſaying.*] For *Aaron* was particularly concerned to ſee theſe Laws obſerved, as well as the foregoing. Verſe 1.

Ver. 2. *Speak unto the Children of* Iſrael, *and ſay unto them.*] *Moſes*, it is likely, firſt delivered theſe Laws to them, in the preſence of *Aaron*; who afterward inſtructed and exhorted them to the obſervance of them. Verſe 2.

When any man hath a running iſſue.] He ſpeaks of that Diſeaſe, which Phyſicians call a *Gonorrhœa*: which commonly proceeded from an ill courſe of Life, and had in thoſe Countries a great virulency in it. If it proceeded meerly from ſome ſtrain in the back, by carrying too great a Burden, or by violent leaping (and ſeveral other natural Cauſes, which *Maimonides* enumerates in his *Mechuſſ. Kapparah*, *cap.* 2.) the Man was not defiled with it, nor concerned in this Law. And therefore the Cauſes from whence it proceeded, were diligently to be conſidered, as *Maimonides* there admoniſhes; which might be diſcerned by ſuch effects, as made it a very naſty and offenſive Diſeaſe in thoſe hot Countries, as it is ſometimes here in theſe colder Climates.

Out of his fleſh.] The word *Fleſh* ſignifies the Secret Parts, as it doth VI. 10. XVII *Gen.* 13. XVI *Ezek.* 26. and other places.

Becauſe of his iſſue he is unclean.] Upon that account alone he was to be kept from the Sanctuary, and ſeparated from Company. See *v.* 31.

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Ver. 3. *And this ſhall be his uncleanneſs in his iſſue.*] The Rule whereby to judge of it.

Verſe 3. *Whether the fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it is his uncleanneſs.*] Whether there were a continued diſtillation of the corrupt Matter, or it was ſo coagulated as to ſtop in the paſſage: either way, it made the Man unclean.

Be ſtopped from his iſſue.] Rather, *with his iſſue*; as the Hebrew words will bear.

Verſe 4. Ver. 4. *Every bed whereon he lyeth that hath the iſſue, is unclean: and every thing whereon he ſitteth*, &c.] This, and the following Verſes, unto *v.* 13. are a demonſtration that this Diſeaſe made a Man legally Unclean to a very high degree: being ſo offenſive, that not only every thing he touched became unclean, but whoſoever touched ſuch things, was made unclean alſo. There is little in them, that needs any Explication: the only difficulty was to know, whether a Man laboured under this Diſeaſe. Which was not wholly left unto his Conſcience to determine; but his Countenance diſcovered it: the continual Flux making a great alteration in the whole habit of his Body. For virulent *Gonorrhœa's* ſometimes laſt ſeveral years, (as *Th. Bartholinus* ſaith he knew one that had it *ten* years, and was reduced to skin and bone) being frequently accompanied with Inflamations and Ulcers in the neighbouring parts, from which the filthy Humor flows, *Bartholin. Hiſtor. Anatom. Cent.* II. *Hiſt.* XXXVI.

Verſe 5. Ver. 5. *And whoſoever toucheth his bed.*] Upon which he hath lain.

Shall waſh his clothes, and bathe himſelf in water; and be unclean until the even.] Which was the Law in other Caſes, when Men had touched an unclean thing, XI. 28.

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Ver. 6. *And he that ſitteth on any thing, whereon he ſat that hath the iſſue.*] Though he did but juſt ſit down, and did it ignorantly; preſently riſing up again as ſoon as he knew his Error; he became defiled, and might not go to the Sanctuary till he was purified, by waſhing his Clothes and himſelf in water. Verſe 6.

Ver. 7. *And he that toucheth the fleſh of him that hath the iſſue.*] That is, any part of his Body. Verſe 7.

Ver. 8. *And if he that hath the iſſue ſpit upon him that is clean*, &c.] By the ſame reaſon, if he blowed his Noſe upon him, it defiled him. Verſe 8.

Then he ſhall waſh his clothes.] *i. e.* The Man upon whom the Spittle fell.

Ver. 9. *And what ſaddle ſoever he rideth upon*, &c.] By the ſame reaſon that the Seat he ſat upon, was defiled, *v.* 4. Verſe 9.

Ver. 10. *And whoſoever toucheth any thing that was under him*, &c.] Either the *Saddle*, or any thing elſe that was under him when he rode. Verſe 10.

And he that beareth any of thoſe things, &c.] Removeth them from one place to another; though it be to carry them out of the way, that others may not be defiled by them unawares.

Ver. 11. *And whomſoever he toucheth that hath the iſſue (and hath not rinſed his hands in water) he ſhall waſh, &c.*] It is ſomewhat doubtful, whether theſe words (*hath not waſhed his hands in water*) belong to him that had the Iſſue; or to him that his hands touched. Moſt underſtand it of the former, That if the Man who had an Iſſue touched any other Man, and had not firſt waſht his hands, that Man whom he touched ſhould be defiled. But the *Syriack* takes it to refer to the Man that was touched by him, who, if he did not immediately waſh his hands with water, was to be cleanſed Verſe 11.

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after a more laborious manner, by waſhing his Clothes, and bathing himſelf in Water. But I do not ſee how waſhing of his hands could cleanſe him; when the Man that had the Iſſue, touched perhaps ſome other part of his Body.

Verſe 12. Ver. 12. *And the veſſel of earth that he toucheth, which hath the iſſue, ſhall be broken*, &c.] That it might not be imployed hereafter to any uſe. See XI. 33. VI. 28.

And every veſſel of wood ſhall be rinſed in water.] Such Veſſels were not broken, but only well waſhed, becauſe they were not ſo eaſily made as the other; and were of more value. There are ſo many waſhings preſcribed here, and on other occaſions, that it is reaſonable to believe, there were not only at *Jeruſalem*, and in all other Cities, but in every Village, ſeveral bathing places contrived, for theſe Legal Purifications; that Men might without much labour be capable to fulfil theſe Precepts. And one cannot but think, that ſuch frequent waſhings were enjoyned, to admoniſh them how carefully they ought to preſerve Purity of Heart and Life.

Verſe 13. Ver. 13. *And when he that hath an iſſue is cleanſed of his iſſue.*] It having ceaſed for ſome time.

Then he ſhall number to himſelf ſeven days for his cleanſing.] That there might be ſufficient proof made, whether the Iſſue was ſtopt: that is, he was really cured.

And waſh his clothes, and bathe his fleſh.] In the concluſion of the ſeventh day.

In running water.] *i. e.* Spring-water (as we ſpeak) which was moſt pure. River-water was the ſame which comes from Springs.

And

And ſhall be clean.] So that he might keep Company with his Neighbours; but not have Communion with God at the Sanctuary, till after the following Sacrifices were offered. For, if in the end of the ſeventh day, after his waſhing, the Flux returned again, all this labour was loſt, and he was to ſtay ſeven days more; as *Maimonides* obſerves in his Treatiſe on this Subject, *cap.* 3. Chapter XV.

Ver. 14. *And on the eighth day.*] If he continued free from the Flux, after his waſhing on the ſeventh day, in the Evening. Verſe 14.

He ſhall take to him two turtle doves, or two young pigeons.] Theſe were the Sacrifices appointed for the meaner ſort of People, who were not able to be at the charge of a Lamb, or other Sacrifices of the Flock or Herd, V. 7. XII. 8. And perhaps the great trouble the Man had endured, and given others while he laboured under this Diſeaſe, might be conſidered ſo far, as to put him to as little charge as might be, for his Purification.

And come before the LORD, unto the door of the Tabernacle of the Congregation.] But not into the Court of the *Iſraelites*, till his Sacrifices were offered.

Ver. 15. *And the Prieſt ſhall offer them, the one for a ſin-offering, and the other for a burnt-offering.*] As in the Caſe of a poor Leper, (XIV. 31.) who was bound alſo to offer a Treſpaſs-offering of greater value. Verſe 15.

And the Prieſt ſhall make an atonement for him before the LORD, for his iſſue.] Perfectly reſtore him to partake of holy things; of which he was debarred while he had his iſſue. And here it may be fit to obſerve, That the greater part of all the Legal Defilements, depended upon the Seat or Place of the Divine Majeſty;

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(as the Author of *Sepher Cosri* speaks, *Pars* III. *sect* 49.) whose Presence there made their Country be called the *Holy Land*, and was the ground of all these Injunctions about Cleanliness. To which, he thinks, they have no Obligation at this day, now that they live in an *unclean Land*, (*i. e.* among us Gentiles) and want the Presence of the Divine Majesty among them.

Verse 16.

Ver. 16. *And if any man's seed of copulation.*] Though the holy Writers speak very plainly of some things, that we think it not so modest to name in that manner; yet it is observable on the other hand, that in things of the same nature, they use Circumlocutions to express them, which we stick not to speak of in blunter words. As when they say, *The water of the feet*, meaning Urin; and call going to Stool, *Uncovering of the feet:* which shows that it is nothing but the vast difference of Times, and Places, which makes that Language seem uncivil to us, that was not so to them; and on the contrary, made them very cautious in their Expressions, where we think it unnecessary.

Go out from him.] Involuntarily; in his sleep, or otherwise: which the Hebrews call *keri*, i. e. accidental.

Then he shall wash all his flesh with water, and be unclean until the even.] This was one of the smallest Legal Pollutions, from which they were soon cleansed without any Sacrifice. And which some of them think did not oblige them to wash, unless they intended to go to the Sanctuary. But though that Opinion be not true, yet this Rite had such a respect to the Sanctuary, that now they have none, they do not think themselves bound to use it on such occasions.

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Ver. 17. *And every garment, and every skin,* &c.] Theſe things were made ſo unclean by ſuch Accidents, that they might not be uſed the next day; nor till they were waſhed. Verſe 17.

Ver. 18. *The woman alſo with whom man ſhall lie, with ſeed of copulation.*] It is no wonder the holy Writers ſpeak ſo plainly of theſe Matters; being Men of great ſimplicity, free from all wantonneſs, commonly far advanced in years; among whom Marriage, and a numerous Iſſue, were accounted the greateſt Bleſſings; and therefore coveted by all, and renounced by none. Verſe 18.

They ſhall both bathe themſelves in water, &c.] There is no ſort of Pollution in the act of Marriage, which is of God's own Inſtitution, but what this Law made: and the Law made it, as *Theodoret* thinks, that the trouble of ſuch conſtant Purification after it, might preſerve them from the immoderate uſe of it. So thoſe words of his ſignifie, Κελεύει καθαίρεσθαι, ἵνα κωλύῃ τῆς σωφροσύνης τὸ σωφεχὲς, ἡ περὶ τὴν κάθαρσιν ἀσχολία, *Quæſt.* XX. *in Levit.*

Ver. 19. *And if a woman have an iſſue, and her iſſue in her fleſh be blood.*] In the Hebrew the words run much clearer; *And a woman when ſhe ſhall have an iſſue of blood, and her iſſue be in her fleſh.* The latter part of which are added, to diſtinguiſh this from bleeding at the Noſe, or from the *Hæmorroids*, (which did not pollute any body) for the word *Fleſh* here ſignifies, as it doth *v.* 2. Verſe 19.

She ſhall be put apart ſeven days.] From her Huſband, and from the Sanctuary: to which theſe ſorts of Uncleanneſs have a peculiar reſpect, as I before noted. And *Maimonides* here, not unfitly, obſerves, That whereas the *Zabij* accounted a Man polluted if he did but ſpeak with a menſtruous Woman, or if the

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Wind, which came from the quarter where ſhe was, blew upon him; God only required her not to meddle with Holy Things, nor to approach to the Sanctuary. Otherwiſe, ſhe might eat all manner of common Meat, and perform all Domeſtick Offices for her Husband, as formerly; only not lie with him while ſhe remained in this condition. So he explains this *More Nevoch. P.* III. *cap.* 47.

And whoſoever toucheth her, ſhall be unclean until the even.] If they were grown Perſons, as *Menochius* well obſerves; for Infants were excepted from this Pollution, by their Age, and the Neceſſities of Nature. The ſame is obſerved by *Maimonides*, in the Chapter fore-named; That the more frequent any of theſe Uncleanneſſes were, the greater and longer Purifications were required. As touching of a dead Body, eſpecially of Friends and Neighbours, being the moſt uſual, it could not be cleanſed but by the Aſhes of the red Heifer, (which were not eaſily had) and not till ſeven days were paſſed. In like manner Fluxes, and menſtruous Pollutions, becauſe they oftner happened, and were more grievous, than touching the unclean, thoſe therefore that laboured under them, had need of ſeven days Purification; but they that touched them, of one day only, before they became clean.

Verſe 20.

Ver. 20. *And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean*, &c.] The very ſame ſort of Uncleanneſs was contracted in this Caſe, as in the foregoing *v.* 4, &c. For if we believe ſome Authors, it might not only be properly called *her ſickneſs*; but ſuch an one as had ſome infection in it (at leaſt ſomething offenſive) in thoſe hot Countries. See *Pliny Lib.* VII. 5. and *L.* XXVIII. 2.

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Ver. 21. *And whoſoever touched her bed,* &c.] This and the two following Verſes, contain the very ſame Prohibitions in this Caſe, which were given in the other. See *v.* 5, 6, &c. Verſe 21.

Ver. 24. *If a man lie with her at all.*] *i. e.* Unwittingly, not knowing in what condition ſhe was: for if he did it knowingly, both of them were liable to be cut off, XX. 18. Verſe 24.

He ſhall be unclean ſeven days.] As having contracted one of the greateſt ſorts of Uncleanneſs, *v.* 19. For though this Flux was natural, and beneficial, and therefore could have no ſort of Uncleanneſs in it, but what was made by this Law; yet there was a great reaſon for the keeping Men from the Company of Women in this condition, if Leproſies and ſuch like Diſeaſes were thereby propagated, as *Theodoret* ſays ſome think; Φάσι γάρ τινες, ὅτι τῆς τοιαύτης συναφείας, καὶ λοίβιον καὶ λέπραν ἀπογενᾶσθαι, &c. Eſpecially ſince they were ſo libidinous a People (as he deſcribes them, in words of a very bad ſignification) that it was highly neceſſary to lay ſuch Reſtraints upon them; and to make even involuntary Pollutions very penal, that they might learn ὅτι πολλῷ μᾶλλον ἀναγῆ ἐκέστια, that all wilful Uncleanneſſes were far more deteſtable.

Ver. 25. *And if a woman have an iſſue of blood many days, out of the time of her ſeparation,* &c.] As before he ſpoke of the natural Courſe of the Blood, ſo here of a Diſeaſe: which *Procopius Gazæus* calls *malum immedicabile,* an incurable Evil. So it ſometimes proved, as appears by the ſtory of the Woman in the Goſpel; whoſe caſe this was, IX *Matth.* 20. Verſe 25.

All the days of the iſſue of her uncleanneſs ſhall be as the days of her ſeparation.] She was to be in the ſame condition with the Woman mentioned *v.* 19. who was *put apart ſeven days*; *i. e.* as long as her uncleanneſs laſted.

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lasted. Which made the case of those that laboured under this Infirmity very lamentable, because it continued in some many years.

Verse 26. Ver. 26. *Every bed whereon she lieth all the days of her issue, shall be unto her as the bed of her separation,* &c.] Like the Bed and the Seat of her mentioned *v.* 20.

Verse 27. Ver. 27. *And whosoever toucheth these things shall be unclean,* &c.] As in the case fore-mentioned *v.* 21.

Verse 28. Ver. 28. *But if she be cleansed of her issue.*] Cured of her Disease.

Then shall she number to her self seven days.] For a trial whether it was a perfect Cure or no.

After that.] If there were no return of the Flux.

She shall be clean.] So as to be restored to common Conversation: but not to the Sanctuary, till the following Oblations were made.

Verse 29. Ver. 29. *And on the eighth day, she shall take unto her two turtles, or two young pigeons,* &c.] The same Sacrifices which were prescribed in the case of a Man, who was cured of an Issue, *v.* 14. And this relates only to the extraordinary Flux, out of or beyond the usual Course of Nature, (*v.* 25.) for it would have been too burdensom unto some Persons, if they had been bound to offer thus once a Month.

Verse 30. Ver. 30. *And the Priest shall make an atonement for her before the LORD,* &c.] See *v.* 15.

Verse 31. Ver. 31. *Thus shall ye separate the Children of* Israel *from their uncleannes.*] Take care that they separate themselves; by instructing them, when they are under any of the fore-named Impurities, to observe the Directions now given. Thus the LXX. and the *Vulgar Latin* understand these words.

That they die not in their uncleannes.] Lest I punish them with death, if they approach unto my Sanctuary, having any of the fore-mentioned Uncleannesses upon them.

When

When they defile my Tabernacle that is among them.] This ſhows what is meant by *Separation* and *Putting apart*, in the foregoing Verſes: which was principally from the Tabernacle, where God dwelt. Out of reſpect to which, and to preſerve their due regard to it (that is, to God himſelf) all theſe Cautions were given, as I obſerved before *v.* 15. of this Chapter. And ſee Chapt. XII. *v.* 4. what I noted out of *Maimonides*, who diſcourſes excellently on this Subject, in his *More Nevoch. P.* III. *cap.* 47. where he obſerves, That there could not well be a more notable means contrived to maintain an holy fear and reverence of the Divine Majeſty upon their Minds, than to forbid every Perſon, that was any way polluted, to come unto his Sanctuary. For there were ſo many ſorts of Pollutions, made by the Law, that it was very hard to avoid falling under ſome of them: and conſequently a buſineſs of great care, circumſpection, and labour, to approach, as they ought, into the Divine Preſence. For if a Man eſcaped defilement by a dead body, yet he could not eaſily avoid being defiled by ſome of the eight creeping things, which he might chance to tread upon; or might fall on his Meat, or his Drink: And if he eſcaped theſe, yet he might be defiled involuntarily by the means mentioned here *v.* 16. or by touching a menſtruous Woman, or one that had a Flux of Blood; or at leaſt by touching their Bed, their Seats, or ſomething belonging to them, *&c.* All which kept a Man from the Sanctuary; which he could not enter therefore when he pleaſed, but was to ſtay a certain time before he could be admitted to worſhip God there; and not then neither till he had waſhed himſelf. *By all which actions, reverence, affection and devotion was preſerved to the Sanctuary; and Men were excited to great humility, which in this was principally regarded.* Chapter XV.

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Verse 32. Ver. 32. *This is the law of him that hath an issue,* &c.] In this and the next Verse, he recapitulates the Matter of this Chapter; as he did, in the latter end of the foregoing, sum up the Contents of that.

Verse 33. Ver. 33. *And of him that hath an issue, of the man and of the woman.*] Even of the Person that hath an issue, whether it be Man or Woman, *&c.*

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Verse 1. Ver. 1. AND *the* LORD *spake unto* Moses *after the death of the two sons of* Aaron.] This Chapter would have naturally followed the *Tenth* Chapter, where the death of those two Persons is related, if that had not occasioned the inserting some other Laws about Uncleanness, (See Preface to Chapter XI.) which being delivered, *Moses* now goes on to give direction about the great Sacrifice, in which the whole Nation was concerned: as he treated of lesser and common Sacrifices, in the beginning of the Book.

When they offered before the LORD, *and died.*] See X. 1. This is mentioned again, to make the Priests careful not only to Sacrifice unto the LORD alone, but after such a manner as he ordered.

Verse 2. Ver. 2. *Speak unto thy brother* Aaron, *that he come not at all times into the holy place, within the vail.*] Into the holy place without the Vail, he, or some of the other Priests, were bound to go every day, Morning and Even, when they offered Incense: But into this, as none of them might go at all, so he not at all times, when he went into the other; but only upon one

one particular occaſion, which is mentioned here in this Chapter. Chapter XVI.

Before the Mercy-ſeat, which is upon the Ark.] This being the place of God's ſpecial Preſence, none might enter into it but his principal Miniſter; and he no oftner than the Divine Majeſty allowed; which was only once a year, (it appears from *v.* 29.) when he offered the great Sacrifice here preſcribed. And ſo much was intimated to *Moſes* before, XXX *Exod.* 10. And the Jews add, That on this day of the year he might go in but *four* times; once to burn Incenſe; a ſecond time to ſprinkle the Blood of the Bullock; then to ſprinkle the Blood of the Goat; and *laſtly* to fetch out the *Cenſer* wherein he burnt Incenſe. If he went in a *fifth* time, he died for his preſumption, as they ſay; particularly *R. Levi Barcel. Præcept.* CCLXXXVI. Such ſacred places the Gentiles had in ſome Countries, which, according to this pattern, were opened only once a year. Particularly *Pauſanias* mentions in his *Bœotica* the Temple of *Dindymene:* which they thought it was not lawful to open more than one day in the year: Μιᾷ δ' ἐφ' ἑκαστῶν ἐτῶν ἡμέρᾳ, ᾗ δ' ἂν τύχῃ, τὸ ἱερὸν ἀνοίγειν νομίζουσι. And the ſame he ſaith of another in the ſame Book; and in his *Eliaca* of the Temple of *Orcus*, Ἀνοίγνυται μὲν ἅπαξ καθ' ἕτος ἕκαστον, &c. *It is opened once every year.* See Dr. *Owtram*'s excellent Book *De Sacrificiis*, *Lib.* I. *cap.* 3.

Leſt he die.] As his Sons had done for their Preſumption, in offering with other fire than God allowed. In the like danger *Aaron* himſelf had been, if he had come into the Divine Preſence without his leave, and without ſuch caution as is given *v.* 13. which is the reaſon of this order here delivered to *Moſes*, and by him to *Aaron*, for the prevention of any ſuch dangerous miſtake.

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For I will appear in the Cloud upon the Mercy-ſeat.] That was God's own Dwelling-place, where his GLORY appeared; into which therefore none might enter, but when he appointed, and as he directed. The only difficulty is, what is meant by *the Cloud*, wherein he ſaith he will appear on the Mercy-ſeat. One would think he meant, as uſually, the Cloud wherein the Divine Glory reſided, XL *Exod.* 34, 35. 1 *Kings* VIII. 10, 11. But the *Cloud* ſeems to have been on the out-ſide of the Tabernacle; and within a *Glory* or great Splendor only unclouded. And therefore moſt, I think, underſtand this of the Smoak of the Incenſe that the High-Prieſt burnt when he entred into the moſt holy place; which was *the Cloud* wherewith the Mercy-ſeat was then covered, *v.* 13. And there is great reaſon for this Opinion: for if there had been a Cloud in the moſt holy place, over the Mercy-ſeat, before the High-Prieſt entred, what need had there been to make a new Cloud of Smoak, (as he is ordered *v.* 13.) when the Divine *Glory* was ſufficiently obſcured already. Beſides, in the place before-mentioned (XL *Exod.*) the *Cloud*, as I now obſerved, is ſaid to be without the Tabernacle, and to cover it; the *Glory* only being within: and in the other place of the Book of *Kings* (and 2 *Chron.* V. 13, 14.) it is ſaid only *to fill the Houſe of the LORD*, *i. e.* the Body of the Temple: but not to be ſettled upon the Mercy-ſeat. Where we may very well doubt whether there was any Cloud, or no; but only the Divine GLORY. The only ground that I can ſee for it, is, that God is ſaid there *to dwell in thick darkneſs:* which ſeems to import, that the Divine GLORY was wrapt up in a Cloud. But however that be expounded, theſe words which we here tranſlate, *I will appear in the Cloud upon the Mercy-ſeat*, may very well be

be rendred, *I will be approached in a Cloud* (*i. e.* of Incenſe) for ſo this word we tranſlate *appear* is uſed XXIII *Exod.* 15. not for God's appearing to them, but for the Peoples appearing before him: and this ſenſe the 13*th* Verſe ſeems to inforce, as *Campegius Vitringa* hath obſerved, *Lib.* I. *Obſerv. Sacr. cap.* 11. Chapter XVI.

Ver. 3. *Thus ſhall* Aaron *come into the holy place.*] As he might come into it, only once a year; ſo then with ſuch preparation, and in ſuch a manner, as is here preſcribed. And the Jews ſay, that he was ſeparated from his own Houſe and Family ſeven days before, and dwelt apart from them in a Chamber of the Temple; that he might the better prepare himſelf for the Offices of this day, by ſprinkling the Blood of the daily Sacrifice, burning Incenſe, and ſuch like things. And leſt he ſhould be either ignorant of his Duty, (as ſome proved, in the latter end of their State, when the High-Prieſthood was bought for Money) or forgetful, the *Sanhedrim* ſent ſome to read before him the Rites of this day; who adjured him alſo to perform every thing according to God's Command. The night before alſo they let him eat but little, that no accident in the night might make him unfit to officiate the next day; and that he might awake the ſooner, and begin the Service of the day betimes, as they did upon all great Solemnities. All this, and a great deal more, is related in *Codex Joma, cap.* 1. And Mr. *Selden* likewiſe hath obſerved out of *Sepher Schebat Jehuda*, with what a magnificent Pomp the High-Prieſt was conducted from his own Houſe, when he went to the Temple, ſeven days before this Day of Atonement, accompanied by the King, and the whole *Sanhedrim*, the Royal Family, and the whole Quire of Prieſts, *&c. Lib.* III. *de Synedr. cap.* 11. *n.* 7. Something like this was the Triumph wherein our Verſe 3.

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bleſſed High-Prieſt Chriſt Jeſus was conducted to *Jeruſalem*, five days before he offered himſelf there, for the Sins of the whole World, XII *John* 1, 12, 13.

With a young Bullock for a ſin-offering.] To be offered for himſelf, and for his Family, as appears from *v.* 6. For no other Sacrifice was allowed for the Sin of the High-Prieſt (though it were dubious) but only a young Bullock, IV. 2, 3.

And a ram for a burnt-offering.] Which accompanied the *Sin-offering* at his Conſecration, VIII. 18. But firſt of all the Morning Sacrifice was offered, with the Additionals uſual on this Day, (as the Jews ſay) *viz.* a Bullock, a Ram, and ſeven Lambs, all for Burnt-offerings.

Verſe 4.

Ver. 4. *He ſhall put on the holy linen coat*, &c.] There were eight Garments belonging to the Attire of the High-Prieſt: four of which are here mentioned, which the Jews call his *white Garments*; and *four* more mentioned XXVIII *Exod.* 4. which they call the *golden Garments*; becauſe there was a mixture of Gold in them; whereas theſe were all made of fine Linen. Upon others days, when the High-Prieſt officiated, he was bound to put them on all (not one of the *eight* being wanting) but on this day, when he went in to the moſt holy place, he put on only thoſe four, which were the Habit of the ordinary Prieſts, as well as his. This, ſome conceive, was in token of Humility, becauſe this day was appointed for Confeſſion of Sins, and Repentance, *&c.* Upon which account they imagine alſo, theſe Linen Garments were coarſer than thoſe which he wore every day with his golden Garments. But all the Jews agree, that theſe Garments, which he wore on the Day of Expiation, were made of the pureſt and moſt precious *Linen* of all other: which they call (in *Maſſechet Joma, cap.* 3.) *fine Linen* of *Peluſium*, which was a City in *Egypt*, famous for the richeſt

richeſt and whiteſt Linen, as our *Sheringham* ſhows (in his Notes on that Treatiſe) out of *Pliny* and *Silius Italicus*. And if we may believe the *Talmudiſts*, as the High-Prieſt put on fine Linen of *Peluſium* in the morning of this day, ſo he put on fine Linen of *India* (*i. e.* in their Language, of *Ethiopia*, or *Arabia*, as *Braunius* obſerves, *Lib.* I. *de Veſt. Sacerd. cap.* 7. *n.* 9.) in the evening of it; which was not of much leſs value than the other. And this is not diſagreeable to *Moſes*, who ſaith God commanded the Prieſts Garments to be made *for glory and beauty*, XXVIII *Exod.* 2. And therefore the High-Prieſt appeared even upon this day, in a ſplendid and noble Habit; which was not inconſiſtent with inward Humility and Lowlineſs of Mind; whereby the comely and beautiful performance of God's Service, was not to be obſtructed. For whereas upon other days, the High-Prieſt waſht his hands and his feet in the Braſen Laver; on this day, if we may believe the *Jews*, he waſht them in a Veſſel of Gold, as as the ſame *Braunius* obſerves out of *Maſſechet Joma*, *c.* 4. There are thoſe who fancy the High-Prieſt went into the moſt holy place, with the *Ephod* and *Breaſt-plate*, whereon were the Names of the Children of *Iſrael*: but that is quite contrary to what *Moſes* here delivers, who mentions no other Garments but theſe of fine Linen which he wore upon this day; no not when he went into the holy place (*v.* 23.) And the Hebrew Doctors all thus underſtand it, as Mr. *Selden* ſhows out of them and *Joſephus*, *Lib.* II. *de Succeſſion. in Pontific. Hebræor. cap.* 7. *p.* 250. Chapter XVI.

Yet the Roman Church hath grounded a ſolemn Practiſe upon the fore-mentioned fancy; the Prieſts, and Biſhops too, being wont on *Good-Friday* to miniſter only in the Habit of Deacons, while they are reading or ſinging the Office of the Paſſion: But when they

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they come to the Sacrifice of the Maſs (as they call it) then they put on richer Veſtments, proper to their order. Which is a miſtaken Imitation of the Ceremonies under the Law, upon this great Day of Atonement; when the High-Prieſt never put on any of his golden Garments for the Service of it.

And he ſhall have the linen breeches upon his fleſh.] To cover his ſecret parts. For the word *Fleſh* is to be underſtood here as in XV. 2.

And ſhall be girded with the linen girdle, and with the linen mitre, &c.] Theſe two, with the two foregoing, make up the four *white Garments:* which might poſſibly, as the *Jews* ſay, be made of the fineſt and richeſt *Linen* that could be got, that the High-Prieſt might appear ſplendid, in the ſimpleſt Habit wherein he miniſtred. But it is evident he was not allowed to appear in thoſe Garments which were wrought with Gold, and Scarlet, and Blue, and Purple, (XXVIII *Exod.* 6, 8, *&c.*) becauſe ſuch very ſumptuous Apparel, it muſt be acknowledged, was not ſo ſutable to the Service of the day. On which the High-Prieſt (as the Hebrew Gloſs notes upon this place) did not ſo much put on the Perſon of a *Patron*, as of an *Accuſer*; Confeſſing their Sins before God, and begging pardon for them.

Theſe are holy Garments.] To be uſed only when he miniſtred in the Sanctuary, XXVIII *Exod.* 2.

Therefore he ſhall waſh his fleſh in water, and ſo put them on.] There was no need, upon other days, to waſh more than once, in the beginning of Divine Service; but on this great Day he waſhed *five* times, as oft as he ſhifted his Garments, and went from one miniſtry to another; as appears in part from *v.* 23, 24. where ſee what I have obſerved. Here he ſeems to ſpeak of his waſhing after he had offered the Morning

ing Sacrifice, *&c.* in his golden Garments: and then began the Service of the day in these *white Garments* alone. Chapter XVI.

Ver. 5. *And he shall take of the Congregation of the Children of* Israel.] The former Sacrifices *v.* 3. were for himself: these for all the People. Verse 5.

Two Kids of the Goats for a Sin-offering.] These *two Goats* made but one *Sin-offering*; which is described more largely and particularly, *v.* 8, 9, 10. The former perhaps, which was sacrificed to the LORD, was to procure those good things which they had forfeited by their sins: and the other (the *Scape-goat*, as we translate it) to avert those Evils which they had deserved: For the name that is commonly given it by the *Greeks* signifies its power to turn away Punishments. Or the simple reason of it might be, that the *Israelites* by this double Sacrifice (for both were presented before the LORD) might be the more fully satisfied of the Expiation of their Sins. There is the like example before, of two Birds appointed for the cleansing of a Leper's House; one of which only was killed, the other let fly away; but both of them are said to *cleanse* the House, and to be for *atonement*, XIV. 49, 52, 53. In which some of the ancient Fathers thought they saw a notable Type of our LORD Christ. Whose Sacrifice, as it was prefigured by all the Legal Sacrifices (for the *Paschal Lamb* it self was a Type of him sacrificed for us, 1 *Corinth.* V. 7.) so by this more especially on the Day of Expiation. Which was of greater and more universal efficacy than all the rest, and therefore represented him more fully than the other did. Insomuch that these *two Goats* joyned in one Sacrifice, may be thought to represent one Christ, consisting of two Natures. For since it was not possible, as *Theodoret* expresses it, to adumbrate both the

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'τὸ θνητὸν, καὶ τὸ ἀθάνατον, that which was mortal, and 'that which was immortal in Christ; he commanded 'two to be brought, ἵνα ὁ μὲν θυόμενος, τῆς σαρκὸς τὸ 'παθητὸν προτυπώσῃ. ὁ δ' ἀπολυόμενος δηλώσῃ τὸ ἀπαθὲς 'τῆς θεότητος· *that the Goat which was offered in Sacri-* '*fice, might prefigure the paſſible Nature of his Fleſh: and* '*that which was let go, might ſhow the impaſſible Nature* '*of his Divinity*, Quæſt. XXII. in *Levit.* And St. *Cyril* Diſcourſes, to the ſame purpoſe, in his *ninth* Book againſt *Julian.*

And one Ram for a Burnt-offering.] Which was no more than was appointed for *Aaron* himſelf, *v.* 3. who herein is equalled with all the Princes of the People; in whoſe name this Ram ſeems to have been offered.

Verſe 6. Ver. 6. *And* Aaron *ſhall offer his Bullock of the Sin-offering, which is for himſelf.*] Not by killing it, which was done afterwards (*v.* 11.) but only by preſenting it before God to be ſacrificed; which was done with a ſolemn Prayer, wherein he beſeeched God to be propitious unto him and his. The form of it is ſet down in *Maſſechet Joma, cap.* 3. *ſect.* 8. He laid his hand upon the head of the Bullock, and ſaid, *I have done amiſs, and been rebellious, and ſinned before thee, I and my Houſe. I beſeech thee now, O LORD, remit my Rebellion and my Sin which I have committed, and my Houſe*, &c.

And make an atonement for himſelf, and for his houſe.] For his Family, as I ſaid *v.* 3. and for all the Prieſts; who are called *the Houſe of Aaron*, CXV *Pſal.* 10, 12. CXXXV. 9. And I do not ſee why all the Houſe of *Levi* ſhould not alſo be underſtood: For they are not comprehended under the name of *the Congregation of the Children of Iſrael* (mentioned in the Verſe before) and therefore muſt be contained here under the name of the Houſe of *Aaron.* See I *Numb.* 49.

Ver.

Chapter XVI. Verſe 7.

Ver. 7. *And he ſhall take the two Goats.*] Mentioned *v.* 5. which were to be of equal ſtature, of the ſame colour, and the ſame price (as the Hebrew Doctors ſay in *Joma*, *cap.* 6.) both deſigned to the ſame end, the Expiation of their Sins.

And preſent them before the LORD *at the door of the Tabernacle*, &c.] All the *Sin-offerings* which were made for the Congregation, were preſented either by the High-Prieſt, or by the Elders (IV. 15.) and by them devoted to God, to be ſacrificed on his Altar. For this *preſenting* of the Goat, is the ſame with his *offering* of the Bullock in the Verſe foregoing; which was nothing elſe but his ſolemn Conſecration of them, as I ſaid, to be ſacrificed. According to which pattern, our bleſſed LORD and Saviour, a little before he ſuffered upon the Croſs, and made himſelf a Sacrifice for us, voluntarily *offered* himſelf to die for our ſins. Which is the meaning of thoſe words of his XVII *John* 19. where praying for his Apoſtles, he ſaith, *For their ſakes I ſanctifie my ſelf:* that is, *offer* my ſelf to die as an Expiatory ſacrifice for them, For that ἁγιάζειν ſometimes ſignifies as much as προσφέρειν, Dr. *Owtram* hath demonſtrated, *Lib.* II. *de Sacrificiis*, *cap.* 3. And ſo St. *Chryſoſtom* here expounds theſe words, *I ſanctifie my ſelf*, by προσφέρω σοὶ θυσίαν, *I offer thee a Sacrifice*; or conſecrate and devote my ſelf to be ſacrificed. And it is not an improbable Conjecture of another very learned Friend of mine, now alſo with God (Dr. *Spencer*) that the appointing of *two Goats* to be both preſented to God at the ſame time, and with the ſame Rites, was to preſerve the Jews in a belief that there is but *one principle* of all things; who both beſtows good things, and inflicts evil. Contrary to the opinion of the Gentiles, who made two *Principles*, one good and the other bad; which was the ancient be-

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lief of the *Chaldæans*, and other Eaſtern People, and from them propagated to the *Greeks* and *Romans*. Moſt of whoſe Sacrifices (as another very learned Man of our own Country hath obſerved) had reſpect to theſe two Principles; to one of which they offered in the Morning, and to the other at Night. See Dr. *Windet de Vita Functorum ſtatu, ſect.* 3. where he obſerves that there are plain footſteps of this old Error at this day, through all the Eaſt, as far as *China:* for there was an endeavour to infect Chriſtianity with it, by *Manes* the *Perſian*, in the Reign of the Emperor *Aurelian*; nor was there any Hereſie that ſpread ſo far as this Dotage did.

Verſe 8.

Ver. 8. *And* Aaron *ſhall caſt lots upon the two Goats.*] The manner of it is deſcribed in the ſame Treatiſe (*Maſſechet Joma, cap.* 3. *ſect.* 9.) The High-Prieſt went to the Eaſt-part of the Court, on the North-ſide of the Altar, having the *Sagan* (his Vicar) on his right hand, and the head of the Houſe of the Fathers on his left. There ſtood two *Goats*, with an *Urn* or Box, which they call *CALPI* (the very ſame name which *Lucian*, and the Scholiaſt upon *Ariſtophanes*, give to the ſame thing, as our learned *Sheringham* upon that Book, and *Bochart* in his *Hierozoicon*, have obſerved). Into this Urn the two Lots were caſt, which were made of Box-wood (as the *Miſna* here ſays) and in after times came to be of Gold. But *Maimonides* in his Treatiſe on this Subject, ſaith they might be made either of Wood or Stone, or any Metal; provided one of them was not bigger than the other, (nor one of Gold, the other of Silver, *&c.*) but both every way equal, as the Goats were to be. Upon one of theſe Lots was written the name of the Goat which was for the LORD; and on the other that which was for *Azazel*. And then the Prieſt ſhaking the Urn, and putting

in

in both his hands (as it there follows in *Joma, cap.* 4.) took up a Lot in each. And if he brought up God's Lot in his right hand, the *Sagan*, who ſtood there, ſaid, *My Lord, lift up thy right hand:* If in his left hand, the Head of the Fathers ſaid, *Lift up thy left hand.* And ſo the Prieſt let the right hand Lot fall upon the Goat that ſtood on the right hand; and his left hand Lot upon the other. Chapter XVI.

One lot for the LORD.] To be offered unto the LORD at the Altar.

The other lot for the ſcape-goat.] Or, as it is in the Hebrew, for *Azazel*; as ſome have anciently tranſlated it. Now why a *Goat* was offered in Sacrifice, and another Goat let go free, laden with their ſins, rather than any other Creature, may be underſtood, perhaps, from the inclination of the Heathen World in thoſe days, when they worſhipped *Dæmons* in the form of a Goat. The *Egyptians* were famous for this, and the *Iſraelites* themſelves (it appears from the XVIIth Chapter of this Book, *v.* 7.) were prone to offer Sacrifices *le Seirim*; which ſignifies *Dæmons* in that form. And therefore to take them off from ſuch Idolatrous Practices, God ordained theſe Creatures themſelves to be ſacrificed and ſlain, to whom they had offered Sacrifice. And the young ones he appointed for this purpoſe, (for ſo *Seirim* ſignifies) which the *Egyptians* moſt of all honoured, and abhorred to offer or kill. So *Juvenal:*

———*Nefas illic fœtum jugulare Capellæ.*
Satyr. XV. v. 11.

Now from hence perhaps it was that ſome fancied *Azazel* ſignified the Devil; as *R. Menachem* and *R. Eliezer* among the Jews; *Julian* among the Heathen;

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and ſome great Men lately among us. Who conceive that as the other Goat was offered to God at the Altar, ſo this was ſent among the Dæmons, which delight to frequent deſart places, and there appeared often in the ſhape of this Creature. But this will not agree with the Hebrew Text, which ſays this Goat was for *Azazel*, as the other was *for the* LORD. Now none ſure will be ſo prophane, as to imagine, that both theſe Goats being ſet before the LORD, and preſented to him as equally Conſecrated to him, he would then order one of them to be for himſelf, and the other for the Devil. We muſt therefore be content with our own Tranſlation, which derives the word *Azazel* from *Ez*, a Goat; and *azal*, to go away; and fitly calls it the *Scape-goat:* So *Paulus Fagius*, and a great many others: againſt which I ſee nothing objected, but that *Ez* ſignifies a *ſhe* Goat, not a *he*. Which made *Bochartus* fetch this word from the *Arabick*; in which Language *Azala* ſignifies to *remove*, or to *ſeparate*. And this agrees well enough with the name of this Goat, according as the ancient Tranſlators underſtood it; ſome of which, as *Symmachus*, render it ἀπερχόμενον, *the Goat going away:* others, as *Aquila*, ἀπολελυμένον, *the Goat let looſe:* and the LXX. ἀποπομπαῖον. In which they had no thought of the notion of this word among the *Greeks*, who called thoſe *Dæmons* by this name, who were eſteemed ἀλεξικακοι and ἀποτρόπαιοι (as *J. Pollux* ſpeaks) *averters of evil things from them:* But ſimply meant, as *Theodoret* interprets it, ἀποπεμπόμενον εἰς τὴν ἔρημον, *the Goat ſent away into the Wilderneſs.* And ſo St. *Hierom* expounds it, *Hircus emiſſarius:* which agrees with the notion which *Bochartus* puts upon the word out of the *Arabick* Tongue. This Goat being ſent away into *remote* places, there to remain *ſeparate* from the Flock to which he belong'd;

and

and that upon a Mountain (as the Jews fancy) in the Wilderneſs of *Sinai*, which from this Goat was called *Azazel*: But I ſee no ground for this. Chapter XVI.

Ver. 9. *And* Aaron *ſhall bring the Goat upon which the LORD's lot fell.*] In the Hebrew the word is, *went up*: For he firſt took it up out of the Urn, and then let it fall upon the Goat. Verſe 9.

And offer him for a ſin-offering.] Devote him to God to be a Sacrifice for their Sins; beſeeching him to accept of this Sacrifice for that end. So the word *offer*, I obſerve, ſignifies *v.* 6. order being given afterwards for the killing of the Goat, *v.* 15.

Ver. 10. *But the Goat on which the lot fell to be the Scape-goat, ſhall be preſented alive before the LORD.*] This ſhows that the *Scape-goat* was equally conſecrated and devoted to God, as the other was: though not to be killed, but ſent away alive; after the other had been offered in Sacrifice. Verſe 10.

To make an atonement with him.] For this was a Sin-offering, though not ſlain, no leſs than the other: as appears from *v.* 5. which ſhows theſe *two Goats* made but one *Sin-offering*: Which was partly ſlain at the Altar, and partly let go (as it here follows) to run whither he would; the more perfectly to repreſent the taking away of their Sins, and *removing their iniquity* (as the Prophet ſpeaks, III *Zach.* 9.) by vertue of this Offering for them.

Some indeed have thought that this Goat was not ſacrificed, but only preſented alive before God, and ſo let go; leſt it ſhould be thought God could not forgive their Sins, unleſs he was appeaſed by ſome ſlain Beaſt: which imagination was deſtroyed by letting this *Sin-offering* be left alive, at full liberty to run quite away. But I can ſee no ground for ſuch a Conſtruction; becauſe theſe were not *two*, but *one* Sin-offering, as

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as I ſaid before: which being ſlain in part, eſtabliſhed that opinion in them of the impoſſibility of obtaining reconciliation, without a bloody Sacrifice. Certain it is, that the whole Law ſuppoſes this, that *without ſhedding of blood is no remiſſion*, as the Apoſtle obſerves IX *Hebr.* 22. And therefore it will be more agreeable to the Holy Scriptures, if we think, as ſome do, That the firſt Goat repreſented our LORD in his Sufferings, and this other in his Reſurrection; whereby he was freed from the Bands of Death: both his Death and his Reſurrection being for our Deliverance, as the Apoſtle ſhows IV *Rom. ult.*

And let him go free.] Whither he pleaſed. For ſo the Hebrew word *Schalac* (*ſend him away*, or *diſmiſs* him) ſignifies in Scripture, *intire liberty*, ſuch as God demanded for the *Iſraelites* from *Pharoah*, IV *Exod.* 23. V. 1.

For a Scape-goat.] Into remote places.

Into the Wilderneſs.] In token their ſins were quite carried away, to be found no more: for the Goat was not meerly ſent into the Wilderneſs, but into the moſt deſart places of it, as appears from *v.* 22.

Verſe 11.

Ver. 11. *And* Aaron *ſhall bring the Bullock of the ſin-offering, which is for himſelf*, &c.] This former part of the Verſe is word for word the ſame with *v.* 6. which ſhows that *offering* there (as we tranſlate it) was nothing elſe, but bringing it to be offered; or preſenting it before the LORD, to be a Sacrifice for himſelf, and for his Family. But now his *bringing* it, was that it might be killed immediately, as it follows in the latter part of this Verſe.

And ſhall make an atonement for himſelf and his houſe.] By killing it, as the next words tell us.

And

And ſhall kill the Bullock of the ſin-offering, which is for himſelf.] He was firſt to offer for himſelf, before he could acceptably offer for the People, as the Apoſtle obſerves V *Hebr.* 3. IX. 7. And as the Jews tell us (in *Maſſechet Joma, cap.* 4. *ſect.* 2.) he again put his hand upon the head of the Bullock, and made the Confeſſion and Supplication before-mentioned, upon *v.* 6. And when he had done, then he killed the Bullock with his own hands. For though all other Sacrifices might be killed by any perſon, yet the High-Prieſt himſelf was bound to kill this; as they ſay in the ſame place of the *Miſna, ſect.* 3. And having received the Blood of the Bullock in a Baſon, he delivered it to another Prieſt to keep it in continual agitation, till he had offered Incenſe in the holy place; that ſo it might not grow thick and be clotted; but be kept liquid and thin, fit to be ſprinkled before the Mercy-ſeat. Chapter XVI.

Ver. 12. *And he ſhall take a Cenſer full of Burning coals of fire.*] Which he held in his right hand. Verſe 12.

From the Altar before the LORD.] From the brazen Altar where the Bullock was ſlain: for Coals were burning before God no where elſe but there.

And his hands full of ſweet Incenſe, beaten ſmall.] With his left hand he took as much of the Incenſe mentioned XXX *Exod.* 34, 36. as his hand would hold (beſides the Incenſe which he burnt every Morning and Evening, which was a whole pound) and put it into a Cup.

And bring it within the vail.] With both theſe, the Cenſer of Coals, and the Cup of Incenſe (the former in his right hand, the other in his left) he went within the Vail, which divided the holy place from the moſt holy: And ſet down the Cenſer; and then (as it follows in the next Verſe, ſee there) threw the Incenſe upon

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upon the burning Coals. This the Hebrew Doctors take to have been ſo difficult a work, that in the *Gemara* upon *Joma* (*cap.* 1.) they ſay ſome of the elder Prieſts were ſent to him before-hand, to ſhow him how he ſhould fill his hand with the Incenſe. And the *Miſna* there ſays, that they adjured him in theſe words; *We are the Legats of the great Sanhedrim, and thou art our Legat and theirs; we adjure thee, we adjure thee by him whoſe name dwells in this Houſe, that thou change not any one thing of all that we have ſaid unto thee.* And ſo they parted with tears on both ſides. The reaſon of which ſolemn Adjuration, they ſay, was, That the *Sadduces* affirmed, he might burn the Incenſe *without* the Vail, and ſo enter into the moſt holy place; directly contrary to this Text, which required him to do it *within*; where no body could ſee what the High-Prieſt did, and conſequently could not tell whether he performed the Service there aright. Therefore they took this Oath of him, in the latter Ages of their State, when ſome of the Faction of the *Sadduces* were thruſt into the Prieſthood, as Mr. *Selden* probably conjectures, *Lib.* III. *de Synedriis*, *cap.* 11. *n.* 2. This was the firſt time of the High-Prieſt's going into the Holy of Holies on this great Day.

Verſe 13.

Ver. 13. *And he ſhall put the Incenſe upon the fire before the* LORD.] He entred (as the *Miſna* ſaith in *Joma*, *cap.* 5.) with his Face towards the South; and ſo went ſide-ways (for he might not look upon the Ark, where the Divine Glory was) till he came to the Staves of the Ark; where he ſet down the Cenſer, and put on the Incenſe. And having filled the Houſe with a Cloud of Smoak, he went out backward (out of reverence to the Divine Majeſty) into the holy place without the Vail. Where, when he was come, he made this ſhort Prayer, *May it pleaſe thee, O* LORD *God, that*

that this year may be hot and alſo wet; that the Scepter may not depart from the Family of Judah, *nor thy People* Iſrael *want food; and that the Prayer of the wicked may not be heard.* And then he preſently went out of the Sanctuary, and ſhowed himſelf to the People; that they might not ſuſpect he had done amiſs, and miſcarried in his Office. For ſo, they ſay, it ſometimes happened, that the High-Prieſt, having violated theſe holy Rites appointed by God, was ſtruck dead in the holy place. Chapter XVI.

The Incenſe which was burnt every day in the holy place, at the Golden Altar, repreſenting the Prayers of the Saints, as St. *John* teaches us (VIII *Rev.* 3, 4.) this Incenſe which was burnt in the Holy of Holies, may well be thought to repreſent the Prayers of the High-Prieſt himſelf, which he made upon this occaſion; as our bleſſed Saviour did before he offered the great Sacrifice of himſelf, (XVII *John*, of which more hereafter) with the Blood of which he now appears in the Heavens before God for us.

That the Cloud of the Incenſe may cover the Mercy-ſeat that is upon the Teſtimony. So that nothing of it might be ſeen: it being the place of the Reſidence of the Divine Majeſty, (XXV *Exod.* 21, 22.) whoſe Glory was inacceſſible.

That he die not.] By gazing on the Divine Glory. See *v.* 2. and XXXIII *Exod.* 20.

Ver. 14. *And he ſhall take of the blood of the Bullock.*] Verſe 14. Having done what is commanded in the foregoing Verſes, he came out of the Sanctuary, and went to the Prieſt, whom he left at the Altar of Burnt-offering, ſtirring the Blood in the Baſon, which he delivered to him (as I obſerved *v.* 11.) And taking it from him went with it (the *ſecond* time) within the Vail; and ſtanding where he did before, when he burnt the

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Incenſe, ſprinkled it as is directed in the words following.

And ſprinkle it with his finger.] *The very root or eſſence of a Sacrifice* (as the Maxim of the Jews is) *lies in the ſprinkling of the Blood.*

Upon the Mercy-ſeat.] One would think, by this Tranſlation, that he ſprinkled the Mercy-Seat it ſelf, with ſome of the Blood. But all the Jews underſtand it quite otherwiſe: and indeed the Hebrew words are *Al pene*, over againſt the Face, *i. e.* as they interpret it (in the *Miſna* before-mentioned, *cap.* 5.) *towards* the Mercy-Seat. And ſo it follows in the next words, *and before the Mercy-ſeat ſhall he ſprinkle.* Only this difference there was in the ſprinkling, that this Particle *al*, they think, imported that he was to make the firſt ſprinkling, here mentioned, *toward the top* of the Mercy-Seat. The Vulgar Latin, wholly omits this part of the Verſe, and only mentions the latter ſprinkling, ſeven times *contra propitiatorium* over againſt the Mercy-Seat Eaſtward.

Eaſtward.] I ſhould have thought the obſervation of our learned Country-man (Mr. *J. Gregory*) very remarkable, if he had been commanded only to ſprinkle the Blood *Eaſtward*. For then there might have been room for his Conjecture, that though *Aaron* at all other times turned his face towards the *Weſt* (where the the moſt holy place was) and at the very killing of the Goat and the Bullock, not only lookt that way himſelf, but turned their Faces towards the Weſt (as the Jews ſay in *Joma*) yet when he came to perform the chief part of this Myſtery, *he turned his back upon the beggarly Elements of the World*, and ſprinkled this Blood *eaſtward*, to repreſent the Man, whoſe name is the *Eaſt*, *i. e.* Chriſt. But I do not ſee how this agrees with this ſprinkling the Blood *before the Mercy-ſeat*; which

which could not be done without looking towards the Weſt. And therefore it muſt be confeſſed that he did not ſprinkle it Eaſtward; but ſtanding Eaſtward of the Mercy-Seat, with his Face towards it, he performed this Office, as Mr. *Selden* obſerves, *Lib.* III. *de Synedr. cap.* 16. *p.* 426. Or it may be ſaid to be done *Eaſtward*, becauſe that part of the Ark before which he ſprinkled, looked *Eaſtward*. Chapter XVI.

And before the Mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.] This is a diſtinct ſprinkling from the foregoing, which was done but once, and towards the upper part of the Mercy-Seat; but this was done ſeven times, towards the lower part of it, as the *Jews* underſtand it: who ſay he ſprinkled *eight* times in all, but none of the Blood touched the Mercy-Seat. So the *Gemara* on that place, and *Maimonides* in his *Jom hakippurim* and *Obediah Bartenoca*, whoſe words are theſe; *The drops of Blood did not come upon the Mercy-ſeat, but fell upon the Ground*; as two of our very learned Country-men have obſerved, Mr. *Sheringham* upon *Joma*, and Dr. *Owtram*, *Lib.* I. *de Sacrificiis*, *cap.* 16. *n.* 4.

Seven times.] Concerning this Number *ſeven*, See before IV. 6. This was the *ſecond* time of going into the Holy of Holies upon this Day.

Ver. 15. *Then ſhall he kill the Goat of the ſin-offering, that is for the people.*] The Blood of which was received in a Baſon, as that of the Bullock was, (See *v.* 11.) and he carried it within the Vail, (as here follows) and did juſt as he had done before, *v.* 14. But whether he firſt burnt Incenſe, as he had done before he brought in the Blood of the Bullock, is uncertain: It is likely the Fume that had been then made, ſtill remained; ſo that there was no need to renew it. Verſe 15.

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And do with that blood, as he did with the blood of the Bullock, and ſprinkle, &c.] For he ſtood in the ſame place (as the *Miſna* obſerves) and there ſprinkled once towards the top of the Mercy-Seat; and then ſeven times before the bottom of it. Which is not here expreſly ſaid, but is to be underſtood from what goes before; which orders him to do with this Blood as he had done with the other.

This now was the *third* time of his going into the moſt holy place, upon this day. See *v.* 2.

Verſe 16.

Ver. 16. *And he ſhall make an atonement for the holy place.*] By the ſprinkling before-mentioned (both of the Blood of the Bullock and of the Goat, as I gather from *v.* 18.) God's own dwelling place was purified: the Blood (which was ſprinkled ſeven or eight times before the Mercy-Seat) being thrown, it is probable towards both ſides of it.

Becauſe of the uncleanneſs of the children of Iſrael; *and becauſe of their tranſgreſſions in all their ſins.*] The many ſins whereby they had tranſgreſſed God's holy Laws, the whole year before, had made them ſo unclean, that it provoked God to leave them, and made this moſt holy place unfit for his Habitation; unleſs he were reconciled to them: For it was ſeated among an unclean People, as the reſt of the Sanctuary was; and on that ſcore might need an Atonement. See XXIX *Exod.* 36, 37.

And ſo ſhall he do for the Tabernacle of the Congregation.] When he had done all this within the Vail, he was to do the ſame without, in the Sanctuary: where he ſprinkled firſt the Blood of the Bullock, and then the Blood of the Goat, againſt the Vail which parted the Sanctuary, from the Holy of Holies. So the *Miſna* in the place fore-mentioned; and *R. Solomon Jarchi* upon theſe words; *As he ſprinkled part of the Blood*

of

of both Sacrifices, once above, and ſeven times beneath, in the inward Sanctuary; ſo he ſprinkled towards the Vail without, once above, and ſeven times below. For they all agree the Blood was not ſprinkled *upon* the Vail, but *before* it: by which ſprinkling the Sanctuary was purified, as the Apoſtle obſerves, when he ſaith, *Almoſt all things were, by the Law, purged with Blood*, &c. IX *Hebr.* 21, 22, 23. Chapter XVI.

That remaineth among them, in the midſt of their uncleanneſs.] Surrounded by a ſinful People, who were full of Legal, as well as other Impurities: and had been likewiſe defiled by many, who had ignorantly come into it, in their uncleanneſs. So *Maimonides* judiciouſly obſerves. It could ſcarce be avoided, but ſome or other would ignorantly, and ſome preſumptuouſly offend, by going into the Sanctuary, or eating holy things when they ought not: and therefore God commanded this Expiation to be made for the Pollutions of the Sanctuary and its Utenſils, by ſuch means, *More Nevoch.* P. III. *cap.* 47.

Ver. 17. *And there ſhall be no Man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the holy place.*] During this action, none of the Prieſts, who uſed to attend in the Tabernacle, were to come into it, till the High-Prieſt had expiated its Uncleanneſs; which it was ſuppoſed to have contracted, by their coming into it all the year before. Verſe 17.

Until he come out.] Of the holy place.

And have made an atonement for himſelf, and for his houſhold, and for all the Congregation of Iſrael.] Finiſhed all that he had to do there, for the Expiation of his own Sins, and his Families, and all the Peoples. That is, from the time of his going to offer Incenſe, till he came out to purifie the Tabernacle. Some of which time he ſpent in Prayer to God, (as I obſerved *v.* 13.)

for

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for all the People; as he had done before when he preſented the *Sin-offerings* to him; with ſolemn Supplication, for *himſelf* and for his *Houſhold*, and for all the *Congregation of Iſrael*; the Forms of which are extant in their Books. In conformity to which, when our bleſſed Saviour conſecrated himſelf to be a Sacrifice for us (as I noted upon *v.* 7.) he firſt commended *himſelf* to God, in that ſolemn Prayer before his Death, XVII *Joh. v.* 1, 2, &c. and then his *Apoſtles*, who were his *Houſhold*, *v.* 9, 10. and ſo forward to the 20*th* Verſe; and then prayed for all that ſhould believe on him; *i. e.* the *whole Congregation of Chriſtian People*, from *v.* 20, to the end. Immediately after which he went to the place, where he was apprehended, and led to be Condemned and Crucified, XVIII *John* 1. See Dr. *Owtram de Sacrificiis*, *Lib.* II. *cap.* 3. *n.* 3.

Verſe 18.

Ver. 18. *And he ſhall go out unto the Altar that is before the* LORD.] Theſe words, *before the* LORD, ſeem to reſtrain this to the Golden Altar, where Incenſe was offered in the Sanctuary: and ſo I find it is generally interpreted, even by the Jews themſelves (in *Joma*, *cap.* 5. *ſect.* 5.) as well as Chriſtians. But the words, *he ſhall go out*, plainly ſignifie his coming from the Sanctuary, where the golden Altar was (and had been cleanſed, we may well ſuppoſe, together with it, *v.* 16.) into the outward Court, to the Altar of *Burnt-offering*, which was alſo *before the* LORD, (XXIX *Exod.* 11.) though at a greater diſtance from him: and which, one would think, ſtood in need to be cleanſed, as much as the Altar of Incenſe. Now unleſs it was ordered to be cleanſed in theſe words, I can ſee no care taken about it at all. In XXX *Exod.* 10. there is expreſs mention indeed made of *making an atonement* upon the Altar of Incenſe once a year; and

and nothing ſaid of the other: and if we will ſo underſtand it here, then the words, *he ſhall go out*, muſt have reſpect to *his going into the holy place*, mentioned in the verſe before. Chapter XVI.

And make an atonement for it.] This is generally underſtood, as I ſaid, of the golden Altar, becauſe ſuch expreſs mention is made of its Purification yearly, in the place now mentioned, XXX *Exod.* 10. And no doubt, that which is here commanded, was done there, when he made Atonement for the Table, where it ſtood: But there being the ſame need, as I ſaid, to expiate the other Altar (where no fewer Errors had been committed than here, and which ſtood nearer to an unclean People, who incompaſſed it) I cannot but think that it's here included.

And ſhall take of the blood of the Bullock, and of the Goat.] He put the Blood of the Bullock and of the Goat together; and then poured them into another Veſſel, that they might be well mingled. For here is no command in this place, that he ſhould go round the Altar twice, and tip the Horns of it firſt with the Blood of the Bullock, and then of the Goat, ſeparate one from the other; as the *Miſna* in *Joma* obſerves, *cap.* 5. *ſect.* 4.

And put it upon the horns of the altar round about.] He began at the North-eaſt corner, and ſo went to the North-weſt; and from thence to the South-weſt, and laſtly to the South-eaſt: and as he came near to each corner, he put the Blood upon it. So the *Jews* deſcribe this matter in the ſame place, *ſect.* 5.

Ver. 19. *And he ſhall ſprinkle of the blood upon it with his finger ſeven times.*] Not upon the middle of the Altar, but nigh the corners; *viz.* in the place where he ended when he put the Blood upon the horns of the Altar. So the Jews ſay in the place above-named, Verſe 19.

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ſect. 6. And I do not ſee, why the Particle *upon* ſhould not be expounded here, as in *v.* 15. (if their interpretation be true) to ſignifie that he ſprinkled the Blood *before* the Altar; which he did not touch.

And ſhall cleanſe it and hallow it, from the uncleanneſs of the Children of Iſrael.] The Jews refer this cleanſing to his taking the Coals and the Aſhes from the Altar, that he might ſprinkle the Blood in a clean place. And then the words are to be tranſlated, *He ſhall ſprinkle the blood,* &c. *having cleanſed and hallowed it.* But the concluſion of the Verſe determines us to another ſenſe, which is, That by ſprinkling the Blood he cleanſed and ſanctified it, from *the uncleanneſs of the children of Iſrael,* whereby it had been defiled: the Prieſts having either come in their uncleanneſs thither, or not performed their Service as they ought there; and the People thereby remaining in their Impurities.

Now when the High-Prieſt had done all this, the Jews ſay (in the *Miſna* before-named) he poured the reſt of the Blood of the Bullock and Goat, at the bottom of the Altar of *Burnt-offerings,* (where, I conceive, he concluded this Atonement) for there was a conveyance to carry it away, as I obſerved upon IV. 7. And they make account alſo, that if every thing was not done in this order, it was ineffectual, and was to be done over again. For example; If the Blood of the Goat, was ſprinkled before the Blood of the Bullock (contrary to the directions *v.* 14, 15.) he returned, and ſprinkled the Blood of the Goat, after that of the Bullock, *&c.*

Verſe 20. Ver. 20. *And when he hath made an end of reconciling the holy place.*] Making it fit to continue God's dwelling place, *v.* 16.

And the Tabernacle of the Congregation.] By this I think

think is meant the Sanctuary, and every thing in it; particularly the golden Altar. Chapter XVI.

And the Altar.] Of Burnt-offerings, where he ended his Atonement for the whole Houſe of God.

He ſhall bring the live Goat.] Two had been preſented to the LORD, *v.* 7, 10. that is, ſolemnly conſecrated and devoted to be expiatory Sacrifices; one of which having been ſlain, the other was now brought to be made an Expiation for Sin, after another manner. And he was brought, no doubt, to the door of the Tabernacle of the Congregation, where they were wont to lay their hands upon other Sacrifices, I. 3, 4.

Ver. 21. *And* Aaron *ſhall lay both his hands upon the head of the live Goat.*] Laying of the hand upon the head of the Beaſt, was a Rite uſed in all ſorts of Sacrifices, whether *Burnt-offerings*, *Peace-offerings*, or *Sin-offerings*. See I. 4. III. 2. IV. 4, 33. In which places, mention is made only of *laying on his hand:* But here the High-Prieſt is commanded to lay on *both hands*, as he and his Sons did, in the Sacrifice of the Bullock, and the Ram at their Conſecration, VIII. 14, 18. The meaning of which was, the more ſolemnly and intirely to devote the Sacrifice to the uſes for which it was deſigned; which, in this Sacrifice, was to bear all their Sins. For they were all laid upon this Sacrifice, unto which the puniſhment of them was tranſferred: This Rite ſignifying as much as if they had ſaid, *Whatſoever we have done amiſs, let not us, but this Sacrifice be charged with it:* that is, let it bear the puniſhment which we deſerve. Such phraſes there are 2 *Sam.* I. 16. IX *Eſther* 25. VII *Pſal.* 16. and other places. Verſe 21.

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And confeſs over him.] This muſt have been underſtood, if it had not been expreſſed: for *impoſition of hands* was always accompanied with Prayer, of one ſort or other, according to the occaſion of it. Inſomuch that the Jews ſay, *Where there is no Confeſſion of Sins, there is no Impoſition of Hands; for Impoſition of Hands belongs to Confeſſion.* See Dr. *Owtram de Sacrif. Lib.* I. *cap.* 15. *n.* 8. And it is obſervable, that the High-Prieſt made Confeſſion three times on this day. Firſt for himſelf, and then for his Brethren the Prieſts, and now for the whole Congregation; ſaying this Prayer, (as they tell us in *Joma, cap. 6. ſect.* 2.) *I beſeech thee, O LORD; this People the Houſe of* Iſrael, *have done wickedly, and been rebellious, and ſinned before thee. I beſeech thee now, O LORD, expiate the Iniquities, the Rebellions, and the Sins, which thy People the Houſe of* Iſrael, *have done wickedly, trangreſſed and ſinned before thee. According as it is written in the Law of* Moſes *thy Servant* (*viz.* in the 30*th* Verſe of this Chapter) *on that day he ſhall make an Atonement for you, to cleanſe you, that you may be clean from all your Sins before the LORD.* Which laſt word (LORD) as ſoon as all the Prieſts and the People, that were in the Court, heard pronounced by the High-Prieſt, they bowed and fell down flat upon their Faces, and worſhipped, ſaying, *Bleſſed be the LORD; let the Glory of his Kingdom be for ever.*

All the iniquities of the Children of Iſrael, *and all their tranſgreſſions, in all their ſins.*] Theſe three words, *Iniquities, Tranſgreſſions* and *Sins*, are the very words uſed by the High-Prieſt in his Confeſſion before-mentioned; which comprehend all manner of Offences, whether committed deliberately, or not, againſt *Negative*, or *Affirmative* Precepts, as (they call them.) *Grotius* in his Notes on this place, hath thus diſtinguiſhed

guiſhed them, but whether exactly, or not, cannot be determined. But it is probable that *Sins*, ſignifie Offences committed by Error, not deliberately; *Iniquities*, ſuch as were deliberately committed againſt the prohibiting Precepts; and *Tranſgreſſions*, thoſe that were deliberately committed againſt commanding Precepts. All except thoſe to which *cutting off* was threatned, which were not expiated by any Sacrifice.

Putting them upon the head of the Goat.] By putting his hands on the head of the Goat, and confeſſing their Sins over him (with Prayer to God to remit them) they were all charged upon the Goat, and the puniſhment of them transferred from the *Iſraelites* unto it. Juſt as the Sins of all Mankind were afterwards laid upon our Saviour Chriſt (as the Prophet ſpeaks, LIII *Iſa.* 6.) *who his own ſelf bare our ſins in his own body*, (ſaith S. *Peter* 1. II. 24.) the puniſhment paſſing from us to him, *who was made Sin for us*, 2 *Corinth.* V. 21. Which Expreſſions are manifeſt Alluſions unto this Sacrifice on the great Day of Expiation: which was the moſt illuſtrious Figure of the Sacrifice of Chriſt; and ſhows, beyond all reaſonable contradiction, that Chriſt ſuffered in our ſtead, and not meerly for our benefit. For it is very evident, the Sacrifice offered on this day, was put in the place of the People; and all their Sins, that is, the puniſhment of them, laid upon its head. And it appears by the form of all other *Sin-offerings*, which were occaſionally offered at other times, that he who brought them put off the guilt, which he had contracted, from himſelf, and laid it on the Sacrifice, which was to die for him. Which he did by laying his hand on the head of it at the door of the Tabernacle, while it was yet alive. Then with his hand ſo placed, he made a Confeſſion of his

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Sins, for which he desired forgiveness by the offering of this Sacrifice: That is, he prayed by these Rites, that the Beast being offered and slain, he might be spared from punishment; which was a plain transferring the guilt from himself unto his Sacrifice. Which being yet alive, and thus laded with his guilt, was then brought to the Altar, and there slain for the guilty Person: That is, it died in his stead; for there was no other reason of its being put to death there, and in that manner.

I have insisted the longer on this, because nothing can better explain the true meaning of *Christ's dying for us:* which was by transferring the suffering due to our Sins, upon him; as the manner was in the Legal Sacrifices. Which was a thing, let me add, so notorious in the World, that other Nations from hence derived the like custom, to that here mentioned by *Moses.* Particularly the *Egpptians*, as *David Chytræus* hath long ago observed, and since him many others out of *Herodotus:* who tells us (*Lib.* II. *cap.* 39.) that they made this Execration over the Head of the Beast which they sacrificed; Εἴτε μέλλοι ἤσφισι τοῖς θύεσι, ἢ Αἰγύπτῳ τῇ συμπάσῃ κακὸν γενέσθαι, εἰς κεφαλλὼ ταύτῳ τραπέσθαι· *that if any evil was to fall, either on themselves who sacrificed, or upon the whole Country of* Egypt, *it might be turned upon the head of that Beast.* And this, he saith, was the custom over all the Land of *Egypt*; and the reason why no *Egyptian* would taste of the head of any Animal. Nor was this the Notion of the *Egyptians* only, but of other Countries also; who called those Sacrifices which were offered for them Ἀντίψυχα, being sacrificed in their stead; and the Life of the Beast given for theirs. Thus the *Greeks* sometimes sacrificed Men, when some very heavy Calamity was fallen upon them, whom they called Καθάρματα, Expiations

piations to purge them from their Sins, by ſuffering in their room. For they prayed thus over him, who was devoted every year, for the averting Evils from them, Περίψημα ἡμῶν γένου, ἤτοι σωτηρία καὶ ἀπολύτρωσις· *Be thou our Cleanſing; that is, our Preſervative and Redemption*, or *Ranſom*. And with theſe words they threw him into the Sea, as a Sacrifice to *Neptune*. And thus the *Maſſilienſes* did, as *Servius* tells us (upon the 3*d Ænead.*) in time of a Plague, praying *ut in ipſum recideret mala totius Civitatis*, that on him might fall the Evils of the whole City. Chapter XVI.

And ſhall ſend him away.] As ſoon as the Confeſſion was over, the Goat was ſent away.

By the hand of a fit man.] By a Man prepared beforehand, (as the Ancients interpret it) or, that *ſtood ready*, for this purpoſe. *Jonathan* ſaith, he was deſigned for it the year before; others ſay only the day before; and that the High-Prieſt appointed him: who might appoint any body, whom he thought fit; but did not uſually appoint an *Iſraelite*, as they ſay in *Joma, cap. 6. n. 3.*

Into the wilderneſs.] It is not certainly known what Wilderneſs this was; but the *Hebrews* call it the Wilderneſs of *Tzuk*, which, they ſay, was ten Miles from *Jeruſalem*. And they ſay, that at the end of each Mile there was a Tabernacle erected, where Men ſtood ready with Meat and Drink, which they offered to him that went with the Goat, leſt he ſhould faint by the way. And the Nobles of *Jeruſalem*, they add, accompanied him the firſt Mile; further than which they might not go, becauſe this day was a *Sabbath*. After which, they that were in the firſt Tabernacle accompanied him to the next; and they that were there to the third; and ſo forward to the laſt; that they might be ſure to have this great work done, of carrying their Sins quite

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quite away from them. So we read in the Treatiſe on this Subject, called *Joma, cap.* 6. *ſect* 4, 5. which *Maimonides* hath explained, as I have now done.

Verſe 22.

Ver. 22. *And the Goat ſhall bear upon him all their iniquities.*] This ſhows more fully ſtill, the nature of this Sacrifice, in which *all their iniquities, i. e.* the puniſhment of them was laid, that he might carry them away. For this Goat was not capable to bear their ſins, but only their puniſhment; as Chriſt alſo did, who *knew no ſin*, and yet was *made ſin*; by having the puniſhment of our ſins laid on him. For that this *Scape-goat*, which was loaded with their ſins, was a *Sin-offering*, is plainly ſaid before in this Chapter; and conſequently repreſented Chriſt (who is our Sin-offering) as well as the other part of this *Sin-offering* did, whoſe Blood was carried into the holy place. And in ſome regard this *Scape-goat* was a very notable repreſentation of him; if it be true, that our Saviour entred upon his Office, of being the Mediator of our reconciliation with God, upon this great Day of Atonement, which was the Day on which he was Baptized, as our Dr. *Jackſon*, together with ſome good Chronologers think. For though the Tradition of the Weſtern Church be, that his Baptiſm was on the Sixth of *January*, yet as *Janſenius*, and ſome others of the Roman Communion, do not think fit to follow it, ſo he judges it more probable to have been on the Tenth of *September*. In the beginning of which Month, when the Feaſt of Blowing of Trumpets was celebrated (as we read XXIII of this Book, 24.) *John Baptiſt* began to lift up his Voice like a Trumpet, and call the Jews to Repentance. Who accordingly flockt to him, and confeſſing their ſins, were baptized by him in *Jordan*; where our Saviour alſo being baptized on the Tenth day, which was the Day of Atonement, and being

being declared the Son of God by a Voice from Heaven, was *immediately driven by the Spirit into the Wilderneſs*, as St. *Mark* tells us I. 12. Which was a manifeſt indication (he thinks) to *John Baptiſt*, that this was the Redeemer of the World prefigured by the *Scape-goat*; who going into the Wilderneſs on the Day of Atonement, immediately after the People had made Confeſſion of their ſins, gave him to underſtand (who was well acquainted with the meaning of the Legal Rites) that he was ſent by God to take upon himſelf the Sins of the World, and carry them away, by being, in due ſeaſon, offered to God, and ſlain as a Sacrifice to God for them. And this he did at that very time, when the *Paſchal Lamb* was killed, (as I have ſhown upon XII *Exod.* 6.) to the end that they might take notice he was the Lamb of God, whoſe Sacrifice that Lamb prefigured: as by being led into the Wilderneſs on the ſame day the Scape-goat was carried thither, he ſhow'd that the Myſtery repreſented by that Ceremony, was exacty fulfilled in him. Chapter XVI.

This Notion of his I thought good to mention (though as far as I know, he is ſingular in it) becauſe it carries ſome probability in it, if what the Apoſtle ſaith, 2 *Coloſſ.* 17. be well conſidered, That the Law contained *ſhadows of things to come, the body of which was Chriſt.* Who was a *Body* conſiſting of ſo many different parts, and ſo compleat (as he obſerves) that no one, nor a few Legal Ceremonies, could perfectly *fore-ſhadow* it: But as the Cermonies were many, and almoſt infinite; ſo every one did *fore-ſhadow* ſome part or piece of this compleat *Body*: That is, no remarkable part of it, no ſpecial Event or Action, which concerned our Saviour Chriſt, but was fore-ſhadowed by ſome or other Legal Ceremony. See *Chriſt's Anſwer to* John's *Queſtion*, numb. 62, 63, 64. And his

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his *Ninth* Book upon the Creed, concerning *the Conſecration of the Son of God*, (which was printed ſeveral years after) *ſect.* 4. *chap.* 24. *n.* 5, 6, 7, 8. where he reſumes this Argument, and endeavours to anſwer this Queſtion; *Why*, ſince Chriſt was to accompliſh the Legal Prieſthood and Sacrifice, by his bloody Sacrifice upon the Croſs, *he did not offer himſelf, and die upon this very Day of Atonement.* To which he gives full ſatisfaction: but it is too long here to be inſerted.

Unto a land not inhabited.] So the LXX. tranſlate the Hebrew word *gezera*, γῆν ἄβατον, *a Land into which no body came*, or *a deſolate Country.* The Hebrew word properly imports *a Land cut off* (as *Bochart.* obſerves, *Lib.* II. *Hierozoic. cap.* 54. *P.* I.) that is from habitable Countries: not which *cuts off* what is ſent into it, by its rugged and ſharp ſtones, as the *Jews* expound it. This ſtill ſets out the deſign of this Sacrifice, which was to free Men ſo perfectly from the puniſhment of their ſins, that they ſhould not fear the return of them any more. For this Goat was not meerly ſent into the Wilderneſs, but into the moſt inhabitable and inacceſſible part of it (as the Greek word properly ſignifies) where none were likely ever to ſee it again.

And he ſhall let go the Goat in the wilderneſs.] When he came to the laſt ſtage, no body accompanied him that led the Goat, any further; but he went the *tenth* Mile alone by himſelf; and the Men in the Tabernacle only ſtood looking to ſee what he did with it. And the *Miſna* ſaith (in the place before-named) that he threw it headlong down the Rock *Tzuk*; where, they ſay, it was broke in pieces before it came to the middle of it; or, as *Jonathan* ſaith, God raiſed a ſtorm which blew the Goat down with a mighty force.

But

But this is contrary to the very words of *Moſes*, who ſaith, he was to *let the Goat go*, or diſmiſs him, *in the Wilderneſs*, to run whither he would. And it ſeems contrary alſo to the intention of this Law, which was that only one of the Goats ſhould be killed, the other let go alive. Whereby was repreſented, that their ſins, which were expiated by the Blood of the Sacrifice, ſhould not return again to be charged upon them. Or, that they were as free from their Sins, as the Leprous Perſon was from his Confinement, when the Bird was let fly into the Fields. Which perfect freedom from the puniſhment of their ſins, was further ſignified by the burning of the Fleſh, the Skin, and the Dung of the *Sin-offering*, without the Camp: which denoted that all memory of the ſins, for which this Expiation was appointed, was clean removed and aboliſhed.

The *Jews* will have it, that a piece of Scarlet Cloth being tied upon the Horns of this *Scape-goat* (as another was about the Neck of the Goat which was ſacrificed) when the Man had brought it to the top of the Rock *Tzuk*, he divided the Cloth into two pieces, and let the Goat go away with one, but tied the other to the Rock, that he might ſee when it changed colour, and became white, as they ſay it did when the Goat was thrown down headlong. Anciently indeed they ſay, this Scarlet Cloth was tied to the Gate of the Temple, and if it turned white when the Goat was ſent away, (as they pretend it uſually did) there was great joy among the People; becauſe it was a ſign their ſins were forgiven, according to that of the Prophet, I *Iſa.* 18. *Though your ſins be as ſcarlet, they ſhall be white as ſnow*, &c. But if it did not change its colour into white, they hung down their heads, and were full of ſorrow; they looking upon it as

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a Token of God's anger. Which I relate only for this purpoſe, that I may take notice how the ſame Authors, who tell this ſtory, confeſs that for *forty* years before the deſtruction of the ſecond Temple; that is, from the time of our Saviour's death, this ſhred of Cloth never changed its colour at all. Which, if it be true, was a notable Token of the Wrath of God coming upon them, for their crucifying the LORD Chriſt.

Verſe 23. Ver. 23. *And* Aaron *ſhall come into the Tabernacle of the Congregation.*] All that the High-Prieſt did about the Scape-goat, was performed at the Door of the Tabernacle of the Congregation; where he laid his hands upon him, and confeſſed over him all their ſins, (See *v.* 20, 21.) which being done, and he having ſent the Goat away, he is now ordered to come into the Sanctuary it ſelf.

And ſhall put off the linen garments, which he put on when he went into the holy place.] See *v.* 4. The Jews ſay there were two ſorts of white Garments, which he wore on this day: One in the Morning, which were made of fine Linen of *Peluſium*, which was a third part of greater value than thoſe he wore in the Evening, which were of *Indian* Linen. Now here he ſpeaks only of the Garments that he wore in the Morning, wherein he had hitherto officiated; but is ordered, after he had done all this, to put them off; there being many other things to be ſtill performed upon this day; yea, he was to go once more into the holy place, in order to which he put on other Garments; as will appear in what follows.

And ſhall leave them there.] Never to be uſed more, either by him, or by any body elſe. But they were laid up where they were left; and new ones made againſt the next year, as the *Gemara* upon the *third* Chapter

Chapter of *Joma* relates. And the ſame is affirmed by *Maimonides*, *R. S. Jarchi*, and others mentioned by *Braunius*, *L.* II. *de Veſt. Sacerd. cap.* 25. *n.* 9. *R. Levi Barcelonita* alſo gives the ſame Expoſition of it, *Præcept.* 99. and ſee Mr. *Selden*, *Lib.* III. *de Synedr. cap.* 11. *p.* 143. Chapter XVI.

Ver. 24. *And he ſhall waſh his fleſh with water in the holy place.*] Either in the Laver which ſtood in the outward Court, or in a Room in the Tabernacle, which in after time was called *Happarvah*; where the Prieſt, they ſay, waſhed himſelf upon this day, every time he changed his Garments. And this agrees well enough with the words of *Moſes*, which here follow, that when he had put on his Garments, he ſhould *come forth*; that is, from this Chamber, to perform ſuch Offices as are after mentioned. The end of this waſhing, in this place, ſeems to have been, that he might purifie himſelf after he had touched the Goat, which bare all their iniquities, *v.* 21. as the Man that carried him into the wilderneſs was to waſh after he had done that buſineſs, *v.* 26. Though others will have it, that it was in token he had now finiſhed the Expiation. Certain it is, here is another waſhing diſtinct from that mentioned *v.* 4. when he put on the white Garments. Which in part juſtifies what the *Miſna* ſaith in *Joma*, *cap.* 3. *ſect.* 3. that the High-Prieſt waſhed *five* times upon this day; all in the Houſe *Happarvah*, except the firſt; which could not be in the the Court of the Tabernacle, becauſe he was to waſh before he entred into it. For there were *five* Miniſteries to be performed upon this day, at each of which he changed his Garments; and between every Miniſtry, when he changed his Garments, he waſhed himſelf. There is a long Diſcourſe about this, and about waſhing his hands and his feet, in *Torah Cohanim*, Verſe 24.

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nim, quoted by our learned Country-man Mr. *Sheringham*, in his Annotation upon *Codex Joma, p.* 57. *&c.* which they endeavour to ground upon the very words of this Verſe.

Now as the leading of Chriſt into the Wilderneſs, upon the Day of Atonement, was fore-ſhadowed by the Ceremony of the Scape-goat; ſo his Baptiſm on the ſame day was as expreſly fore-ſhadowed or prefigured, as any event concerning him, either was or could be, by the Legal Ceremony here mentioned, of *Aaron's* waſhing his Body in the holy place. They are the words of Dr. *Jackſon* in *Chriſt's Anſwer to* John's *Queſtion, ſect.* 64. where he endeavours to make out this.

And put on his garments.] *Viz.* His other Garments, wherein he officiated upon other days; which the Jews call his *golden Garments*, to diſtinguiſh them from the *white Garments*, which alone he wore when he went into the moſt holy place. And the Jews call by this name of *golden Garments*, all the eight Garments of the High-Prieſt: four of which were common to him with the lower Prieſts, and were made only of Linen, yet they never call them by the name of *white Garments*, which they appropriate to thoſe in which he went into the moſt holy place) the other four, which gave the name to all the reſt, were proper only to the High-Prieſt himſelf; *viz.* the *Robe* (which had Bells of Gold at the bottom) the *Ephod*, the *Breaſt-plate*, and the *Golden-plate* upon his forehead: which being put over the other four common Garments, made him appear as if he were all clothed in Gold. For they either conſiſted of ſolid Gold, as the Plate on his forehead; or had ſolid Gold appendant, as the Robe had; or had Gold interwoven, as the Ephod, and the Breaſt-plate. Now he put on theſe,

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theſe, after he had put off the Linen Garments mentioned *v.* 4, 23. which were never uſed, but when he miniſtred in the Holy of Holies; where he did not appear with the Breaſt-plate of *Urim* and *Thummim*, and the reſt of the golden Garments, as ſome learned Men have imagined; particularly *Corn. Bertram* in his Book *de Republ. Hebr. cap.* 7. where he ſaith, *Hujus Sacerdotis erat ſemel in anno adytum ſanctuarij adire, indutus ipſo Ephode.* It belonged to the High-Prieſt to go once in the year into the moſt ſecret place of the Sanctuary, clothed with the Ephod. Which is directly contrary to *v.* 4. of this Chapter. But many other great Men have fallen into the ſame miſtake. See *J. Braunius de Veſtitu Sacerdot. Hebr. Lib.* II. *cap.* 20. *n.* 29. *&* *cap.* 25. *n.* 9, 10.

And come forth.] From the place where he put on his golden Garments, unto the Altar of Burnt-offerings.

And offer his burnt-offering, and the burnt-offering of the people.] I take this for the daily Evening Sacrifice, which uſually was one Lamb; but on this day was *two Rams*, one for himſelf, and another for the People; unto which there was an additional offering of *ſeven* Lambs of the firſt year; as they tell us in *Joma, cap.* 7. *ſect.* 3. But before this, they there ſay, he went and read to the People out of the Book of the Law, which was with great Ceremony delivered to him. And he might read either in his Pontifical Habit, or in his own Robes (which he pleaſed) for *Reading was no Miniſtry*, as the *Gemara* there obſerves. This reading began at XXIX *Numb.* 7. &c. where the Sacrifice of ſeven Lambs is ordered upon this day.

And

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And make an atonement for himſelf and the people.] Rather, *having made an atonement:* which was already done by other Sacrifices; not by theſe.

Verſe 25.

Ver. 25. *And the fat of the ſin-offering ſhall be burnt upon the Altar.*] This alſo, I think, ſhould be tranſlated in the ſame manner, *having burnt the fat of the ſin-offering:* which was done, I ſuppoſe, in the Morning when both the *Bullock* and the *Goat* were offered for Sin, *v.* 11, 14. but was not mentioned till now, to ſhow that their Sacrifices were not perfected, till both *Aaron* and the People were reconciled to God; after which their burnt Sacrifices were acceptable to him. This burning of the Fat was ordered in all *Sin-offerings*, IV. 8, 10, 26. and therefore was not now to be omitted. And perhaps it was reſerved to be burnt, when the Fleſh of the Bullock and the Goat was burnt, without the Camp, *v.* 27. which was in the concluſion of all the Services of this Day.

Verſe 26.

Ver. 26. *And he that let go the Goat for the Scapegoat.*] After the Man had diſmiſſed the *Goat*, it was not lawful for him to return further back than one Mile, to the laſt Tabernacle; where he was permitted to reſt himſelf after his labour, and not remain all Night in the Wilderneſs. So they tell us in *Joma, cap. 6. ſect. 6.*

Shall waſh his clothes, and bathe his fleſh in water.] This Goat being a publick Κάθαρμα, or *Purgation* (upon whom all their ſins were thrown) was extreamly impure: and therefore could not be touched, without rendring the Perſon who led him away, unclean in the higheſt degree. Which was the reaſon that he was bound to waſh both his Clothes, and alſo his whole Body in water, before he could ſo much as come into the Camp. *Porphyry* obſerves the ſame cuſtom among the Heathen, who ἐν θυσίαις ἀποφο-

παίοις,

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παλοις, (as his words are) in ſuch kind of Sacrifices as thoſe for the averting Evils, permitted no Man who had meddled with them, *to come into the City, or to go to his own Houſe*, μὴ πρότερον εἰσῆτα κ᾽ οἰκιαμοῖς ἢ πηγῇ ἀποκαθήρας, *who had not firſt waſht his Clothes and his Body in ſome River, or in Spring-water*, L. II. περὶ Ἀποχῆς, ſect. 44. For nothing is more known than that ſuch a kind of Purification for waſhing themſelves, was a Cuſtom all the World over; and continues to this day in the Eaſtern or other hot Countries; not only among the *Mahometans*, but the *Pagans*; who plunge themſelves frequently three times one after another into their Rivers, riſing up with their faces to the Eaſt, as all Travellers into thoſe parts tell us.

And afterward come into the Camp.] Have free Converſation with his Brethren; and I ſuppoſe, without any further Ceremony, be admitted to the Sanctuary.

Ver. 27. *And the Bullock for the ſin-offering, and the Goat for the ſin-offering.*] Mentioned *v.* 11, 15.

Whoſe blood was brought in to make atonement in the holy place.] Of which we read in the ſame place, *v.* 14, 15.

Shall one carry forth.] But firſt they were ript up, and the *Imurim*, as they call them, (mentioned IV. 8, 9.) taken out, to be burnt upon the Altar. And then the Prieſt diſſected them, as the *Miſna* ſaith in *Joma, cap.* 6. *ſect.* 7.) not into pieces, as was wont to be done in *Burnt-offerings*; but made only deep Inciſions, letting the Parts hang ſtill together. Which being done, *four* Men, ſaith *R. Solomon*, carried them forth upon two Staves or Bars; *one* being not able to do it: and accordingly the LXX. tranſlate theſe words ἐξοίσουσι, *they ſhall carry forth.* But one Perſon, it's likely,

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likely, had the Principal care, to ſee them burnt; which is the reaſon he only is mentioned.

Without the camp.] Into a clean place, where the Aſhes were wont to be poured out, IV. 12. There were *three* Camps (as I noted before, XIII. 46.) *the Camp of the People*, unto which *Jeruſalem* anſwered in after times; *the Camp of the Levites*, unto which anſwered the *Mountain of the Houſe* (as they called it) the whole Circuit about the Temple; and *the Camp of God*, or the *Sanctuary* with all its Courts, unto which anſwered the Temple and its Courts. So *Maimonides* in his Treatiſe called *Beth Habbechira*, *cap.* 7. Now as theſe Sacrifices were carried to be burnt without *the Camp of the People*, when they were in the Wilderneſs; ſo they were burnt without the City of *Jeruſalem*, after the Temple was built there.

Which illuſtrates the words of the Apoſtle, XIII *Hebr.* 10, 11, &c. where he takes it for granted, as a thing they all knew, that *Jeruſalem* anſwered to the *Camp of Iſrael:* And from thence ſhows, that the Myſtrey prefigured by this Goat, *whoſe Blood was brought into the holy place to make atonement* (as he ſpeaks in this Verſe) was accompliſhed in our bleſſed LORD and Saviour, *who, that he might ſanctifie the People with his own blood, ſuffered without the Gate*, as the Apoſtle there obſerves: that is, without the City, yet near the Suburbs of *Jeruſalem*; whoſe Type or Figure was *the Camp of the Iſraelites* in the Wilderneſs.

And the intent of the Apoſtle in this, and other ſuch like Obſervations, was to ſhow, that our Saviour's Sufferings on the Croſs, were a moſt true and proper Sacrifice; a Sacrifice fully ſatisfactory for the Sins of the World: or rather, more ſatisfactory for all the Sins of Men againſt the Moral Law of God, than the Sacri-

Sacrifices on the Day of Atonement, the Paſſover, or other Anniverſary Solemnities, were for ſins meerly againſt the Law of Ceremonies: As the Apoſtle ſhows in the foregoing part of that Epiſtle, IX *Hebr.* 13, 14. Chapter XVI.

And they ſhall burn in the fire their skins, and their fleſh, and their dung.] Here it is plain, there was more than one, who carried the Bodies of theſe Beaſts without the Camp; they being two heavy for any ſingle Perſon to bear. And they burnt them intirely, (See IV. 11, 12.) except what was offered upon the Altar. Yet *Joſephus* is pleaſed to except τὰς ἐξοχὰς, by which he ſeems to mean their Rumps, *Lib.* III. *cap.* 30. In which he forgot himſelf; for though theſe were comprehended under the *Imurim* of ſome Sacrifices, (See VII. 3.) yet neither here, nor in the *fourth* Chapter, *v.* 8, 9. is there any mention of this Fat; nor is it comprehended under the Fat mentioned above *v.* 25. which the *Miſna* in *Joma* ſays, was the Fat of the inwards only.

Ver. 28. *And he that burneth them.*] The Vulgar *Latin*, I think, rightly tranſlates it, *Quicunque combuſſerit*, whoſoever burneth them: for there was more than one, as I ſaid before, imployed in this buſineſs. Verſe 28.

Shall waſh his clothes, &c.] Being defiled by touching the Sacrifices, which were charged with ſo many ſins; as he that carried away the Scape-goat was, *v.* 26. where there is the very ſame order in the ſame words.

Now when all this was done, the *Miſna* ſaith (*cap.* 7. *Joma*, *ſect.* 4.) the High-Prieſt waſhed himſelf again, and put on his *white Robes*, which were proper to this day; and went into the moſt holy place, to fetch out the Cenſer, with the Diſh or Cup, which

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he carried in when he went to burn Incenſe, *v.* 12, 13. And when he came out from thence, he waſht, and put on his *golden Garments*, and offered Incenſe upon the golden Altar, and trimmed the Lamps. Which being done, they brought him his own Garments which he wore conſtantly, and when he had put them on, they accompanied him to his Houſe, where he entertained his Friends with a Feaſt, being come out of the Sanctuary in peace; that is, ſafe and in health. For by ſhifting his Garments, and waſhing ſo often, he was in danger to catch Cold, (as we ſpeak) and they did ſometimes fall into various Diſeaſes upon this occaſion, as *P. Cunæus* obſerves out of *Maimonides*, *L.* II. *de Repub. Hebr. cap.* 14. and ſome died in the holy place, not having performed the Service duly. Which made it very reaſonable, that he and his Friends ſhould rejoyce, when he returned in health and ſafety.

Verſe 29.

Ver. 29. *And this ſhall be a ſtatute for ever unto you.*] Till the coming of Chriſt, in whom all that theſe Sacrifices ſignified, was accompliſhed: who put an end therefore to this Legal Diſpenſation. See XII *Exod.* 14.

That in the ſeventh month.] When they had gathered in all the Fruits of the Earth, and thereby had the more liberty to attend ſuch a ſolemn Service. Which was the reaſon perhaps, why there were more Solemnities appointed in this Month, than in any other Month in the Year; as appears from XXIII. of this Book. It had been anciently alſo the firſt Month of the year, being the Month, it's likely, wherein the World was created: But upon the Deliverance of *Iſrael* out of *Egypt*, the Month *Abib*, by God's ſpecial command, was ordered to be the firſt. Yet not abſolutely, but only in reſpect of that which was moſt eminent, *viz.* for the Eccleſiaſtical Account: For as to their Civil or Temporal Affairs,

Affairs, the ſeventh Month (*Tiſri*) ſtill retained the precedence. Chapter XVI.

On the tenth day of the month.] The *Arabians* imitated this; calling the Faſt of the Tenth day of the Month *Moharram*, by the name of *Aſhura*; which is exactly the *Aſhor* (*tenth day*) here mentioned by *Moſes*; from whom theſe People derived it, before the appearance of *Mahomet:* Who finding the Jews, when he came to *Medina*, faſting upon this day *Aſhura*, askt them the reaſon of it; who told him (as the Mahometan Writers report) it was in remembrance of *Pharaoh*'s being then drowned in the Red Sea: whereupon he ſaid, I have more to do with *Moſes* than you, and thereupon commanded his Followers to faſt on this day. See Dr. *Pocock* upon *Abal-Farajius* concerning the *Manners of the Arabians*, p. 309, 310. But this is plainly an idle Tale invented by him, or his Followers; for the Jews would rather have feaſted, than faſted upon the day of ſuch a Deliverance. But it ſhows that this Day was remarkable among the Jews, and ſolemnly obſerved by them, whereſoever they were; and was choſen by God, rather than any other Day of the Month, (if we may believe *Maimonides*, *More Nevoch.* P. III. *cap.* 43.) becauſe is was the day on which *Moſes* came down from the Mount, with the ſecond Tables in his hand, and proclaimed to the People the Remiſſion of their Great Sin, in worſhipping the golden Calf; in memory of which it was ordered to be intirely a Day of Repentance, and of Divine Worſhip.

Ye ſhall afflict your ſouls.] By Faſting and Abſtinence, not only from all Meat and Drink, but from all other Pleaſure whatſoever. Inſomuch that they might not waſh their Faces, much leſs anoint their Heads, nor wear their Shoes, nor uſe the Marriage

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Bed; nor read (if their Doctors ſay true) any portion of the Law, which would give them delight. For example, the ſtory of their coming out of *Egypt*, and leading them through the Red Sea, *&c.* ſo far is the *Mahometan* ſtory from having any colour of truth: It is likely alſo, that to increaſe their Grief, they rent their Clothes, (as they did in other Faſts in after times) put on Sackcloth, girded it cloſe to their Fleſh, ſprinkled Aſhes on their Heads, *&c.* Which were all intended, no doubt, to work in them an inward ſorrow for all their ſins, with an hearty abhorrence of them, and reſolution to mortifie and abſtain from them. For though the word *Soul* be generally expounded the *ſenſitive* part of us, which is *afflicted* by *faſting*, (as the Prophet *Iſaiah* expounds this Phraſe, LVIII. 3, 5.) yet it is abſurd to think that God was pleaſed with this alone, without that inward Compunction of *Mind*, which made them break off their ſins by *righteouſneſs*: which the Prophet there declares was the only acceptable Feaſt to the LORD.

The Hebrew Doctors here obſerve that they did not afflict little Children on this day, by making them faſt from all Food, till they were of the Age of Eleven years: But only taught them what they were to do when they came of Age, that they might be accuſtomed to the Precept. See *Joma cap.* 8. *ſect.* 4.

And do no work at all.] Not only abſtain from all Pleaſure, but from all Labour whatſoever: nothing being to be done upon this day, but Confeſſing of Sins, and Repentance; as *Maimonides* expreſſes it in the place before-mentioned.

Whether it be one of your own Country, or a Stranger that ſojourneth among you.] The Hebrew word *Ezraeh* is extant only here and XXIII. 42. which ſignifies as much as one that had his *original* among them, being born

born an *Iſraelite*, as it is there expreſſed. The oppoſite to which is *gher* (a *Stranger* we tranſlate it) one that was of another Nation, but had embraced the Jewiſh Religion, and lived among them; who in the *New Teſtament* is called a *Proſelyte*. Chapter XVI.

Ver. 30. *For on that day ſhall the Prieſt make an atonement for you.*] If upon this day they afflicted and humbled their Souls (as *Conr. Pellicanus* gloſſes) with *faſting, and prayer, and anguiſh for their ſins, with alms alſo; beſeeching God's mercy with tears and ſighs in ſackcloth and aſhes; reſting from all ſervile works, and devoted wholly to the LORD.* Verſe 30.

To cleanſe you.] From all the Tranſgreſſions and Sins mentioned *v.* 16. from which both the High-Prieſt, and his Family, and all the People were to be purged on this day. For which reaſon the greateſt care was to be uſed, to ſee it rightly obſerved, becauſe all their happineſs depended upon it. For the Land of *Canaan* was promiſed them upon condition that they kept the Law, offering all the Sacrifices therein preſcribed; eſpecially this great Sacrifice, which was to cleanſe them from the guilt of all their Neglects, or Breaches of this Law. Which ſhould teach us Chriſtians to conclude, That as the Inheritance of that good Land, was aſſigned the Jews in conſideration of their Sacrifices, as the condition of that Covenant, by which they were preſcribed; ſo the Inheritance of the Kingdom of Heaven, is made over to us by the Covenant of Grace, in conſideration of the Obedience and Sufferings of Chriſt Jeſus, of which they were a Figure. For it is his Blood *that cleanſeth us from all unrighteouſneſs*, (as St. *John* ſpeaks) and ſecures our Claim to the heavenly Inheritance.

That

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That ye may be clean from all your ſins.] If a Man was bound to offer Sacrifice for any ſin that was *certain*, he was not excuſed from it by this Sacrifice on the Day of Expiation; but was bound to make that other Sacrifice alſo. But the Day of Expiation freed thoſe, who were bound to offer Sacrifices for *dubious* Offences. So *Maimonides* ſaith (in his Treatiſe of *Offerces committed through Error*, cap. 3. ſect. 9.) that thoſe ſins which were known to none but God, were taken away by the ſolemn Day of Expiation, without any other Sacrifice. But the *Miſna* in the laſt Section of *Joma*, acknowledges very honeſtly, that the Day of Expiation did not purge Men from the guilt of the Offences they had committed againſt their Neighbour, unleſs they firſt gave him Satisfaction.

Before the LORD.] Who dwelt among them, and would continue to do ſo, if they obſerved his Laws, and took care to be thus cleanſed from all their ſins. But leſt any Man ſhould miſtake this matter, it may be here fit to obſerve, that there were no Sacrifices at all appointed by the Law of *Moſes* for Capital Offences; and therefore when he ſpeaks here of making them clean from *all their ſins* upon this day, ſuch as theſe (for inſtance, *Murder*, *Adultery*, *Idolatry*, &c.) are not included: for this great Sacrifice could not obtain a Pardon for them, but only for Offences committed againſt the Ritual Laws contained in this Book, and that alſo when they were committed through Error or Ignorance: for if they were done preſumptuouſly, *cutting off* was threatned to them. See XV *Numb.* from *v.* 22, to *v.* 32. And this appears plainly from the Sacrifices themſelves that are here appointed; which had no vertue in them from their own Worth and Value, but only from God's Inſtitution, to make

make Expiation for any Sin. For the death of a Bullock or a Goat, was not of ſuch account with God, that it could prevail for the taking away of guilt, unleſs he had given it ſuch a power. And that power which he was pleaſed to allow unto them, was neither infinite, nor could it be ſo. For the guilt that they were principally deſigned to aboliſh, was not of ſuch a nature as to require ſuch an Expiation: It ariſing from things which were neither good nor evil in themſelves; and therefore could not create ſuch a guilt. Such were all the uncleanneſſes from certain natural Fluxes, from touching a dead Body, and innumerable other ſuch like Impurities: which depending wholly upon the will of God, who by a poſitive Law made ſuch things to bring Men under a guilt; by the ſame Will he appointed a proportionable Expiation of it by theſe Sacrifices, whoſe power to cleanſe depended alſo purely upon his pleaſure. And if they had any vertue to purge Men from the real guilt of ſins committed againſt the Eternal Laws of God; this they had not of themſelves, but from the moſt gracious Will of God, who was pleaſed to apply to this purpoſe, the future Satisfaction of the immaculate Lamb of God, of which theſe Sacrifices were a Shadow and Type. For a Body being prepared for the Son of God, and he offering himſelf for us, that was a Sacrifice of ſuch infinite value in its own nature, that it expiated all manner of ſins of all Men. To this effect, that excellent Perſon *Joh. Wagenſeil* diſcourſes, in his Confutation of *R. Lipman's Carmen Memoriale*, *p.* 488.

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Ver. 31. *It ſhall be a Sabbath of reſt unto you.*] In the Hebrew the words are *a Sabbath of Sabbaths*, i.e. *a great* or *perfect Sabbath*, like that of the Seventh day in every Week; on which they might do no manner of Work.

In Verſe 31.

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Work. And so the *Seventh day* is called just as this is, *a Sabbath of Rest*, or *Sabbath of Sabbaths*. See XXXI *Exod.* 15. XXXV. 2. which gave occasion to those jeers we meet withal in *Martial* and others, at the Jews fasting on their *Sabbath days*: For reading *Moses* his Books carelessly, they fancied the Jews observed as strict a Fast upon every *Sabbath day*, as they did on this, which was but once a year.

And ye shall afflict your Souls by a statute for ever.] See *v.* 29.

Verse 32.

Ver. 32. *And the Priest whom he shall anoint*, &c] The High-Priest, who should be anointed and consecrated in his Father's stead, (when he was dead) is here ordered to make this Atonement yearly. That is, what was now done by *Aaron*, was to be done by every High-Priest successively, when he was legally put into his Office; by vesting him with the Priestly Garments, anointing him, and offering the Sacrifices of Consecration, VIII. 7, 10, 22.

This Statute confined the sacred work of this day to the High-Priest, who alone could perform it: But it shows withal, as the Apostle observes, the great imperfection of this Legal Priesthood, which could not, *by reason of death*, continue always in one Person: but there were *many Priests*, succeeding one another in the Office, which became often vacant. Whereas our great High-Priest, *because he continueth for ever*, *i. e.* never dies, *hath an unchangeable Priesthood: and therefore is able to save to the uttermost*, or evermore, *those that come to God by him*, VII *Hebr.* 23, 24, 25.

And shall put on the linen clothes, even the holy garments.] He was to take a special care not to officiate on this day, in any other Garments, but those mentioned *v.* 4. which were peculiarly appropriated to this

this Service, and called *the white Garments*; which were a Figure perhaps of the perfect Purity of our great High-Prieſt, who, as it there immediately follows, (VII *Hebr.* 26.) *is holy, harmleſs, undefiled, ſeparate from ſinners.* Chapter XVI.

Ver. 33. *And he ſhall make an atonement for the holy Sanctuary*, &c.] In this Verſe he only ſums up the whole duty of the day; in which a general Atonement was made, for all Things, and for all Perſons. The only thing to be obſerved is, That the Expiation of the *Sanctuary*, the *Tabernacle* and the *Altar*, preceded the Expiation of the *Prieſts* and of the *People*, who were to be expiated by the Sacrifices offered there. But the Expiation of the *High-Prieſt* himſelf, who was to make the Expiation of the Sanctuary, preceded all the reſt; as is apparent from *v.* 11. Verſe 33.

Ver. 34. *And this ſhall be an everlaſting ſtatute.*] The repetition of this the third time (See *v.* 29, 31.) ſhows of how great importance it was, that this annual Solemnity ſhould be obſerved. Verſe 34.

Unto you.] The High-Prieſts (before-mentioned) of whom he ſpeaks in the Plural Number, becauſe none of them could continue always, (as I obſerved *v.* 32.) but enjoyed the Office ſucceſſively, upon the death of their Predeceſſors.

To make an atonement for the Children of Iſrael, *for all their ſins once a year.*] This is only a repetition of what was ſaid *v.* 30. that it ſhould be incumbent on the High-Prieſt by a perpetual Obligation, to make an Atonement for the Peoples ſins on this day; as it was incumbent on the People (*v.* 29.) to afflict their Souls upon this day.

And he did as the LORD *commanded* Moſes.] The Service of this day was immediately performed by *Aaron*, according to the fore-named order.

Chapter XVII.

CHAP. XVII.

Verſe 1. Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] After he had ordered the great Anniverſary Sacrifice, in the foregoing Chapter; he gives ſome Directions about other Sacrifices, for which there would be occaſion every day.

Verſe 2. Ver. 2. *Speak unto* Aaron *and his Sons, and all the Children of* Iſrael.] Who were all concerned in what follows; and therefore this Command is directed to the whole *houſe of Iſrael,* (v. 3.) to whom this was delivered, it is likely, by their Elders: or elſe *Moſes* himſelf went from Tribe to Tribe, and ſpake to their ſeveral Families.

And ſay unto them, This is the thing which the LORD *hath commanded.*] Enjoyned by a ſpecial Law.

Verſe 3. Ver. 3. *Whatſoever man there be of the Houſe of* Iſrael, *that killeth an Ox, or Lamb, or Goat.*] *viz.* For a Sacrifice or Offering, (as it follows *v.* 4.) theſe being the only Creatures of the Herd and the Flock, that were permitted to be brought to God's Altar. There are thoſe indeed, who think, *Moſes* ſpeaks of killing theſe Creatures for common uſe; which it was lawful for them to do any where, after they came to the Land of *Canaan,* (XII *Deut.* 15.) but now they were not to kill them, for their food, unleſs they brought them to the door of the Tabernacle, and there firſt ſacrificed ſome part of them to the LORD, before they taſted of them themſelves. By which their ſacrificing to *Dæmons* was prevented, (to which they were prone, *v.* 7.) and they alſo conſtantly feaſted with

with God, while they dwelt in the Wilderneſs. But this is better founded upon XII *Deut.* 20, 21. where it is ſuppoſed that they had thus done, while they remained in the Wilderneſs; and were ſo near to the Houſe of God, that they might eaſily bring thither every Beaſt they killed for ordinary uſe. But they were diſpenſed withal as to this, when they came into *Canaan*, and could not poſſibly, when they had a mind to eat Fleſh, go ſo far as to the Tabernacle or Temple, which was many Miles from ſome of them. Inſtead whereof they were bound to come at the *three* great Feſtivals, and appear before God at his Houſe, whereſoever they dwelt. Chapter XVII.

In the Camp, or that killeth it out of the Camp.] This ſeems to ſhow that he doth not ſpeak of killing theſe Beaſts, *ad uſum veſcendi*, as St. *Auſtin*'s words are, *for the uſe of eating*, (for that they did not do *out of the Camp*, but in their Tents) but *de Sacrificiis*, he ſpeaks *concerning Sacrifices. For he prohibits* (as he goes on) *private Sacrifices, leſt every Man ſhould take upon him to be a Prieſt*, &c.

Ver. 4. *And bringeth it not unto the door of the Tabernacle of the Congregation, to offer an offering unto the* LORD.] In ancient time every Man had performed the Office of a Prieſt in his own Family: But now that liberty is taken away, becauſe they had abuſed it to Idolatry: and every Man was bound to bring his Sacrifice to the Houſe of God, where none but the Sons of *Aaron* could officiate, and had the moſt ſacred Obligations on them to offer only to the LORD. The very Heathens themſelves in future times, found it neceſſary to enact the very ſame; as appears by *Plato* in the latter end of his *Tenth Book of Laws*, where he hath theſe memorable words: Ἔσω νόμῳ ὅδε τοῖς ξυμπᾶσι κείμενον ἁπλῶς· ἱερὰ μεθ' ἑστίας ἐν ἰδίοις οἰκίαις ἐκτήσθω. Verſe 4.

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τήδω. *Let this be a Law impoſed abſolutely upon all, that no Man whatſoever have a ſacred place in private Houſes; but when he hath a mind to offer Sacrifice, let him go to the publick Temples, and deliver his Sacrifice to the Prieſts, whether Men or Women,* οἷς ἀγνεία τῶν ἐπιμελὴς, *whoſe buſineſs it is to take care that theſe things be performed in an holy manner.* By which it appears that theſe were *two* eſtabliſhed Principles of Religion in wiſe Mens minds, to *Sacrifice publickly*, and to *bring their Sacrifices to the Prieſts*; who were to take care to offer them purely. Unto which *Moſes* adds one thing more, that their publick Sacrifices ſhould be *offered only at one place:* which was a moſt efficacious preſervative from all ſtrange Worſhip; nothing being done but under the Eye of the Miniſters of Religion, and the Governours of the People. Inſomuch that St. *Chryſoſtom* (as our learned Dr. *Spencer* obſerves, *Lib.* I. *de Rit. & Leg. Hebr. L.* I. *cap.* 4. *ſect.* 1.) calls *Jeruſalem*, which was afterwards eſtabliſhed to be this place, καθάπερ τινα σωφρόνισμον λαλερείας, *a kind of bond or knot*, whereby the whole Nation were tied faſt to the Judaical Religion.

Before the Tabernacle of the LORD.] Before the Divine Majeſty, which dwelt in the Tabernacle; round about which they all inhabited, and were ſo near it while they travelled in the Wilderneſs, that, as there was no trouble in bringing all their Sacrifices thither, ſo they knew certainly whither to go. And thus the Hebrew Doctors obſerve it was when they came into *Canaan*; where, while the Tabernacle was fixed in *Shilo*, none might Sacrifice any where elſe: But when it wandred uncertainly (after *Shilo* was deſtroyed) being ſometimes in *Miſpeh*, ſometimes at *Gilgal*, and at *Nob*, and *Gibeon*, and the Houſe of *Obed-Edom*, they fancy it was lawful to Sacrifice in other places.

places. For ſo we find *Samuel* did, 1 *Sam.* VII. 9. IX. 13. (where he ſacrificed in an high place) XI. 15. XVI. 2. and *David*, 2 *Sam.* XXIV. 18. and *Elias*, 1 *Kings* XVIII. 23. But theſe may be thought extraordinary acts, done by an immediate warrant from God; for none of theſe Perſons were *Prieſts*, but *Prophets* guided by Divine Inſpirations. See Dr. *Oxtram Lib.* I. *de Sacrific. cap.* 2. Chapter XVII.

Blood ſhall be imputed unto that man, he hath ſhed blood.] He was to be puniſhed as a Murderer; that is, die for it. For to have *Blood imputed to a Man*, in the Hebrew phraſe, or to be *guilty of Blood*, is to be liable to have his Blood ſhed, or to loſe his Life. Which, as of old, it was the puniſhment of every one, who killed another Man, (IX *Gen.* 6.) ſo here he is condemned to die who ſacrificed any where, but at the Tabernacle.

And that Man ſhall be cut off from among his people.] This, not another puniſhment, (unleſs we ſuppoſe it relates to his Poſterity) and therefore the firſt word ſhould be tranſlated, not *and*, but *for*. And the meaning either is, that the Magiſtrate ſhould paſs the Sentence of Death upon him, or God would deſtroy him himſelf. The latter ſenſe is moſt probable, becauſe he threatens (*v.* 10.) to execute Vengeance with his own hand upon him that was guilty of *eating Blood*. It is thought indeed by ſome, that *cutting off* doth not ſignifie death; but, as in other places of this Book, *cutting off* is ſo evidently joyned with *death*, that ſo little cannot be meant by it, as depriving ſuch Perſons of the priviledges of God's People, (for inſtance, when any offered his Children to *Moloch*, XX. 2, 3, 4, 5. or did not *afflict his Soul* on the Day of *Atonement*, XXIII. 29, 30.) ſo here in this place, it moſt certainly ſignifies the putting him that was guilty of this Crime, to death; becauſe he was to be puniſhed as a Murderer.

Which

Chapter XVII. Which ſevere Penalty was enacted in this caſe, to preſerve the *Iſraelites* from Idolatry. For if they had been permitted to offer Sacrifice where they pleaſed, they might eaſily have forſaken God, by altering the Rites which he had ordained; nay, by offering to ſtrange Gods: particularly to the *Dæmons*, which, in thoſe days, frequented the Fields, and endeavoured to perſwade the ignorant, that they were Gods; as ſeems to be intimated in the next Verſe, and *v.* 7.

Verſe 5. Ver. 5. *To the end.*] Or, *For this cauſe*; i. e. to avoid that heavy puniſhment before-mentioned.

That the Children of Iſrael *may bring their Sacrifices.*] Or, *Shall bring:* as the Vulgar Latin tranſlates it, (regarding the ſenſe, more than the words) *Ideo Sacerdoti offerre debent*, &c. *Therefore they ought to bring to the Prieſt their Sacrifices*, &c.

Which they offer in the open field.] Where the Pagans erected their Altars, to procure fruitfulneſs to their Fields. Inſomuch that *Libanius* ſaith (in his Oration ὑπὲρ ἱερῶν) that the Temples, or Holy Places, were the *very Soul or Life of the Fields:* Ψυχὴ γὰρ ὦ βασιλεῦ τοῖς ἀγροῖς τὰ ἱερά. And that *in them lay the hope of the Husbandmen:* καὶ τοῖς γεωργοῦσι ἐν αὐτοῖς αἱ ἐλπίδες. How old this Idolatry was, we cannot certainly tell; but it continued a long time among the *Iſraelites*, as we learn from the Prophet *Jeremiah*, XIII. 27. and *Hoſea* XV. 11. where he ſaith, *Their Altars were as heaps in the furrows of the field:* that is, there were abundance of them; notwithſtanding this early prohibition given by *Moſes*. And among the Gentiles, *Feſtus* tells us they offered Sacrifices to the *terreſtrial* Gods, *in terra*, upon the very ground (according to the Hebrew phraſe here, *on the face of the field*) but to the *infernal* Gods, *in terra effoſſa*, in holes or pits digged in the Earth; and to the *cæleſtial*, *in ædificiis*

dificiis à terra exaltatis, in Buildings exalted above the Earth; *i. e.* upon *Altars:* which had their name from hence, *ab altitudine*, from their height, as both he and *Servius* alſo tell us. And every one knows that they delighted to ſet them in high places, on the tops of Mountains and Hills; eſpecially where there were Groves and ſhady Trees; under which they ſet them, even in Valleys, and in the High-ways, Fields and Meadows. For they were ſo fond of them, that thoſe who were againſt erecting of Temples to their Gods (as *Zeno* was) yet never ſacrificed without Altars; which they ſet in the open Air, to ſignifie they believed he whom they worſhipped could not be circumſcribed. Chapter XVII.

Even that they may bring them unto the LORD.] Or, *They ſhall bring them even unto the* LORD: who had ſettled his Habitation at the Tabernacle, and would be worſhipped no where elſe with Sacrifices.

Unto the door of the Tabernacle of the Congregation unto the Prieſt.] Here ſeems to be another reaſon, why they were not permitted to offer in the Field; becauſe God would have none but the Prieſts (Men appointed by himſelf, to attend for this purpoſe at his Houſe) to offer Sacrifices to him, according to the Rites he had preſcribed.

And offer them for peace-offerings unto the LORD.] Upon theſe words *Nachmonides* grounds the forenamed opinion, That whilſt the Jews continued in the Wilderneſs, they eat no Meat at their own private Tables, but what had been firſt offered to God at the Tabernacle. *Behold*, ſaith he, *God commanded that all which the Iſraelites did eat, ſhould be Peace-offerings.* Which was afterwards altered, when they came to *Canaan*, and lived remote from the Houſe of God. And ſuch a Cuſtom prevailed among the Gentiles, who

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who would not ſit down to eat at their Tables, till they had offered Bread and Wine unto their Gods. Thus it was among the *Chaldees*, as appears from I *Daniel* 8. But then they had many Altars every where, even in their own private Houſes. Whereas here in the Wilderneſs, there was but one Altar; which could not contain all the Fat that was to be burnt on it every day, if we ſuppoſe the *Iſraelites* to have commonly killed Beaſts for their own eating. It ſeems to be the truer opinion that they ſeldom or never did that, while they were in the Wilderneſs; but all the Beaſts they killed were for Sacrifice, of which *Moſes* here ſpeaks. So *R. Levi Barcelonita* (*Precept.* CLXXXVII.) and other Jewiſh Doctors, they are here forbidden *to offer a Sacrifice to God any where, without the Tabernacle.* He mentions indeed only *Peace-offerings*; but the reaſon is, becauſe they is moſt common; being offered not only for all the Mercies they had received, but for all they deſired to obtain from God; as *Abarbanel* obſerves upon the VIIth Chapter of this Book, where the ſeveral ſorts of them are mentioned. Men were more forward alſo to bring theſe *Offerings* than any other, becauſe they were to have their ſhare of them, and feaſt upon them.

Verſe 6.

Ver 6. *And the Prieſt ſhall ſprinkle the blood upon the Altar of the* LORD, *at the door of the Tabernacle.*] This depends upon the foregoing command of offering all their Sacrifices at the Tabernacle; that ſo the Blood might be ſprinkled upon the Altar, (and poured out at the bottom of it, as is required in other places of this Book) and not kept together in a Veſſel, or a hole in the Ground: As the manner of the ancient Idolatry was, when they offered their Sacrifices in the Field, and ſate about this Blood, and feaſted upon the Fleſh of their Sacrifice. So *Maimonides* ſaith

the

the Cuſtom of the *Zabij* was, *More Nevoch. P.* III. *cap.* 46. Chapter XVII.

And burn the fat.] So the manner was in all Sacrifices: which is ſaid alſo, to be *for a ſweet ſavour unto the* LORD. See I. 8, 9. III. 3, 5. IV. 35, *&c.*

Ver. 7. *And they ſhall no more.*] It ſeems by this they had been guilty of other Idolatrous Practiſes, beſides that of worſhipping the Golden Calf, XXXII *Exod.* And ſo much is expreſſed XXXII *Deut.* 17. And it was a ſin of which their Fathers had been long guilty, eſpecially in *Egypt*, XXIV *Joſh.* 14. XX *Ezek.* 7. XXIII. 2, 3. which they had not left, but continued in the Wilderneſs, V *Amos* 25. Verſe 7.

Offer their Sacrifices unto Devils.] Theſe words ſhow the reaſon why God commands them, under ſuch a heavy Penalty, to offer only in one place, at the Taberncale; becauſe, while they ſacrificed in the open Fields, they had been in danger to be ſeduced by *Dæmons*, who were wont to frequent thoſe places, (eſpecially in Deſarts) and preſent themſelves to ignorant People, as if they were Gods, and intice their Devotion towards them. Which *Dæmons*, or Evil Spirits, appeared, it is likely, in the form of *Goats*; and therefore are here called *Seirim*, which properly ſignifies *Goats*. And hath made ſome imagine that they really ſacrificed to theſe Creatures, as ſome of the *Egyptians* did, who held *Goats* to be ſacred Animals. So *Diodorus* tells us, *Lib.* II. Τὸν τράγον ἀποθέωσαν, &c. *they deified a Goat*; upon the ſame account that the *Greeks* worſhipped *Priapus*. *Herodotus* in his *Euterpe*, *cap.* 46. ſaith the ſame of the *Mendiſij*, who, he ſaith, worſhipped the Males more than the Females. And many other Authors mentioned by *Bochartus* (in his *Hierozoicon P.* I. *L.* II. *cap.* 53.) report the ſame. But I queſtion whether the *Egyptians* were guilty of

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ſuch Idolatry, in the days of *Moſes*. Nor is there more truth in their opinion, who think the *Iſraelites* now worſhipped Images in this form of *Goats*. Which the LXX. ſeem to have thought, when they tranſlated it τοῖς ματαίοις, *to vain things*, as *Idols* are called in Scripture. And yet this very word *Seirim* is by the Greek Tranſlators rendered Δαιμόνια, XIII *Iſaiah* 21. which we here follow; only inſtead of *Dæmons* tranſlating it *Devils:* whom the ancient *Zabij* worſhipped; they appearing to them in the form of *Goats*; and this Cuſtom was univerſally ſpread (as *Maimonides* thinks) in *Moſes* his time, which was the cauſe of this Precept, *More Nevoch. P.* III. *cap.* 46.

And indeed nothing is more common in the Writings of the ancient Heathen, than the mention of *Fauns*, and *Satyrs*, and *Ægipanes*, whoſe ſhape below was that of a *Goat*. And to this day, in the ſolemn Conventions of Witches, the chief Devil that preſides in their Aſſemblies, is ſaid by all, that have examined ſuch matters, to have the form of a *Goat*. And our famous Country-man *Alexander Hales*, in his Diſcourſe upon the *Scape-Goat* (which is in his *Summa*, *P.* III. *Q.* 55.) derives the reaſon of it from the frequent appearance of *Dæmons* in this ſhape in the Wilderneſs; as Mr. *Selden* obſerves in his *Prolegomena* to his Book *de Diis Syris*. They that would ſee more of theſe *Seirim*, may conſult *J. G. Voſſius*, *L.* I. *de Orig. & progr. Idolol. cap.* 8. and *Bochartus* his *Hierozoicon. P.* II. *L.* VI. *cap.* 7.

There is one indeed (*Anton. Van Dale*) who hath lately endeavoured to explode all theſe Fancies, as he eſteems them, of *Dæmons:* which he would have to be the meer invention of the ancient *Chaldæans*; and from them derived to other Nations. But he will never be able to make any wiſe Man believe that the World

World was ſo ſottiſh as to worſhip the Images of Goats (which he takes to be meant by *Seirim*) if there had not been an appearance of ſomething in that ſhape, which they accounted Divine. Chapter XVII.

After whom they have gone a whoring.] *i. e.* With whom they have committed Idolatry. For this ſin was juſtly called by the name of *whoredom*, ever after they were ſolemnly contracted and eſpouſed to God, to be his peculiar People (XIX *Exod.* 5.) Which is the reaſon that he is ſaid, ſo often, to be a *jealous* God (particularly XX *Exod.* 5.) highly incenſed, that is, at their worſhipping other Gods, beſides him. For this, and ſuch like words are never uſed but concerning Idolatry; which *Ezekiel* deſcribes as the fouleſt Whoredom, XVI. 22. and particularly mentions this Whoredom with the *Egyptians*, v. 26. and the *Aſſyrians*, v. 28, *&c.*

This ſhall be a ſtatute for ever unto them, throughout all generations.] Theſe words ſeem to me to determine the ſenſe of the foregoing Precept, to which they relate, (from *v.* 2, *&c.*) not to be, that all the Meat they killed for their own Tables ſhould be Peace-offerings: for that, all confeſs, was not a *ſtatute for ever* (if it were one at all) *throughout all generations*; but only while they were in the Wilderneſs.

Ver. 8. *And thou ſhalt ſay unto them, whatſoever man there be of the houſe of* Iſrael, *or of the ſtrangers which ſojourn among you.*] Verſe 8. Theſe words alſo ſhow he ſpeaks in the foregoing, of bringing all Sacrifices whatſoever to the Tabernacle; the ſame Law which was given before to the *Iſraelites*, being now extended to all *Strangers* that ſojourned among them. By whom he means all ſuch as were *Proſelytes* to the Jewiſh Religion. So the LXX. here tranſlate it; and they add the very ſame words to *v.* 3. where *the houſe of Iſrael* is only

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mentioned in the original Hebrew. The only queſtion is, What ſort of *Proſelytes* are here intended? And I take it, he ſpeaks of the *Proſelytes of Righteouſneſs* (as the Jews call them) who were Circumciſed, and thereby embraced the whole Religion of *Moſes*. And this, I find, is the general opinion: though ſome few learned Men contend, that any Stranger who had renounced Idolatry (whom they called, *A Proſelyte of the Gate*) might bring their Sacrifices to the Altar. Which one can hardly allow (though aſſerted by ſo great a Man as *Grotius*, *Lib.* I. *de Jure Belli & Pacis*, *cap.* 16.) becauſe he ſpeaks of the ſame *Strangers* here, which are mentioned *v.* 10. where all ſuch *Strangers* are forbidden to eat Blood. Which plainly belongs to ſuch *Strangers* as were become Jews by Circumciſion: for other *Strangers* might eat it, as appears from XIV *Deut* 21. where the *Iſraelites* are allowed to ſell what died of it ſelf, to a Stranger, that he might eat it, if he pleaſed: and ſuch Creatures had their Blood in them.

That offereth a Burnt-offering, or Sacrifice.] *i. e.* Any other Sacrifice beſides Burnt-offerings, *viz. Sin-offerings*, or *Treſpaſs-offerings*, or *Peace-offerings*. None of which were accepted, but from ſuch as were admitted into the Jewiſh Religion: though the pious Gentiles, the Jews ſay, might bring *Burnt-offerings*.

Verſe 9.

Ver. 9. *And bringeth it not to the door of the Tabernacle of the Congregation, to offer it unto the* LORD.] As he ordered their *Peace-offerings* to be, *v.* 4, 5.

Shall be cut off from among his people.] This demonſtrates that the foregoing Precept, and this, belong to the ſame matter; being inforced with the ſame Penalty, *v.* 4. And it alſo ſhows that the *Strangers* beforementioned, ſignifie ſuch Gentiles as were Circumciſed: for otherwiſe they were not of the Body of the People

of

of *Iſrael*, from which they are threatned to be cut off, if they did not obſerve this Law. Chapter XVII.

Ver. 10. *And what man ſoever he be of the houſe of* Iſrael, *or of the ſtrangers that ſojourn among you.*] See *v.* 8. Verſe 10.

That eateth any manner of blood.] This is forbidden before, III. 17. and repeated again VII. 26. (See both thoſe places) where it is explained what Blood he means; either of *Birds*, or *Beaſts*. Nothing is ſaid of *Fiſhes*, becauſe they were not offered at the Altar, and have little Blood in them: nor is there any direction given any where, how they ſhould be killed. It is ſaid indeed in this place, that they ſhould not eat *any manner of Blood*; but the meaning ſeems to be, neither of Blood offered at the Altar; nor of Beaſts killed for their own uſe: Or elſe it is to be limited as before to the Blood of Beaſts and Birds, (*v.* 13.) for Fiſhes were not at all conſidered. And here the reaſon is added why they ſhould not eat Blood, (which was not mentioned in the fore-named places) becauſe it was the Life of the Beaſt, and was therefore reſerved to make Atonement for their Souls.

I will even ſet my face againſt that ſoul, &c.] That is, be extreamly angry with him, and ſeverely puniſh him, by cutting him off (as it here follows) from the Body of the Nation. *Maimonides* obſerves in the fore-named place (*More Nevoch. P.* III. *cap.* 46.) that this is the ſame Expreſſion which is uſed againſt him that offered his Children to *Moloch*, XX. 3. and that this phraſe is never uſed in Scripture concerning any other ſin, but only theſe two, *Idolatry* and *eating Blood*. For the eating of Blood gave occaſion (he ſhows) to one kind of Idolatry, in the worſhipping of *Dæmons*: whoſe Food the ancient Idolaters imagined the Blood was; by eating of which their Worſhippers had Com-

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Communion with them. See XVI *Pſal.* 4. and *Grotius* there.

Verſe 11.

Ver. 11. *For the life of the fleſh is in the blood, and I have given it to you upon the Altar, to make an atonement for your ſouls,* &c.] Some think here are two diſtinct Reaſons againſt eating of Blood: but the words, as they lie in the Hebrew, may well be tranſlated, *Becauſe the life of the fleſh* (of any Beaſt, that is) *is in the blood,* therefore *I have given it to you* (or, appointed it for you) *upon the Altar, to make an atonement, &c.* Which is as much as to ſay, The Life of the Beaſt lying in the Blood, I have ordained it to expiate your ſins, that by its death in your ſtead, your life may be preſerved: and therefore I require you not to eat that, which is appointed for ſo holy an end. For it would have been very unſeemly, if they had vulgarly uſed that, to which they owed the favour of God, and their very Lives.

Nothing could be more rational than this Precept, *viz.* That a thing ſo ſacred, as to be peculiarly *appointed for them upon the Altar,* ſhould not loſe that honour and eſteem that was due to it. As the Blood would have done, if it had been allowed to be commonly eaten; for that is very contemptible which goes into the Draught, (as our Saviour ſpeaks) and at laſt becomes Ordure.

For it is the blood that maketh an atonement for the ſoul.] The Blood, that is, of the Sacrifices, which by God's appointment are offered to expiate your ſins; that is, to preſerve you from periſhing. For to *make an Atonement,* and to be a *Ranſom,* are the very ſame thing; as appears from XXX *Exod.* 12. compared with *v.* 15, 16. And to be a *Ranſom,* is to deliver from Death, as appears from the words in that place, they ſhall every Man give a Ranſom for his Soul, unto the

the LORD, *that there be no Plague among them.* For the ſins of the Sacrificer being laid upon the Beaſt which he offered, by impoſition of his hand on its Head, and confeſſing them there, they were taken away by the Blood of that Beaſt, unto which they were tranſlated. And that not meerly by the Obedience of him that offered the Sacrifice, (which the followers of *Socinus* ſay, God accepted) but by the Blood of the Sacrifice it ſelf, as theſe words expreſly declare, which was offered in his ſtead. Thus *Theodoret* upon theſe words; *God commanded the Soul of the Irrational Creature, with its Blood,* ἀντὶ τῆς σῆς, &c. *to be offered inſtead of thy Rational and Immortal Soul.* And thus the Jews themſelves underſtand it; particularly *Aben-Ezra* upon theſe words, ſaith, *the Soul, inſtead of the Soul*; *i. e.* the Soul of the Beaſt was offered inſtead of the Soul of the Man. And *R. Solomon Jarchi* to the ſame purpoſe; *One Soul comes, and makes Expiation for another Soul.* And *Maimonides* more largely; *I have ſpared the Soul of the Man, and given this Blood upon the Altar; that the Soul of the Beaſt may make Expiation for the Soul of the Man.* And ſo *Abarbanel* and many more, which may be ſeen in Dr. *Owtram*'s moſt learned Book *De Sacrificiis, Lib.* I. *cap.* 22. *n.* 11. Chapter XVII.

Ver. 12. *Therefore I ſaid unto the Children of* Iſrael, *No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you eat blood.*] What other reaſon ſoever there was before, for not eating Blood (See IX *Gen.* 4.) this is the reaſon why God forbad it to *the children of Iſrael*; and to all that joyned themſelves unto their Religion. Verſe 12.

Ver.

Chapter XVII. Verſe 13.

Ver. 13. *And whatſoever man there be of the Children of* Iſrael, *or of the ſtrangers that ſojourn among you, which hunteth and catcheth any Beaſt or Fowl that may be eaten.*] Though no other Beaſts or Fowls be mentioned, but thoſe that were taken in Hunting, (that being a very common thing in thoſe days) yet the Precept extends to all thoſe that were bred at home, and were allowed by the Law for their Food. So a *MS.* Author, mentioned by *J. Wagenſeil*, in his Annotations upon *Sota*, *cap.* 2. *excerpt. Gemaræ*, *n.* 6. where he puts abundance of Caſes upon this Subject.

He ſhall even pour out the blood thereof, and cover it with duſt.] Though it was not the Blood of a Sacrifice offered at the Altar, but of a Beaſt or Bird killed for their own uſe; they might not eat it, but bury it in the Ground; leſt any Beaſt ſhould lick it up, as it is commonly interpreted. *Maimonides* hath found a deeper reaſon for this, which is, That no Body might meet, and feaſt about it. By which means *Moſes* broke their Society and Fellowſhip with *Dæmons:* who in thoſe times were thought to feed upon the Blood, in a Bowl, or Hole; whilſt their Worſhippers ſate about it eating of the Fleſh. So he writes in the place often before-mentioned, *More Nevoch. P.* III. *cap.* 46. And this was the more neceſſary while they remained in the Wilderneſs, becauſe *Dæmons* were wont to haunt ſuch places, and there appear; but not in Cities or habitable Places. See Mr. *Selden*, *Lib.* II. *de Synedr. cap.* 4. *p.* 201. If a Man therefore ſaw his Neighbour kill a Beaſt, and neglect to cover its Blood with Duſt, he was bound to go and do it himſelf; becauſe God ſpeaks here unto *the Children of Iſrael*, i. e. to all of them, (*v.* 12.) as *R. Levi Barcelonita* gloſſes, *Præcept.* CLXXXV. And the

the forenamed *MS.* mentioned by *Wagenſeil*, ſaith, they covered the Blood with this form of Benediction, *Bleſſed be the* LORD *our God, the King of the World, who hath ſanctified us with his Precepts, and commanded us to cover Blood.* Which ſhows they thought this a Precept of great weight. Chapter XVII.

Ver. 14. *For it is the life of all fleſh*, &c.] Whether of Beaſts or Fowl before-mentioned: and therefore prohibited to be eaten by them, (as was before obſerved) becauſe it was offered to God, and accepted by him for their Life, when they had forfeited it by their ſins. Verſe 14.

Therefore I ſaid unto the Children of Iſrael, *ye ſhall eat the blood of no manner of fleſh.*] See *v.* 12. Where the ſame thing is ſaid, but not ſo fully as here: for he only ſaith in that Verſe, *No ſoul of you ſhall eat blood:* but in this, *Ye ſhall eat the blood of no manner of fleſh.*

For the life of all fleſh is the blood thereof.] This is ſo often repeated (no leſs than *three* times in this Verſe) the more to deter them from eating Blood: which was the Life of the Beaſt, and therefore offered to God, as the LORD and Giver of Life; and conſequently belong'd to no Body elſe.

Ver. 15. *And every ſoul that eateth that which dieth of it ſelf.*] And conſequently had the Blood remaining in it; as all things alſo, which were not rightly killed had, (the Hebrews think) and therefore here forbidden. Verſe 15.

Or that which was torn with Beaſts.] Which was nothing elſe (as *Maimonides* ſpeaks) but the beginning to be a dead Carcaſe, *More Nevochim*, *P.* III. *cap.* 48.

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Whether it be one of your own Country, or a ſtranger.] By a *Stranger* is meant one that had embraced the Jewiſh Religion: for other Gentiles might eat ſuch things. Nay, the *Iſraelites* themſelves (as *Maimonides* obſerves) when they went to War, and entred the Countries of the Gentiles, and ſubdued them, might eat that *which died of it ſelf*, or *was torn of Beaſts*; nay Swines-fleſh, and ſuch like Food, when they were hungry, and could find no other Meat. See *Schickardi Miſhpat Hamelek, cap.* 5. *Theor.* 18.

He ſhall both waſh his clothes, and bathe his fleſh in water, &c.] When he had eaten theſe things unwittingly, and came to know it, he was thus to purifie himſelf. If he did it knowingly, it was an high Crime, againſt an expreſs Law, repeated more fully XIV *Deut.* 21. and puniſhed, as ſome think, with Death. But I ſuppoſe they mean, he was obnoxious to the Divine Diſpleaſure, and in danger to be cut off by him, if he did not offer a Sacrifice to expiate his Offence: which ſeems to be allowed in ſuch Caſes, as it was for great Offences, VI. 1, 2, *&c.* And the Jewiſh Doctors ſay, he who violated this Law, was only to be beaten: for *cutting off*, either by the hand of God, or the Court of Judgment, was not threatned to ſins of ſo light a Nature as this. So *Maimonides* obſerves in his *More Nevoch. P.* III. *cap.* 41.

Verſe 16.

Ver. 16. *But if he waſh them not, nor bathe his fleſh, he ſhall bear his iniquity.*] Be liable to be puniſhed by God, for the neglect of the means of his Purification. And if while he continued thus unclean, he adventured to eat of the *Peace-offerings*, he was in danger to *be cut off from his People*, VII. 20.

CHAP.

CHAP. XVIII.

Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] It is not ſaid, when the LORD delivered theſe Laws to *Moſes*; but it is likely after the other, and before thoſe that follow. Verſe 1.

Ver. 2. *Speak unto the Children of* Iſrael, *and ſay unto them.*] They were all concerned in theſe Laws about Marriage; and therefore they are directed to the whole Body of the People: who received them, I ſuppoſe, by their Elders and Heads of the Tribes, to whom *Moſes* delivered them, and charged they ſhould be communicated to every Family and Houſhold. See XVII. 2. Verſe 2.

I am the LORD *your God.*] I have a right to give you Laws (being your Soveraign, upon more Titles than one) to which all Human Cuſtoms muſt yield, though long practiſed, and ſpread every where in the World. This reaſon is mentioned *ſix* times in this Chapter; and oftner in the next. See *v.* 4.

Ver. 3. *After the doings of the Land of* Egypt *wherein ye dwell, ſhall ye not do: and after the doings of the Land of* Canaan, *whither I bring you, ſhall ye not do.*] The Manners of theſe two Countries (of *Egypt* wherein they had dwelt a long time; and of *Canaan*, wherein they were going to ſettle) they were in the greateſt danger to imitate: Eſpecially in taking the liberty of making ſuch Marriages, as they ſaw practiſed among them, againſt which they are here ſeverely cautioned. But though theſe words ſeem to have a particular reſpect to thoſe Marriages, yet *Maimonides* extends them to all their other Practiſes, for which they could ſee no reaſon. *Magick* being in much uſe Verſe 3.

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among them, in dreſſing their Trees, and ploughing their Ground, and ſuch like common things: in which they had a reſpect alſo to the diſpoſition of the Stars of Heaven, which led them to the Worſhip of them; as he ſhows at large in his *More Nevoch. P.* III. *cap.* 37. *R. Levi Barcelonita* alſo extends theſe words to the Cuſtoms of all other Nations, (*Præcept.* CCLXII.) which he that obſerved, was to be beaten. But the *Doings*, or Cuſtoms, which *Moſes* here ſpeaks of, ſeem to be thoſe that follow *v.* 6, 7, *&c.* as appears from *v.* 24, *&c.* And the other Cuſtoms of thoſe Nations, about their Clothes, and cutting their Hair (which the forenamed Author mentions) are forbidden in other places.

Neither ſhall ye walk in their Ordinances.] The Hebrew word *Chukkoth*, which we commonly tranſlate *Statutes*, and here *Ordinances*, ſeems to import that the inceſtuous Marriages here mentioned, were allowed by the *Laws* and Conſtitutions of thoſe Countries; which made their Wickedneſs the more intolerable, *v.* 24.

Verſe 4.

Ver. 4. *Ye ſhall do my Judgments, and keep my Ordinances to walk therein.*] Frame your Lives according to the Laws and Rules which I give you to obſerve; and not according to their wicked Practiſes, which were grown into Cuſtoms and Precedents. The *Gemara Babylonica* mentioning theſe words, ſaith, it is a Tradition of their Doctors, that by *Miſhpatim* (which we tranſlate *Judgments*) are to be underſtood ſuch Natural Laws, as all Mankind are bound to obſerve, though there were no written Commands for them: ſuch as thoſe againſt Idolatry; and thoſe about uncovering the Nakedneſs of ſuch near Relations, as are here mentioned; and Murder, *&c.* And by *Chukkim* (*Ordinances*, or *Statutes*) ſuch Laws are meant

as

as depended only on the Pleaſure of God; and obliged none but thoſe to whom they were given: ſuch as thoſe, about Meats and Garments, and Leproſie, *&c.* Againſt which, leſt any one ſhould object, it is here added, *I am the LORD your God.* Chapter XVIII.

I am the LORD your God.] I, who am your Soveraign LORD; and by redeeming you from the Egyptian Bondage, am become, in a ſpecial manner, *your God*, have ordained theſe things. Therefore let no Man diſpute them, or make a queſtion of them, as the forenamed *Gemara* expounds theſe words. See *Selden*, *Lib.* I. *de Jure N. & G. cap.* 10. *p.* 122. where he obſerves that the Laws called *Statutes*, are, in their Language, ſuch as depend only *on the Royal Authority.*

Ver. 5. *Ye ſhall therefore keep my Statutes, and my Judgments.*] Obſerve the Laws before-mentioned. For the word we here tranſlate *Statutes*, is the ſame with that tranſlated *Ordinances*, in the foregoing Verſe. Verſe 5.

Which if a man do, he ſhall live in them.] Not be *cut off*; but live long and happily, in the enjoyment of all the Bleſſings which God promiſed in his Covenant with them.

I am the LORD.] Who will faithfully keep my Covenant, and fulfil my Promiſes, VI *Exod.* 3.

Ver. 6. *None of you.*] In the Hebrew the words being *iſch*, *iſch*, (as much as to ſay, *Man*, *Man*) that is no Man; the *Talmudiſts* take it as if he had ſaid, neither *Jew* nor *Gentile*. For all Mankind, they ſay, are comprehended under theſe Laws about Inceſt. Nay, the very *Karaites* (or thoſe who adhere only to the Scripture, and reject all *Talmudical* Expoſitions) are of this mind, as Mr. *Selden* obſerves, *Lib.* I. *de Uxore Hebr. cap.* 5. But the *Talmudiſts* themſelves do Verſe 6.

not

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not all underſtand this matter alike. For ſome of them think all the *Gentiles* (at leaſt thoſe who were under the Dominion of the *Iſraelites*) were bound to refrain from all inceſtuous Marriages; to which Death is threatned by the Law. But others of them think they were concerned only in thoſe *ſix* things which were unlawful before the Law of *Moſes* was given. See *Selden*, *Lib.* V. *de Jure Nat. & Gent. cap.* 1. and *cap.* 11. *p.* 596, &c. But the ancient Hebrews give a good reaſon for all theſe Laws, as *Grotius* obſerves, *Lib.* II. *de Jure Belli & Pacis*, *cap.* 5. *ſect.* 13. *n.* 2.

Shall approach.] Some of the Jews have been ſo rigorous, as to expound this word, as if it bound them not to have any familiarity with the Perſons after named, (R. *Levi Barcelonita*, *Præcept.* CLXXXVIII.) which is againſt all Reaſon and natural Affection. The plain ſenſe is, they ſhould not *approach*, or *come near* to them, for the end afterward mentioned, *viz. to uncover their Nakedneſs.* Nay, this very phraſe is uſed for the ſame thing (XX *Gen.* 4.) without the addition *of uncovering their Nakedneſs.*

Any that is near of kin to him.] It muſt be confeſſed that theſe words *near of kin*, do not ſufficiently expreſs the full ſenſe of the Hebrew phraſe; nor are they of a determinate ſignification: for a Man may be *near of kin* to a Woman, who is not *the remainder of his fleſh*, as the Hebrew phraſe is: that is, *ſo near of kin to him, that nothing comes between them.* This is properly the *nearneſs of fleſh* here ſpoken of; ſhe that is immediately born of the ſame Fleſh that a Man is, or ſhe out of whoſe Fleſh he is born; or ſhe that is born out of his Fleſh: that is, in plainer words, a Man's *Siſter*, *Mother*, or *Daughter.* Theſe are a Man's own immediate Relations; which the *Karaites* call *the Foundation and Root of all that is here forbidden*, as

Selden

Selden notes, *Lib.* I. *Ux. Hebr. cap.* 2. For the ſake of whom the reſt here mentioned are prohibited, having a *nearneſs of fleſh* to them, *viz.* his Father or Mother's Siſter; his Grand-daughter, and his Niece. For the beſt Explication of this Phraſe, is the expreſs Particulars mentioned by God himſelf in this place. Chapter XVIII.

To uncover their nakedneſs.] To have Carnal *knowledge* of her, as the Scripture modeſtly ſpeaks in other places. For *nakedneſs* in the holy Language ſignifies the Secret Parts, which natural Modeſty teaches all civilized People to cover; and not to reveal them to any but thoſe whom they marry. Therefore *not to uncover the nakedneſs* of the Perſons here named, is properly, not to take them in Marriage; and much leſs to have Knowledge of them without Marriage. Anſwerable to this is the Name of a *Virgin*, whom the *Hebrews* call *Alma*, which is as much as *covered*, clothed, or veiled: becauſe thoſe parts were never expoſed to any one, but thoſe to whom they were eſpouſed and joyned in Marriage.

I am the LORD.] By my Authority, who am your Soveraign, and the Soveraign of the World, theſe Laws are enacted: and I will puniſh thoſe that break them.

Ver. 7. *The nakedneſs of thy father, or the nakedneſs of thy mother, thou ſhalt not diſcover.*] It is commonly thought by Interpreters, that the Particle we tranſlate *or*, is here as much as *that is*, (for ſo it ſignifies in ſome places, particularly 1 *Sam.* XXVIII. 3.) So that the latter part of the Verſe is only an Explication of the former, and makes them but one Prohibition, againſt a Man's marrying his Mother. And this indeed the next words ſeem to imply, *ſhe is thy Mother*; who bare thee, and therefore not to be taken to be thy Wife, much Verſe 7.

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much less to be otherwise known by thee. But we may as well think, that *the nakedness of the Father, and of the Mother*, are both here mentioned, to show neither the Daughter might marry her Father, nor the Son his Mother; and consequently, that in all the following Particulars, Women are concerned just as Men were; though the Men be only mentioned. And under the Name of *Father* and *Mother*, are comprehended Grandfather or Grandmother, or other Progenitors before them.

She is thy mother, thou shalt not uncover her nakedness.] This is the very first Prohibition; it being a going back in Nature for a Man to marry his Mother. Which though it was practised in those days by the *Canaanites*, and *Egyptians*, and by the *Persians* also, in after times, and some other Eastern Countries, yet in the Western part of the World (as Mr. *Selden* observes) such Marriages were *nunquam non execranda*, execrable in all Ages, *Lib.* V. *de Jure Nat. & Gent. cap.* 11. *p.* 601, *&c.* Such were the Marriages of *Oedipus* with *Jocasta*, of *Nero* with *Agrippina*, *Pelopeja* and *Thyestes* her Father, of whom *Ægistus* was born; which every Body detested. See *Grotius de Jure Belli & Pacis, Lib.* II. *cap.* 5. *sect.* 2. For the Law of Nature was against such Marriages, notwithstanding the Practice of Persons, nay whole Nations, whom God gave up to πάθη ἀτιμίας (as St. *Paul* shows) *dishonourable affections*, for their other sins; especially for their forsaking him, and falling to Idolatry.

Maimonides gives this as the general reason of prohibiting this, and all the following Marriages, because the Persons here forbidden to be so joyned together, are all, in a manner, such as are wont to live together in the same House, (for so Fathers, Mothers, Children, Brothers and Sisters do) who might easily be tempted

tempted to lewdneſs one with another, if even marrying together were not ſeverely forbidden. And thus the LXX. tranſlate the words of the foregoing Verſe, none of you ſhall approach to any *that is near of kin to him*, πρὸς οἰκεία σαρκὸς, or, as other Copies, πρὸς οἰκεῖαν σαρκός, to thoſe that are ſo near of kin, that they uſually dwell in the ſame Houſe; as Parents and Children; Brothers and Siſters; and the Brothers and Siſters of our Parents. *Mahomet*, as lewd and impudent as he was, had not the boldneſs to controul theſe Laws; but in the fourth Chapter of his *Alcoran* expreſly forbids his Followers to marry their *Mothers*, their *Mothers-in-law*, &c. and a great many of the reſt which here follow. Chapter XVIII.

Ver. 8. *The nakedneſs of thy father's wife ſhalt thou not uncover.*] That is, of a Step-mother. Such was the inceſt of *Reuben* with *Bilhah*, XXXV *Gen.* 22. and of *Abſolom* with the Wives of his Father *David*, 2 *Sam.* XVI. 21, 22. And of *Antiochus Soter* with *Stratonice*; who abhorring from ſuch a Conjunction, was taught that all things were honeſt that pleaſed the King. But the thing it ſelf is ſo hateful, that the very naming it is a Condemnation; and therefore it is all one with the prime Natural Law, which prohibits the Conjunction of *Parents* and *Children*. *For ſhe that is one fleſh with my Father* (as a great Man ſpeaks) *is as near to me as my Father, and that's as near as my own Mother. As near, I mean, in the eſtimation of Law, though not in the accounts of Nature: and therefore, though it be a Crime of leſs turpitude, yet it is equally forbidden, and is againſt the Law of Nature, not directly, but by interpretation*, Book II. chap. 2. *Ductor Dubitantium* Rule 3. n. 29. Verſe 8.

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It is thy father's nakedneſs.] He having known her, it was not permitted the Son to have her alſo. Nay, the Jews ſay, if the Father had only eſpouſed her, it was not lawful for the Son to have her to Wife: or if he had divorced her, it was not lawful for the Son to have her, even after he was dead. See *R. Levi Barcelonita, Præcept.* CXCI. *Buxtof. de Sponſal. p.* 16, 17.

Verſe 9.

Ver. 9. *The nakedneſs of thy ſiſter.*] As the *nearneſs of fleſh* (mentioned *v.* 6.) *above* a Man is, his *Mother*; and *below* him, is his *daughter:* ſo on *the ſide* of him, is his *Siſter.*

The daughter of thy father.] Though ſhe were begotten by his Father of another Wife, not of his Mother; yet he might not marry her.

Or the daughter of thy mother.] Born of her by another Husband, not by his Father.

Whether ſhe be born at home, or born abroad.] Be legitimately born, in wedlock; or illegitimately, out of wedlock; as the *Talmudiſts* expound it. See *Selden, Lib.* V. *de Jure N. & G. cap.* 10. *p.* 591. where he obſerves, that though the *Egyptians* (as *Philo* and others report) with ſuch like Nations, thought the Marriage of Brothers and Siſters to be lawful, and it was practiſed alſo in *Greece*; yet the greateſt Men in the Weſtern Countries condemned ſuch Marriages; which ſome of the *Greek* Philoſophers alſo diſallowed: and *Euripides* himſelf called barbarous, even when it was practiſed. Inſomuch, that in after Ages this wicked Cuſtom was quite aboliſhed; and that before Chriſtianity was well ſettled among them. For *Sextus Empiricus* ſaith, that in his time it was utterly unlawful. See there *cap.* 11. *p.* 603, 605, &c. Where he ſhows, the *Romans* always abhorred ſuch Marriages; nay, it was late before the *Perſians* took up this abomi-

abominable Cuſtom, after the example of *Cambyſes:* who being in love with his own Siſter, as *Herodotus* relates (in his *Thalia*, *cap.* XXXI.) and having a Mind to marry her, which was never practiſed before in that Country; he commanded the *Royal Judges* (as he calls them) who were the Interpreters of the Laws, to adviſe whether he might lawfully do it or no. Who to pleaſe him, and yet not ſeem to give an illegal opinion, anſwered, νόμον δὲ ἕνα ἐξευρήσκειν ὃς κελεύει ἀδελφεῇ σωιοικέειν ἀδελφέου, &c. *That they could find no law which permitted a Brother to marry his Siſter: but there was a Law that the Perſian King, might do, even what he would.* See *Grotius*, *Lib.* II. *de Jure Belli & Pacis*, *cap.* 5. *ſect.* 13. Chapter XVIII.

Even their nakedneſs thou ſhalt not uncover.] It ſhall be unlawful to thee to marry any of the forenamed Siſters. For though the Marriage of Brother and Siſter was neceſſary in the beginning, when God created but one Man, and one Woman, by whoſe Children the World was peopled; yet, when it was ſo, there was great reaſon that it ſhould be made utterly unlawful, as many have demonſtrated. Particularly Biſhop *Taylor* in his *Ductor Dubitantium*, Book II. chap. 2. Rule 3. n. 24, 25, &c. *For now it is next to an unnatural mixture* (as he ſpeaks) *it hath ſomething of confuſion in it, and blending the very firſt partings of Nature; which makes it intollerably ſcandalous, and univerſally forbidden; for if it were not, the miſchief would be horrible and infinite.*

Ver. 10. *The nakedneſs of thy ſon's daughter, or of thy daughter's daughter; even their nakedneſs thou ſhalt not diſcover.*] This Law concerns a Man's Grand-daughters, by his Son or his Daughter; whether legitimately or ſpuriouſly begotten; as *R. Levi Barcelonita* expounds it, *Præcept.* CXCIII. Who adds in the next Verſe 10.

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Precept but one, this is another Prohibition, *Thou ſhalt not uncover the nakedneſs of thy daughter:* which (ſaith he) is not expreſly mentioned in this Law, becauſe it was not neceſſary. For a Man's Grand-children, either by Sons or Daughters, which are more remote, being forbidden, there was no need to ſay it was unlawful for him to marry his own Daughter.

For theirs is thy own nakedneſs.] They have their original from thy Nakedneſs. For which reaſon ſome of the Jews extended this to thoſe Deſcendants which were ſtill further off; as an *Hedge* to this Law. So *R. Levi* calls it in the place fore-named. The ancient *Romans* alſo (as our Mr. *Selden* ſhows) were very ſtrict, in reſtraining the Marriage of Men with their Nieces, either by their Brothers or Siſters, and with others mentioned in the following Laws of *Moſes*, *Lib.* V. *de Jure Nat. & Gentium*, &c. *cap.* 11. *p.* 605. &c.

Verſe 11.

Ver. 11. *The nakedneſs of thy father's wives daughter, begotten of thy father (ſhe is thy ſiſter) thou ſhalt not uncover her nakedneſs.*] This Prohibition, ſeeming to be the ſame with that *v.* 9. ſome of the Hebrews have expounded this concerning the Daughter of a Mother-in-law begotten by another Father. For the words may be thus tranſlated, as Mr. *Selden* obſerves the order of them will bear (*Lib.* I. *de Uxore Hebr. cap.* 4.) *The nakedneſs of the Daughter of thy Father's Wife (for ſhe that is born of thy Father, is thy Siſter) thou ſhalt not diſcover.* And with this the *Greek*, and ſeveral other Verſions of the Bible agree, who make the Prohibition *of the Wives* Daughter to end, before he ſpeaks of his own Siſter. And it is the ſenſe of the principal Men among the *Karaites*, as he ſhows *cap.* 6. But this is againſt the conſtant ſenſe of the

the Hebrew Doctors, who ſay it is lawful to marry the Daughter of a Mother-in-Law, which he had by another Husband; for there is no *nearneſs of Fleſh* at all between theſe two. And therefore, as in the *ninth* Verſe, the Marriages of all Brothers and Siſters in general, are forbidden, ſo here more particularly the Marriage with a Siſter by the ſame Father, though not by the ſame Mother: which was neceſſary to be expreſly forbidden, becauſe before the Law, the Sons of *Noah* thought it Lawful to marry a half Siſter, as we ſpeak) by the Father's ſide, though not by the Mother's. See *Buxtorf. de Sponſ. & Divort. p.* 15, 16. And this was the ancient Law of *Solon* among the *Athenians*, that they might marry ὁμοπατρίους, their Siſters by the ſame Father, but not ὁμομητρίους, their Siſters by the ſame Mother; as *Joh. Meurſius* ſhows in his *Themis Attica*, *Lib.* I. *cap.* 18. And if the one of theſe had not been in ſo many words prohibited, as well as the other, the Jews might ſtill have continued in that practice, which was uſual before the Law. See *Sam. Petitus* in *Leges Atticas*, *p.* 440. Chapter XVIII.

Some are of the opinion, that, in the *ninth* Verſe, the Son of a ſecond *Venter* is forbidden to marry the Daughter of the firſt: and here, the Son of the firſt *Venter* to marry the Daughter of the ſecond. And others fancy that the Siſter here meant, is one that was adopted by his Father.

Ver. 12. *Thou ſhalt not uncover the nakedneſs of thy father's ſiſter.*] And it made no difference whether ſhe was his Father's Siſter legitimately, or illegitimately begotten by his Grandfather; as *R. Levi Barcelonita* repreſents the opinion of the Hebrew Doctors, *Præcept.* CXCVII. Such Marriages alſo were prohibited by the ancient *Romans*, as Mr. *Selden* obſerves in the place fore-named (*Lib.* V. *cap.* 11. *p.* 605.) though before Verſe 12.

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fore the Law of *Moſes*, they are ſuppoſed to be lawful; for it is commonly thought that his Father *Amram* married his Aunt *Jochobed*, VI *Exod.* 20. and therefore no wonder it was practiſed in other Countries, who were not acquainted with this Prohibition: particularly at *Sparta*, where *Herodotus* ſaith in his *Erato*, *cap.* 71. *Archidamus* their King married *Lampito*, who was Siſter to his Father *Zeuxidamus*, ὄντος ωὐτοῦ Ἀδελφιδέος; *Leutychides* (who was Father both to her and to *Zeuxidamus*) giving her to him in Marriage.

She is thy father's near kinſwoman.] So near, that as he could not be permitted to marry her, ſo his Son alſo, who was but a little further removed from her, was forbidden to touch her. And by the ſame reaſon that a Man might not marry his Aunt, an Uncle might not marry his Niece. Which though practiſed among the *Romans* after *Claudius* married *Agrippina*, till the time of *Conſtantine*; yet it was a new thing, as *Claudius* himſelf acknowledges in *Tacitus*, (*Nova nobis in fratrum filias conjugia*, Lib. XII. Annal. Marriages with our Brother's Daughters are new things with us.) And all he could ſay for it, was, That it was common in other Nations, *nec lege ulla prohibita*, and not forbidden by any Law. And indeed the newneſs of it ſo frighted *Domitian*, that he would not venture upon it; nor did many uſe it. Which ſhows that this Law had ſome foundation in Nature; which made thoſe Men cautious about ſuch Marriages, who had nothing elſe to guide them. Or, at leaſt, there had been ſuch a long Cuſtom againſt them, in the Weſtern part of the World, that Men, who were otherwiſe very bad, would not help to alter it.

Ver.

Ver. 13. *Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter: for ſhe is thy mother's near kinſwoman.*] There is the ſame reaſon for this, as for the former Prohibition: the Aunt by the Mother's ſide being as near to a Man, as his Aunt by the Father's. Chapter XVIII. Verſe 13.

Ver. 14. *thou ſhalt not uncover the nakedneſs of thy father's brother.*] This is explained in the next words, *Thou ſhalt not approach to his Wife:* that is, not marry thy Uncle's Wife. And therefore much leſs might an Uncle marry his Brother's Daughter: as *Herodotus* tells us *Darius* married *Phrataguna* the Daughter of his Brother *Atarnes*, who gave him all his Eſtate with her; and *Leonides*, King of *Sparta*, married *Gorgo* the Daughter of his Brother *Cleomenes*. See *Lib.* VII. (called *Polymnia*) *cap.* CCXXIV, and CCXXXIX. Verſe 14.

She is thy Aunt.] By ſuch near *Affinity*, that Marriage is forbidden with her, as well as with an Aunt by *Conſanguinity*, v. 12, 13. In which the ancient *Romans* alſo were very ſtrict, as our *Selden* obſerves in the place above-named. And it made no difference, whether he were only Eſpouſed to her, or had after Marriage divorced her, or was ſeparated by Death: or whether he was his Father's Brother legitimately, or ſpuriouſly, as *R. Levi Barcelonita* obſerves, *Præcept.* CXCIX. and CC. Where he notes, that though the Father's Brother's Wife be only mentioned, yet the Mother's Brother's Wife is alſo prohibited. This is repeated XX. 20.

Ver. 15. *Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: ſhe is thy ſon's wife*, &c.] Though only eſpouſed to him; and therefore much more when ſolemnly married; as the ſame *R. Levi* explains it, *Præcept.* CCI. where he hath the ſame obſervation as before; that if ſhe was afterwards divorced, he might not marry her: and that it is probable the Wife of a Verſe 15.

Baſtard

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Baſtard Son is prohibited; for he is his Son, though a Child by a *Slave*, or a *Stranger*, is never called a Man's Son.

Verſe 16. Ver. 16. *Thou ſhalt not uncover the nakedneſs of thy brother's wife*, &c.] Unleſs he died Childleſs; for in that caſe the next Brother was bound to marry her, XXV *Deut.* 5. See *Buxtorf. de Sponſ. p.* 25. and *Grotius* in XIV *Matth.* 4. Much leſs might a Man marry his Brother's Daughter, (as was before noted) who was nearer to him, and of his own Fleſh. Which was ſo much abhorred by the ancient *Romans*, that *Claudius Cæſar* durſt not celebrate his Marriage with *Agrippina*, till he had got a Decree of the Senate for it, *Quo juſtæ inter patruos, fratrumque filias, nuptiæ etiam in poſterum ſtatuerentur:* which made the Marriage of Uncles with their Brother's Daughters to be lawful for the future; which hitherto had been without example. So *Tacitus* relates in the fore-named Book of his *Annals*, *cap.* 5. where he ſaith, notwithſtanding this Decree, there were none found, but only one Man, who deſired ſuch Matrimony; and moſt thought he did it to gain *Agrippina*'s favour: *Neque tamen repertus eſt, niſi unus, talis matrimonii cupitor*, &c.

Verſe 17. Ver. 17. *Thou ſhalt not uncover the nakedneſs of a Woman and her daughter.*] If a Man married a Widow that had a Daughter; it was a wicked thing to marry that Daughter, either while her Mother lived, or after ſhe was dead.

Neither ſhalt thou take her ſon's daughter, nor her daughter's daughter, to uncover her nakedneſs.] To preſerve them from this, the Jews added, as *a Hedge* to this Law, a Prohibition to marry the Grand-daughters of ſuch Daughters, as *R. Levi Barcelonita* tell us, *Præcept.* CCV.

For

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For they are her near kinſwomen.] Of ſuch Conſanguinity with her (from whom they directly come) as makes it very Criminal in him that is one with her, to marry them.

It is wickedneſs.] The Hebrew word *Zimmah* imports more than *Wickedneſs.* The LXX. tranſlate it ἀσέβημα, *Impiety*; the Vulgar Latin, *Inceſt*; others *nefarious* wickedneſs: which is the word in the Civil Law, for thoſe Marriages that are contrary to Nature. Such were theſe in ſome meaſure; though not in the higheſt degree.

Verſe 18.

Ver. 18. *Neither ſhalt thou take a wife to her ſiſter.*] There are a great many eminent Writers, who following our Marginal Tranſlation, [*one wife to another*] imagine that here plurality of Wives is expreſly forbidden by God. And they think there is an example to juſtifie this Tranſlation in XXVI *Exod.* 3. Where *Moſes* is commanded to take care the five Curtains of the Tabernacle were coupled together *one to its ſiſter* (as the Hebrew phraſe is) *i. e. one to another.* And ſo the *Karaites* interpret this place, That a Man, having a Wife, ſhould not take another while ſhe lived. Which, if it were true, would ſolve ſeveral difficulties: but there are ſuch ſtrong Reaſons againſt it, that I cannot think it to be the meaning. For as more Wives than one were indulged before the Law, ſo they were after. And *Moſes* himſelf ſuppoſes as much, when he provides a Man ſhould not prefer a Child he had by a beloved Wife, before one by her whom he hated, if he was the eldeſt Son. Which plainly intimates an allowance in his Law, of more Wives than one. And ſo we find expreſly their Kings might have, though not a multitude, XVII *Deut.* 17. And their beſt King, who read God's Law day and night, and could not but underſtand it, took many

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Wives, without any reproof: Nay, God gave him more than he had before, by delivering his Maſter's Wives to him, 2 *Sam.* XII. 8. And beſides all this, *Moſes* ſpeaking all along in this Chapter of Conſanguinity, it is reaſonable (as *Schindlerus* obſerves) to conclude he doth ſo here: not of *one Woman to another*; but of *one Siſter to another*. There being alſo the like reaſon to underſtand the word *Siſter* properly in this place, as the words *Daughter* and *Mother* in others, *v.* 17. and XX. 14. where he forbids a Man to take a *Woman and her Daughter*, or a *Woman and her Mother*, as *Theodorick Hackſpan* judiciouſly notes, *Diſput.* I. *de locutionibus ſacris*, *n.* 29. See *Selden*, *L.* V. *de Jure Nat. & Gent. cap.* 6. and *Buxtorf. de Sponſal. p.* 28, 29.

The meaning therefore is, That though two Wives at a time, or more, were permitted in thoſe days, no Man ſhould take two Siſters (as *Jacob* had formerly done) begotten of the ſame Father, or born of the ſame Mother, whether legitimately or illegitimately, as the fore-named *R. Levi* expreſſes it, *Præcept.* CCVI. Which though it may ſeem to be prohibited before, by conſequence and analogy (becauſe the Marriage of a Brother's Wife is forbidden *v.* 16.) yet it is here directly prohibited, as other Marriages are; which were implicitly forbidden before. For *v.* 7. the Marriage of a Son with his Mother is forbidden: and *v.* 10. the Marriage of a Father with his Daughter.

To vex her.] There were wont to be great Emulations and Jealouſies, and Contentions between Wives (ſome of them being more beloved than others, and alſo ſuperiour to them) which between two Siſters would have been more intolerable, than between two other Women: who not being *a conſanguinitate, æquiore animo ſub eodem marito, ætatem una agant* (as *Petrus*

trus Cunæus ſpeaks, *Lib.* II. *de Repub. Hebr. cap.* 23.) of the ſame Conſanguinity (as two Siſters are) might live with more equal and quiet minds under the ſame Husband. The Vulgar Latin underſtands this, as if *Moſes* forbad them to make one Siſter their *Wife*, and the other their *Concubine*; which could not but beget the greateſt diſcords between them. Chapter XVIII.

In her life time.] From hence, ſome infer that a Man was permitted to marry the Siſter of his former Wife, when ſhe was dead. So the *Talmudiſts*; but the *Karaites* thought it abſolutely unlawful, as Mr. *Selden* obſerves, *Lib.* I. *de Uxore Hebr. cap.* 4. For it is directly againſt the Scope of all theſe Laws, which prohibit Men to marry at all with ſuch Perſons as are here mentioned, either in their Wives life time, or after. And there being a Prohibition *v.* 16. to marry a Brother's Wife, it is unreaſonable to think *Moſes* gave them leave to marry their Wives Siſter. Theſe words therefore, *In her life time*, are to be referred, not to the firſt words, *Neither ſhalt thou take her*, but to the next, *To vex her*, as long as ſhe lives. *Chaskuni* referrs it to both the Siſters, according to the *Targum*, and makes this the ſenſe; *leſt they ſhould both be afflicted Widows as long as they live:* for no Body would marry either of them, being defiled by ſuch an inceſtuous Conjunction, for which God cut off their Husband.

In this the ancient Chriſtians were ſo ſtrict, that if a Man, after his Wife died, married her Siſter, he was by the *tenth* Canon of the Council of *Eliberis*, to be kept from the Communion five years.

Ver. 19. *Alſo thou ſhalt not approach to a woman.*] No, not to his own Wife, as the fore-named *R. Levi* expounds it, *Præcept.* CCVII. though all other Women alſo are comprehended, even their *Canaanitiſh* Slaves, as he obſerves. Verſe 19.

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As long as ſhe is put apart for her uncleanneſs.] Which was *ſeven* days, XV. 19. All the Laws about Marriages unto this place, ſeem to have a ſpecial regard to the wicked Cuſtoms among the *Egyptians*; who, above all other People, were then polluted with ſuch inceſtuous mixtures. And now he proceeds to direct them to abhor the Cuſtoms of the *Canaanites*; who were polluted more than other Nations with Adulteries, and offering their Children to *Molech*, and the reſt of the foul Crimes which follow. For againſt the practiſes of theſe two Nations, the *Egyptians* and the *Canaanites*, *Moſes* cautions them *v.* 3. and accordingly firſt mentions the *doings* of the *Egyptians*, unto this place; and then thoſe of the *Canaanites* in the following Verſes.

Verſe 20. Ver. 20. *Moreover thou ſhalt not lye carnally with thy neighbour's wife.*] While he lived with her: for this was to commit Adultery.

To defile thy ſelf with her.] This ſignifies the foulеſt impurity, as appears from *v.* 23. and was puniſhed with death, XX. 10.

Verſe 21. Ver. 21. *And thou ſhalt not let any of thy ſeed.*] *i. e.* Of their Children, as it is explained XVIII *Deut.* 10. This was a Spiritual Adultery, and therefore here mentioned.

Paſs through the fire to Molech.] It is certain that *Molech* was particularly worſhipped by the Children of *Ammon*, (at leaſt in future Ages, 1 *Kings* XI. 7.) but ſeems to have been the Name of many of the Heathen Gods, and the ſame with *Baal:* both of them ſignifying *Dominion.* This appears by comparing XIX *Jer.* 5. with XXXII. 35. But more eſpecially it ſignifies the *Sun*, the Prince of the Heavenly Bodies, (See *Voſſius de Orig. & Progr. Idolol. Lib.* II. *cap.* 5. as the Queen of Heaven was the *Moon*, VII *Jer.* 18. Now

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it is evident by ſeveral paſſages in Scripture, that the ancient Pagans (whom the *Iſraelites* were prone to imitate) not only made their Children *paſs through the fire*; but alſo *offered* them in Sacrifice unto *Molech*. The former I take to be forbidden in this Law; the latter in XX. 3. where giving their Children to *Molech* is prohibited under a ſevere Penalty, of being put to death for that Crime: whereas there is no Penalty annexed here to their making them *paſs through the fire*. Which I take therefore to have been a leſs Crime than the other; though an idolatrous Rite practiſed by thoſe who abhorred the cruelty of offering the very Life of their dear Children to *Molech*. Inſtead of which this Rite was deviſed, of making them paſs through the fire (for though the word *fire* be not here in the Hebrew Text, yet it is underſtood by all, and expreſſed XVIII *Deut.* 10.) by way of Purification, and *Luſtration*, as they called it; and by this means to dedicate them to the Worſhip and Service of *Molech*. And therefore, being a Rite of Initiation, whereby Parents conſecrated their Sons and Daughters to their Deities; we never find it mentioned in Scripture, but only concerning Children (not concerning Men and Women) whom the *Iſraelites* are forbidden to dedicate in this manner; which was in truth, to alienate them from the LORD God of *Iſrael*. Chapter XVIII.

Now that this was practiſed among the ancient Pagans as a Rite of Initiation, appears particularly in the Myſteries of *Mithra*, (See *Suidas* upon that word) and continued long among the *Perſians*, if we may believe *Benjamin Tudelenſis*, in his *Itinearium*, *p.* 214. See *G. Schickardi TARICH*, *p.* 126, *&c.* And this very phraſe *make to paſs unto* (for the word *fire*, as I ſaid, is not here mentioned) ſignifies as much as *ad partes ejus tranſire*, to be addicted to any one; like that

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that phraſe προσέρχεσθαι τῷ Θεῷ, *to come unto God*, XI *Hebr.* 6. And ſo this Hebrew Phraſe is uſed XIII *Exod.* 22. and may very well be thus underſtood here, for devoting, or making over their Children unto *Molech*. For the Heathen thought their Children unclean, and obnoxious to the Anger of their Gods, and conſequently in danger to be taken away from them, if they were not thus expiated, as *Maimonides* tells us, *More Nevoch.* P. III. *cap.* 37. And on the contrary, they fancied (as *R. Levi Barcelonita* obſerves, *Præcept.* CCVIII.) that if only one of their Children were thus conſecrated to *Molech*, all the reſt were bleſſed, and ſhould be proſperous. For he very *nicely* takes notice that the *Iſraelites* are forbidden to make *any of their ſeed* to paſs through the fire: It not being the manner, he ſaith, to make them all paſs. But the idolatrous Prieſts (to make the People more willing to this Service) cunningly perſwaded them, that if any one Child was offered to *Molech*, it procured a Bleſſing upon all; and if there was only one Child in a Family, they laid no Obligation on the Parents to do this.

The manner of doing it, at this diſtance of time, cannot certainly be known. Some ſay their Parents carried them through two fires upon their ſhoulders. Others, that they were led between them by their Prieſts: and ſo *R. Levi* in the place before-named; *The Father delivered the Child to the Prieſt, in the name of the Idol; juſt as it is ſaid concerning Legal Sacrifices* (XV. 14.) *he ſhall give them to the Prieſt.* Others think that the Prieſt, or ſome Body elſe, waved the Child about in the very flame, while Men and Women danced round the fire; nay, leaped through the flame. And *Joh. Coch* obſerves, upon the Title *Sanhedrim, cap.* 7. *n.* 7. that ſome are of the opinion, the Chil-

Children thus dedicated, did not walk, but dance through the fire: which being an emblem and representative of the Sun, plainly ſignified ſuch Children were conſecrated to that Deity. And this comes nearer to the Hebrew phraſe, as we tranſlate it, that they did not paſs *between fires*, but *through the fire*. But which way ſoever it was done, whether they waved the Child through the very fire, and preſented it to *Molech*, before whom the fire was kindled, or led it between two fires; when they had ſo done, the Prieſt reſtored the Child to the Father again. And in ſome ſuch way *Ahaz* made his Son *to paſs through the fire, according to the abomination of the Heathen*, 2 *Kings* XVI. 3. which cannot be meant of his burning him: for *Hezekiah* his Son outlived him, and ſucceeded in his Throne. See *Theodoret* in IV *King. Quæſt.* 47. *Maimon. de Idol. c.* 6. *ſect.* 14. *n.* 4, 5, 6, 7. and *Voſſius* his Notes; with *Simeon de Muis* in CVI *Pſal.* 37. Chapter XVIII.

Neither ſhalt thou prophane the name of thy God.] By offering their Children to *Molech*, they in effect rejected and diſowned (as I before obſerved) the LORD God of *Iſrael*: which was to *pollute his Name*, by giving that honour, which was due to him alone, unto another God: For he gave them Children; who were therefore to be devoted to none but him.

I am the LORD.] The only Soveraign of the World; who will ſeverely puniſh the Tranſgreſſors of this Law.

Ver. 22. *Thou ſhalt not lye with mankind, as with woman-kind: it is an abomination.*] A deteſtable wickedneſs; condemned by all Nations: though practiſed by ſome lewd Perſons among them. Inſomuch that the Apoſtles of Chriſt make mention of it, with the greateſt abhorrence, I *Rom.* 27. 1 *Corinth.* VI. 9. 1 *Tim.* I. 10. For not only ſeveral of the *Roman* Emperors, Verſe 22.

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rors were infamous, upon this account; but ſome alſo of the *Greek* Philoſophers.

This Prohibition is repeated, according to *Maimonides* in XXIII *Deut.* 17. whom our Tranſlation follows; there ſhall not be *a Sodomite of the Sons of* Iſrael. But *Onkelos* interprets that place otherwiſe.

Verſe 23.

Ver. 23. *Neither ſhalt thou lye with any beaſt*, &c.] *i.e.* Of any kind whatſoever. Some are apt to ſay, What need was there of ſuch Prohibitions, when it is ſo monſtrouſly unnatural, to mix with Creatures of a different Species from us, as all Beaſts are? But ſuch Perſons do not underſtand, that this was not only practiſed in *Egypt* (againſt whoſe *doings* he cautions them, *v* 3.) but was alſo made a piece of Religion: Women devoted to the Worſhip there uſed, moſt filthily ſubmitting to the Luſt of their *ſacred Goats*. So *Strabo* tells us, *Lib.* VII. *p.* 802. that at *Mendes*, where they worſhipped *Pan*, Τράγοι ἐπλαῦθα γυναιξὶ μίγνυνται, *Goats* (which were there alſo worſhipped) *lay with Women*. For which he quotes *Pindar*; as do alſo *Priſcianus* and *Ælian*, *Lib.* VII. *de Animal. cap.* 19. as *Caſaubon* there notes. And *Herodotus* vouches this upon his own knowledge, and ſaith they did it *openly* (ſo ἀναφανδὸν ſignifies) when he was in *Egypt*. His words are theſe in his ſecond Book called *Euterpe*, *cap.* 46. Ἐγένετο δ' ὦν τῷ νόμῳ τούτῳ ἐπ' ἐμεῦ τοῦτο τέρας· Τυναικὶ τράγος ἐμίσγετο ἀναφανδόν. *This prodogy hapned in this part of* Egypt (*i. e.* among the *Mendeſians*) *when I was there, a Goat had to do with a Woman in the view of all.* Τοῦτο δὲ ἐπίδειξιν ἀνθρώπων ἀπίκετο. How long this beaſtly Cuſtom had been among them, none can tell, but theſe words import, that then it was notorious; and ſo far from being kept ſecret, that they rather made an oſtentation of it. Which I look upon as an argument that this had been a very old pra-

practice; otherwiſe they would have bluſhed at it. Chapter XVIII.

Ver. 24. *Defile not your ſelves in any of theſe things.*] This ſeems to relate particularly to the ſins before-mentioned, *v.* 20, 21, 22, 23. See *v.* 26. Verſe 24.

For in all theſe the Nations are defiled, which I caſt out before you.] The ſeven Nations that inhabited the Land of *Canaan*, mentioned in many places, particularly VII *Deut.* 1.) were ſo over-run with theſe filthy Vices, that God could not bear with them, but ordered them to be deſtroyed for this very reaſon. Which was a ſufficient Caution to the *Iſraelites*, who came in their room, to keep themſelves from ſuch Impurities.

Ver. 25. *And the Land is defiled.*] To make the *Iſraelites* the more abominate ſuch *doings*, he repreſents the very Land, in which they dwelt, as ſenſible of the foul wickedneſs of the Inhabitants; who were a loathſome burden to it, which it could not digeſt. Verſe 25.

Therefore do I viſit the iniquity therefore upon it.] I am about to puniſh them, upon that account.

And the Land it ſelf vomiteth out its inhabitants.] A moſt eloquent figure, expreſſing the exceſſive loathſomneſs of their wickedneſs: which made their own Country nauſeate them, and throw them out, as our Stomach doth Meat that offends it. The ſame expreſſion is uſed *v.* 28. XX. 22. III *Rev.* 16. *Theodoret* expounds this word by βδελύσσειν, which ſignifies their Expulſion, as an *execrable* People. And indeed the word *vomit* in Scripture is uſed for that which is moſt deteſtable and abominable, XXVIII *Iſa.* 8. XLVIII *Jer.* 26. II *Habakk.* 10.

Chapter XVIII. Verſe 26.

Ver. 26. *Ye ſhall therefore keep my ſtatutes and my judgments.*] Theſe Laws I have given you. See *v.* 4, 5.

And ſhall not commit any of theſe abominations.] From this word *abominations*, which the Nations God caſt out, to make room for them, are ſaid to have committed *v.* 27. ſome conclude that every-one of the foregoing Marriages, mentioned in this Chapter, are in their own nature ſinful; the Nations who had no poſitive Law to forbid them, being caſt out for ſuch Pollutions. But the meer force of this word will not warrant ſuch a concluſion; becauſe ſeveral things are called in this Book *an abomination*, which have no moral turpitude in them; but were made ſo by God's poſitive Laws, as Mr. *Selden* obſerves (*Lib.* V. *de Jure Nat. & Gent. cap.* 11. *p.* 598.) from XI *Lev.* 10. 20, 41, 42. where ſeveral ſorts of Creatures are forbidden to be eaten, as *abominable*: And the Sacrifice of a Bullock or a Sheep that had a blemiſh, is ſaid to be *an abomination*, XVII *Deut.* 1. not from the very nature of the thing; but from the Prohibition which God had made againſt ſuch Offerings.

It is moſt reaſonable therefore to refer the *abominations* here ſpoken of, to thoſe foul things mentioned in the latter end of this Liſt (*v.* 20, 21, 22, 23.) and to thoſe in the beginning, *v.* 7, 8, 9, &c.) For lying with ones Mother, or Mother-in-law, or Siſter, was always *an abomination*. But we cannot ſay the ſame of every one of the reſt (the Law it ſelf following, or rather requiring in one caſe, the marriage of a brother's wife) which were made an abomination by the Law now given to the *Iſraelites*.

Nei-

Neither any of your own Nation, nor any Stranger that ſojourneth among you.] That is, any Proſelyte, who had embraced their Religion. See XVII. 8. Chapter XVIII.

Ver. 27. *For all theſe abominations have the men of the Land done, which were before you,* &c.] He admoniſhes them to beware of theſe Abominations, by the example of thoſe who were utterly undone by them. For God is no reſpecter of Perſons; but would puniſh them in the ſame manner, if they did the ſame things. Verſe 27.

Ver. 28. *That the Land ſpue not you out alſo,* &c.] As it did at laſt IX *Jer.* 19. XXXVI *Ezek.* 17. Verſe 18.

Ver 29. *For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit them, ſhall be cut off from among their people.*] The multitude of the Offenders ſhall not keep off the Puniſhment; but they ſhall ſuffer by the hand of the Judges, or by the Hand of God, if they neglect their Duty. See XVII *Gen.* 14. Verſe 29.

Ver. 30. *Therefore ſhall ye keep mine Ordinances.*] Live by all theſe Rules which I have now given you. Verſe 30.

That ye commit not any of theſe abominable Cuſtoms, which were committed before you.] By obſerving every one of theſe Laws, they were kept at a diſtance from thoſe greater Abominations, mentioned in the beginning, and in the latter end of theſe Prohibitions. The poſitive Laws (or *Ordinances*) now added, being in the nature of an *antemurale*, or an *out-work*; to ſtop their proceeding to the higher Crimes, which were againſt the Law of Nature.

I am the LORD *your God.*] As their LORD, he had Authority to make theſe Laws: and as their *God*, they had particular Obligations to obſerve them. Nay, it was a ſingular token of his Love to them,

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that he preſcribed theſe Laws of Chaſtity and Modeſty: that thereby he might preſerve them an holy People to him, pure and free from thoſe abominable filthineſſes, and thoſe indecent Conjunctions that were practiſed in the World. For as the ancient Rule was, *Semper in omnibus conjunctionibus, non ſolum quod liceat conſiderandum eſt, ſed & quod honeſtum eſt:* In all Marriages, it is always to be conſidered, not meerly what is lawful, but what is honeſt and ſeemly. Which is more true in the Chriſtian Religion, than in any other: For thereby Marriage is advanced, to repreſent the Unity that is between Chriſt and his Church. And beſides, in contracting Marriage we are not only to have regard to our own Conſcience (as *Joh. Brentius* wiſely obſerves, upon the fore-named Rule of the ancient Law) but to Succeſſion alſo, and to Inheritances. And therefore, *id agendum, quod & boni viri honeſtum judicant; & a legitimo Magiſtratu permittitur:* that is to be done, both which good Men judge to be honeſt, and is allowed by lawful Governours.

CHAP. XIX.

Verſe 1. Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] The following Precepts, which contain in a manner all their Duty, ſeem to have been delivered to *Moſes* immediately after the former; being in great part a Repetition of ſome principal things, which had been already commanded.

Verſe 2. Ver. 2. *Speak unto all the Congregation of the Children of* Iſrael.] It is uncertain whether he delivered theſe Precepts only to their Elders and Heads of their Tribes,

Tribes, to be communicated by them to the People; or at ſeveral times he called every Family of every Tribe, and ſpake theſe words to them himſelf. Chapter XIX.

And ſay unto them, Ye ſhall be holy, for I the LORD *your God am holy.*] This very thing was ſaid to them before, with reſpect to ſeveral Meats which are forbidden them, XI. 44. See there. And now is repeated with a peculiar reſpect (as *Maimonides* thinks, *More Nevoch. P.* III. *cap.* 47.) to the filthy Marriages and abominable Idolatries mentioned in the foregoing Chapter; as it is repeated again in the next Chapter, XX. 7, 26. with reſpect to ſome other things. It being a general reaſon, why they ſhould be ſeparated from all other People, by the obſervation of peculiar Laws, (which is the meaning of being *holy*) becauſe they were the worſhippers of him, whoſe moſt excellent Nature tranſcended all other Beings, not only in Purity, but in all other Perfections.

Ver. 3. *Ye ſhall fear every man his mother and his father.*] This Duty is called *Honour* in the fifth Commandment, (XX *Exod.* 12.) and the Father there put before the Mother; which being here called *fear*, and the Mother put before the Father, it ſhows, ſaith *Maimonides*, that *honour and fear are equally due to both*, without any difference. And the proper Expreſſions of *Fear* and *Reverence* are, (according to thoſe Doctors) not to ſit in their Seat, nor to contradict them in any thing they ſay; much leſs to cavil againſt them; nor to call them by their proper names, but to add the Title of *Sir*, &c. (as we ſpeak) or the like. And the Expreſſions of *Honour*, are not to ſit down in their Preſence; and to provide them with Neceſſaries, if they fall into Poverty, *&c.* See *Selden*, *Lib.* II. *de Synedriis*, *cap.* 13. *p.* 557, *&c.* and *R. Levi Barcelonita*, *Præcept.* XXVII. Verſe 3.

And

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And keep my Sabbaths.] Obedience as well as Reverence is included in the word *Fear:* but if Parents commanded them to break the Sabbath-day, or to profane any other day conſecrated to God's Service, they were not to be obeyed.

I am the LORD your God.] I reſted on the Sabbath-day; who am your Soveraign, and therefore have power to require you to reſt on any other days. Particularly on the great Day of Atonement, XVI. 31. when I am ſo gracious as to accept of an Expiation for all your ſins. This is repeated *v.* 30. and XXIII. 3.

Verſe 4.

Ver. 4. *Turn ye not unto Idols.*] Not ſo much as to look upon them; no, nor to think of them (as *R. Levi Barcelonita* expounds it, *Præcept.* CCXXV.) much leſs to enquire after what manner the Gentiles worſhipped them, (which is expreſly forbidden XII *Deut.* 30.) for by this means they might be allured to Idolatry. The word we here tranſlate *Idols*, is a word of contempt, ſignifying *a thing of nought.* Or, as ſome of the Jews will have it, this word *Elilim*, is compounded of the Particle *al*, ſignifying *not*; and *El*, *i. e.* God. As much as to ſay, *which are not gods*; and therefore called in Scripture *Vanities*, which can do neither good nor hurt.

Nor make to your ſelves molten gods.] This ſeems to have reſpect to the Golden Calf, which they made to worſhip, and is called a *molten Calf*, XXXII *Exod.* 4. But all *graven Images* are no leſs forbidden: for if to look towards an Idol was a ſin, much more was it to make an Image of any ſort, to worſhip it. The Jews are ſomething curious in their obſervations upon this Precept. For, in the Book *Siphra*, they ſay, that they might not make molten Gods for *others*, much leſs for *themſelves.* Whence that ſaying, He that makes

to

to himſelf an Idol, violates a double Precept; firſt in *making it*; and then in making it to *himſelf*. See *R. Levi* before-mentioned, *Præcept.* CCXXVI. First Chapter XIX.

I am the LORD *your God.*] The ſame reaſon is given in the foregoing Verſe, for the obſervation of their *Sabbaths:* and that of the *ſeventh* day every Week, was ordained in memory of the Creation of the World; and conſequently intended as a Preſervative from Idolatry, (as I obſerved upon *Exod.* XX. 8.) which perhaps makes theſe two precepts be here put together. But it is evident *Moſes* doth not obſerve the order wherein theſe Precepts were firſt delivered; but rather inverts it, beginning with the *fifth* Commandment, and ſo going back to the *fourth*; and here to the *two firſt.*

Ver. 5. *And if ye offer a Sacrifice of peace-offerings unto the* LORD.] As they were to avoid all Idolatry, ſo they were to be careful to perform the Service due to the true God, in a right manner. *Peace-offerings* are only mentioned, becauſe they were the moſt common Sacrifices; being of *three* ſorts. See VII. 11, *&c.* XVII. 5. Verſe 5.

Ye ſhall offer it at your own will.] Either of the Herd, or of the Flock; Male or Female, III. 1, 6. Or rather (as the Vulgar Latin and the LXX. underſtand it) they were to offer it ſo, that it might be *acceptable to the* LORD: according to the Rules preſcribed in the *ſeventh* Chapter.

Ver. 6. *It ſhall be eaten the ſame day ye offer it, and on the morrow.*] This ſhows he ſpeaks particularly of thoſe *Peace-offerings* which were a *Vow*, or *a voluntary Offering*, VII. 16. for ſacrifices of *Thanksgiving* might not be kept till the morrow, but were to be eaten on the ſame day, *v.* 15. of that Chapter. See the reaſon of this XXIII *Exod.* 18. the latter end. Verſe 6.

And

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And if ought remain till the third day, it ſhall be burnt with fire.] See VII. 17.

Verſe 7.

Ver. 7. *And if it be eaten at all on the third day, it is abominable.*] See VII. 18.

It ſhall not be accepted.] See there. This ſeems to juſtifie the ſenſe which the *Vulgar* puts upon thoſe words *v.* 5. which we tranſlate, *according to thy will.*

Verſe 8.

Ver. 8. *Therefore every one that eateth it, ſhall bear his iniquity.*] See VII. 18.

Becauſe he hath prophaned the hallowed things of the LORD.] By keeping them till they were in danger to ſtink, or to be corrupted.

That ſoul ſhall be cut off from his People.] By the Judges, if the thing was known: otherwiſe by the Hand of God.

Verſe 9.

Ver. 9. *And when ye reap the harveſt of your Land.*] Which was a time of great joy, when they offered, it's likely, many *Peace-offerings* of that ſort beforementioned.

Thou ſhalt not wholly reap the corners of thy field.] But leave a *ſixtieth* part (as their wiſe Men have determined it, and that in the extream part of the Field, rather than any other place, that the Poor might know where to come for it; as *R. Levi Barcelonita* explains it, *Præcept.* CCXIII. And this, whether they were in the Land of *Iſrael*, or out of it, as Mr. *Selden* obſerves out of the *Talmudiſts*, *Lib.* VI. *de Jure Nat. & Gent. cap. 6. p.* 692. where he ſhows it was the cuſtom to add ſomething to the *ſixtieth* part, proportionable to the largeneſs of the Field, or the multitude of the Poor, or the greatneſs of the Crop.

Neither ſhalt thou gather the gleanings of thy harveſt.] That is, if an ear or two of Corn fell (as they cut it, or bound it up) out of the Sheaves, or from under their

their Sickle, they were not to gather them up from the ground, but leave them for the Poor, as oft as they fell. But not if there fell *three* ears at a time, as the *Talmudiſts* determine. See Mr. *Selden* in the place above-named; and the ſame *R. Levi*, *Præcept.* CCXIV. Chapter XIX.

Ver. 10. *And thou ſhalt not glean thy Vineyard.*] When they had cut off the great Bunches, they were not to examine the Vine over again, for the ſcattered Grapes, or ſmall Cluſters. Verſe 10.

Neither ſhalt thou gather every grape of thy Vineyard.] If any fell to the ground as they gathered them, they were not to take them up. That is, if one or two Cluſters fell; but not if three, much leſs, if more: for they conſtrue this as they do the Precept about Ears of Corn (*v.* 9.) They alſo ſay, they were bound to leave the Corners of the Vineyard uncut, as well as the Corners of the Field. *R. Levi Barcelonita*, *Præcept.* CCXXX, and CCXXXI. and Mr. *Selden*, *Lib.* VI. *de Jure Nat. & Gent. cap.* 6. in the place before-named. And theſe Precepts obliged ſuch *Strangers* as ſojourned among them, (mentioned XVII. 8. XVIII. 26.) who before they were admitted to embrace the Jewiſh Religion, were examined whether they underſtood that they muſt obſerve ſuch and ſuch Precepts, particularly theſe here mentioned, which were propounded to them plainly and diſtinctly: and after they had promiſed to keep them, they were Circumciſed, *&c.* As G. *Schickard* obſerves out of the *Talmud* the cuſtom was, after the deſtruction of *Jeruſalem*, in *Miſhpal Hamelek*, *cap.* 5. *Theorem* XVII.

Thou ſhalt leave them for the poor and the ſtranger.] Though by *Stranger* the Jews think is underſtood a Proſelyte of Righteouſneſs, (as they call him who had embraced their Religion, by receiving Circumciſion)

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ciſion) yet they did not hinder any poor Gentile from partaking of this Charity, as the ſame *R. Levi* ſays. And if any one tranſgreſſed any of the Precepts contained in theſe two Verſes, he was beaten; as Mr. *Selden* ſhows, *Lib.* II. *de Synedr. cap.* 13. *n.* 8.

I am the LORD *your God.*] I give you the Country to which you go, with theſe reſerves for the Poor: and have been ſo bountiful to you, that I require you to be ſo to them.

Verſe 11.

Ver. 11. *Ye ſhall not ſteal.*] Here are ſeveral Moral Precepts put briefly together, for the maintaining Juſtice and Truth; without which Societies cannot be preſerved. And firſt he forbids Theft; the coveting of other Mens Goods, being the Source of the other Sins that follow. And whether they were the Goods of an *Iſraelite*, or of a *Gentile* Idolater, that any Man ſtole, he was bound to make Reſtitution, as *R. Levi* obſerves, *Præcept.* CCXXXII. See XXII *Exod.* 1.

Neither deal falſly.] This is a Divine Caution (as the Hebrew Doctors obſerve) againſt denying a thing that was depoſited with them; or, which they had found, *&c.* which they would never pretend they had not, if they were diſpoſed to be ſincere and upright in their Dealing.

Neither lie one to another.] Words being intended to declare the Mind, and for no other end; he that hears us ſpeak hath a right in Juſtice to be done him, that what we ſpeak be true. For otherwiſe he doth not know our mind by our words; and then we had better be dumb. But though all kind of lying be contrary to the intention of God, in giving us Speech; yet this relates particularly to ſuch lies whereby a Man's Neighbour was injured; defrauded, for inſtance, of his Goods which he had depoſited with another; or of the juſt Debts which were owing him,

&c.

&c. But though the ſimple denying of ſuch things was not puniſhed with beating, as Mr. *Selden* repreſents the opinion of the *Talmudiſts*, *Lib.* II. *de Synedr. cap.* 11. yet he that denied a thing depoſited with him, was not admitted to be a Witneſs in any caſe, though he had not forſworn himſelf, unto which this lying diſpoſed him. So *R. Levi*, *Præcept.* CCXXXIII. Chapter XIX.

Ver. 12. *And ye ſhall not ſwear by my name falſly.*] Much leſs was it lawful for them to confirm the lies fore-mentioned, with an Oath. So the Jewiſh Doctors interpret it, as Mr. *Selden* obſerves in the ſame place. If any Man did, and was found guilty, he was adjudged to reſtore the principal, and a fifth part more, VI. 5. And whether he forſwore himſelf knowingly, or ignorantly, he was to expiate his Crime with a Sacrifice. But if he was ignorant of that Command concerning a Sacrifice; or if, though he had the thing which he denied in his keeping, yet he had really forgot it, when he ſwore he had it not; he was freed both from the *fifth* part, and from the *Sacrifice.* See V. 5. Verſe 12.

Neither ſhalt thou prophane the Name of thy God.] By calling God to witneſs unto a frivolous thing, or to a raſh Reſolution. As if a Man ſwore in his anger he would not ſpeak to ſuch a Perſon, but afterwards did; or, he would not eat of ſuch Meat, *&c.* In ſuch caſes, the Jews ſay, when a Man's heart was touched with Repentance for his raſhneſs and incogitancy; he was to go to ſome wiſe Man, or to *three* Neighbours, and deſire them to abſolve him from his Oath, of which he truly repented. Which they did, when they found him truly penitent; ſaying, *Be thou looſed*, or, *It is remitted to thee*, or the like. So *Selden* obſerves out of *Maimonides*, *Lib.* II. *de Synedr. cap.* 11. *n.* 9.

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Plato hath ſaid ſome remarkable things concerning *Forſwearing*, and alſo of *Lying* and *Deceit*. For which I refer the learned Reader to his *eleventh Book of Laws*, *p.* 916, 917. *Edit. Serrani.*

I am the LORD.] And therefore expect the greateſt Reverence to my name; and that you ſhould deal honeſtly one with another.

Verſe 13.

Ver. 13. *Thou ſhalt not defraud thy neighbour, neither rob him*, &c. Here are ſeveral Precepts almoſt coincident in their ſenſe: but have ſome peculiar Negations belonging to them. For (as *R. Levi Barcelonita* obſerves) *in all things from which God would have them carefully abſtain, he multiplies admonitions, Præcept.* CXXXVI. Accordingly here to *defraud*, is to keep in ones hand that which belongs to another: and ſuch a Perſon, he ſaith, is called an *Oppreſſor* in Scripture. The *Vulgar Latine* refers it to that which Men get from others by *Calumny:* as the next words relate to that which is wreſted from them by open violence.

Neither rob him.] The ſame *R. Levi* expounds this of that which is taken from another by manifeſt force, and doth not belong to him that takes it, *Præcept.* CCXXXVII. For ſo the Hebrew word *gazilah* ſignifies, that which a Man wreſts out of the hand of another againſt his will, 1 *Chron.* XI. 23.

The wages of him that is hired, ſhall not abide with thee all night till the morning.] For this was a kind of force and robbery, to detain what was owing to him, againſt his will. In the XXIV *Deut.* 15. the words are, *Thou ſhalt give him his hire, neither ſhall the Sun go down upon it.* From whence the Hebrew Doctors conclude there were two ſorts of People that wrought for hire: one were *day-labourers*, whom *Moſes* ſpeaks of in this Verſe; another *labourers by night*, of whom he ſpeaks in *Deuteronomy.* Neither of which were to ſtay for their

their Wages beyond the time appointed: but the one were to have it before the Sun-ſet, the other before Morning; for it was due as ſoon as the day, or the night was done. So the *Miſna*, *The Day-labourer requires his wages all night; and the Night-labourer all day.* See the fore-named *R. Levi*, *Præcept.* CCXXXVIII. who gives this reaſon for it; That *the merciful God would have his Creatures ſubſiſt; which poor Labourers cannot do, if they want their wages to buy them Victuals.* Upon which account the detaining of their Wages, is ſaid to be *a crying ſin*, in that XXIV *Deut.* 14. and in St. *James* V. 4. Chapter XIX.

Ver. 14. *Thou ſhalt not curſe the deaf.*] No *Iſraelite*, whether Man or Woman, was to be curſed; though he could not hear the Curſe, and ſo was inſenſible of the Injury, as *R. Levi* explains it, *Præcept.* CCXXXIX. For there was the addition of barbarous baſeneſs in it, to curſe or revile a Perſon, who was not capable to anſwer for himſelf, nor do himſelf right: and the Caſe of the Sick, and the Infirm, or the Abſent, was the ſame with the Deaf. As for others, who were not Deaf, it was forbidden to curſe them, ſaith *Maimonides*, becauſe it provoked to Anger and Rage; which ſtirred Men up to take Revenge. Verſe 14.

Nor put a ſtumbling block before the blind.] This is as inhuman as the former; proceeding from ſo great Malice, that the Hebrew Doctors ſeem to think Men incapable of it. And therefore expound it of giving ill Counſel to ſimple People, and adviſing them to their Damage. So *R. Levi*, *Præcept.* CCXL. which is no leſs contrary to Nature, then laying a ſtumbling-block in the way of thoſe that cannot ſee to avoid it; and a far greater ſin, becauſe it abuſed their Minds, and might tend to the hurt of their Souls.

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But ſhalt fear thy God.] Believing he ſees, and hears, and will avenge the Cauſe of thoſe who cannot right themſelves; becauſe they know not who injured them. If any Man was convicted of either of theſe Crimes, he was beaten.

I am the LORD.] And am therefore to be feared and obeyed.

Verſe 15.

Ver. 15. *Ye ſhall do no unrighteouſneſs in judgment.*] The Jews take this to be an Admonition to their Judges, that they ſhould have an equal regard to the Plaintiff and Defendant; and not prefer the one before the other. Whence theſe words are thus explained in *Siphra*, *Thou ſhalt judge thy neighbours juſtly; not letting one party ſtand, and bidding the other ſit; nor ſuffering one to ſpeak as much as he pleaſeth, and bidding the other be ſhort.* See *Selden de Synedr. Lib.* II. *cap.* 13. *n.* 10. But none hath explained this ſo largely as *Maimonides* in the whole XXI Chapter of *Sanhedrim*, where he in general defines the juſt Adminiſtration of Juſtice to conſiſt in an equal reſpect to both Parties in in the Suit; ſo that one of them have not the liberty to ſay what he will, and the other be cut ſhort. And then deſcends to many particulars, wherein equal reſpect to both Parties is to be obſerved: ſome of which it will be fit to mention, becauſe they illuſtrate the words of St. *James*, in the *ſecond* Chapter of his Epiſtle, *v.* 2, 3, 4. *If two Parties appear in a Cauſe, one of which is clothed in precious Garments, the other is ragged, or in a poor Habit; let it be ſaid to him that is the more honourable, Either do you beſtow upon your Adverſary as good Apparel as you have on your ſelf, or elſe put on ſuch as he wears, that you may be both alike, and then appear before the Court of Judgment. By no means let the one ſit, and the other ſtand: but let them both be commanded to ſtand: or if it pleaſe the Judges to give*

give them both leave to ſit, let not one of them ſit in a high place, the other in a low; but both on the ſame Bench, one by the ſide of the other. See *R. Levi Barcelonita, Præcept.* CCXVII. who obſerves, that Mankind are preſerved by righteous Judgment; and therefore if a Judge was found to have given an unjuſt Sentence, he was condemned to make Reſtitution to him, whoſe Cauſe he had perverted, *Præcept.* CCXLI.

Thou ſhalt not reſpect the perſon of the poor.] See XXIII *Exod.* 3.

Nor honour the perſon of the mighty.] This *R. Levi* explains (*Præcept.* CCXLII.) as he did the firſt Clauſe; *The Judge ſhall not bid the great man ſit down, while the meaner ſtands; but both ſhall ſtand before the Judge, as if they were in the Preſence of the Divine Majeſty, who ſtandeth in the midſt of the Judges,* LXXXII *Pſal.* 1. If by the favour of the Judges both were permitted to ſit, yet when Sentence came to be pronounced, both roſe up and ſtood; according to XVIII *Exod.* 13.

But in righteouſneſs ſhalt thou judge thy neighbour.] The obſervation of *Maimonides* ſeems to be too nice and curious, who from this place gathers, that though the loweſt Court of Judgment ordinarily conſiſted of no leſs than *three* Judges; yet by the Law one of them might ſit alone as Judge in Matters not Capital, becauſe it is ſaid here in the ſingular Number, *In righteouſneſs ſhalt thou judge thy Neighbour.* For at the ſame time he acknowledges, their wiſe Men require that he ſhould take ſome Aſſeſſors to him; when they ſay, *Do not judge by thy ſelf alone; for there is no ſole Judge, but one only,* viz. *God.* See *Selden, Lib.* II. *de Synedr. cap.* 14. *n.* 2. and *Guil. Schickardi Miſhpal Hamelek. cap.* 4. *Theorem* XIV.

Ver.

Chapter XIX. Verſe 16.

Ver. 16. *Thou ſhalt not go up and down as a tale-bearer among thy people.*] The *Vulgar Latin* takes the Hebrew word *Rachel* to ſignifie one that goes about with *Calumnies*. But it may ſimply ſignifie, as we tranſlate it, a *Table-bearer:* whom *Aben-Ezra* compares to a *Merchant* or *Pedlar*, (as the Hebrew word imports) who buys of one, what he ſells to another, and goes about the Country as a Tale-bearer doth from Houſe to Houſe; carrying to one, what he hath heard at another; ſaying, Such a one hath ſaid ſo and ſo of you, whereby Peace and Concord is deſtroyed among Men. For commonly ſuch Men carry falſe ſtories to their Neighbours, or add to the true, and ſecretly backbite others; which hath moved many to think a *Detractor* is meant by this word, who hopes by his Tales of others to get ſome advantage to himſelf, as every Trader doth by his Merchandiſe. Whence the Jews ſay, *An evil Tongue kills three: him that ſpeaks; him that hears; and him of whom he ſpeaks*, R. Levi, Præcept. CCXLIII.

Neither ſhalt thou ſtand againſt the blood of thy neighbour.] Much leſs, be a falſe Witneſs againſt him, to the indangering of his Life. So it is commonly interpreted, becauſe the Accuſers and Witneſſes ſtood before Judges, who ſat in the Courts of Judgment. But *R. Levi Barcelonita*, and the reſt of the Hebrew Doctors, generally underſtand it otherwiſe; that no Man ſhould ſuffer his Neighbour to periſh in Judgment, or other ways, when he could free him by his Teſtimony or Aſſiſtance, *Præcept.* CCXLIV. So it is ſaid in *Siphra* in ſo many words; *Whence do we gather that he who can clear another by his Teſtimony, muſt not ſuppreſs it in ſilence? Becauſe it is ſaid thou ſhalt not ſtand againſt the blood of thy Neighbour.* Whence it follows, that if a Man ſaw his Neighbour any way

in

in danger, he was bound, if he could, to deliver him; not only when his Life was in hazard, but that which is as dear as Life, one's Honour and Chaſtity. Thus if any one went about to force a Woman, eſpouſed to another, *&c.* he that ſaw it was bound to reſcue ſuch a Perſon, though with the death of him that made the Attempt. For this was a piece of Juſtice, which they committed to private Men, as Mr. *Selden* ſhows out of the Jewiſh Authors, *Lib.* IV. *de Jure N. & G. cap.* III. *p.* 481, *&c.* But then, they reſtrain this Charity only to themſelves, and from the word *Neighbour* argue, that they are bound to do thus, only to an *Iſraelite.* Nay, (which is ſtrange) ſome of them are ſo ſelfiſhly ill-natur'd, that they fancy they are forbidden to do ſuch kindneſs to a Gentile. See there *p.* 485. Chapter XIX.

Ver. 17. *Thou ſhalt not hate thy brother in thine heart.*] When thy Brother hath done thee any wrong, do not conceal a ſecret hatred againſt him in thy Breaſt, but tell him plainly of his Fault, as the next words ſeem to direct. It appears by this, they were ill Interpreters of the Law, who thought it forbade only external Acts of ſin, but not evil Affections, which were not executed. Verſe 17.

Thou ſhalt in any wiſe rebuke thy neighbour.] Time after time (if he will not be ſenſible of it at firſt) argue the caſe with him, and reprove him for his fault. And if he will not amend, do it publickly, (as the Vulgar *Latin* interprets it) and bring him before the Judges. So *R. Levi, Præcept.* CCXVIII. But he extends this to all ſins, whether againſt God, or againſt themſelves: which, he thinks, they were bound to reprehend privately, and then publickly, if the Offenders did not grow better.

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And not ſuffer ſin upon him.] He interprets it, *But not put him to confuſion.*] For nothing is more grievous to a Man than that: and therefore Reprehenſion ought to be mild and gentle, eſpecially when the Offence is againſt ones ſelf; but in thoſe againſt God, greater ſharpneſs is allowable. So he diſcourſes *Præcept.* CCXLVI. the words in the orginal being, *Thou ſhalt not bear ſin upon him*; charge him with his Guilt too ſeverely; or, as others take it, *Thou ſhalt not accuſe him of any Crime whereof he is not guilty.* Our Tranſlation in the *Margin* of our Bibles takes it, as if by not reproving their Neighbours, they brought the guilt of his ſin upon themſelves; for ſo the words there are, *That thou bear not ſin for him.* Which is an excellent ſenſe, if the Hebrew word *alau* did not ſignifie *upon him*, not *for him.* And yet ſome of the Jews have thus underſtood it: this ſaying of *Rabbi Chanina* being famous among them, *Jeruſalem had not been deſtroyed, but becauſe one Neighbour did not reprove another.* See *Selden, Lib.* I. *de Synedr. cap.* 9. *p.* 280. Where he obſerves the Doctrine of the ancient Jews was (drawn from this Text) that when one Man offended another in things concerning themſelves, relating to their Civil Affairs, he was to be reproved by his Neighbour, once, or twice, or thrice, if the matter required; but without ſharpneſs; and ſo that he was not expoſed to publick ſhame. But if the Offence was againſt God, in matters of Religion, they ſay private Repoof was firſt to be given; and if that did not work amendment, then publick before all. And they admitted publick Reprehenſion upon no other ſcore: but ſaid, *He that publickly puts his Brother to ſhame, ſhall have no part in the other World.*

Ver.

Ver. 18. *Thou ſhalt not avenge.*] Not deny to do their Brethren a kindneſs, out of a remembrance of any injury received from them, as *R. Levi* interprets it, *Præcept.* CCXLVII. By which means, as he obſerves, Strife and Contention was aboliſhed, and Peace and Concord eſtabliſhed among Men. It may be thought alſo, that as they are forbidden to take Revenge themſelves for the Wrongs any one did them; ſo likewiſe to ſeek for Redreſs from the Publick, meerly to ſatisfie their wrath, and deſire to have the injurious Perſon ſuffer, and not to prevent the like or greater Miſchiefs for the time to come.

Nor bear any grudge againſt the Children of thy people.] When thou doſt thy Neighbour a kindneſs, do not ſpoil it, by upbraiding him with all his Faults. For the Hebrew word *Natar* ſignifies having ſomething in *reſerve* in ones Mind, particularly *Anger* or *Wrath*; which our Tranſlation frequently ſupplies to make out the ſenſe, III *Jer.* 12. CIII *Pſal.* 9. I *Nahum* 2. And ſo the LXX. underſtand it here, καὶ ὀ μνησικ, &c. *And thou ſhalt not be angry with the Children of thy People.*

But thou ſhalt love thy neighbour as thy ſelf.] In not doing to him, what thou would'ſt not have done to thy ſelf; and taking ſuch care of him, and what belongs to him, as thou would'ſt have him to do of thee and thine. This, ſaith *R. Aquiba* (as *R. Levi* obſerves, *Præcept.* CCXIX.) is the *great ſum of the Law*; i. e: many Precepts depend upon this: for he that thus loves his Neighbour, will neither ſteal any thing from him, nor violate his Wife, nor murder ſo much as his good Name, nor remove his Land-mark, nor offend him any other way. The ſame, in a manner, with what St. *Paul* ſaith XIII *Rom.* 8, 9, &c.

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The only queſtion is, Who is to be underſtood here by their *Neighbour?* which the Jews would reſtrain to themſelves; and have the meaning to be, That one *Iſraelite* ſhould love another, but he is not bound to love a Stranger in the ſame manner: which is directly againſt *Moſes* his command, *v.* 34. And certain it is, the word *Neighbour* comprehends more than *Iſraelites*; as appears by the laſt Commandment, which forbids them *to covet their neighbour's wife:* which did not give them leave ſure, to covet the Wife of a *Gentile*, provided they did not covet the Wife of an *Iſraelite*. A *Neighbour* therefore is every other Man, as in XXII *Deut.* 26. and more plainly in XI *Exod.* 2. where the *Egyptians* are called their *Neighbour*. And therefore *D. Kimchi* ſaith very honeſtly upon the XVth *Pſal.* 3. *A Neighbour is every one with whom we have any dealing or converſation.* Which juſtifies our bleſſed Saviour, in making this Command, of *Loving their Neighbours as themſelves*, to reach all Men, with whom they had to do, X *Luke* 27, 28, &c.

I am the LORD.] Unto whom you are all equally ſubject; and upon that account ought to love one another. See *v.* 34.

Verſe 19.

Ver. 19. *Ye ſhall keep my ſtatutes.*] This may be thought to be premiſed to what follows; leſt ſuch Commands as are contained in this Verſe, ſeeming ſmall, ſhould be neglected by them.

Thou ſhalt not let thy Cattel (or rather *make* them) *gender with a divers kind.*] As Horſes with Aſſes, Goats with Sheep, *&c.* whoſe mixture one with another they were by no means to procure. But if they did of themſelves come together, it was lawful to uſe ſuch Heterogeneous Creatures, as were ſo produced. For they did not abhor the uſe of *Mules*, which were either begot by accident among them, or brought from other Countries to them.

The

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The reaſon the Jews commonly give for this Precept, is, becauſe God having made all things perfect in their kind, it was a preſumptuous attempt to go about to mend his Creation, and add his Works. By this means alſo Men were deterred from unnatural Mixtures, which they ſaw to be abominable in Brutes. So *R. Levi Barcelonita* (*Præcept.* CCXLIX.) and *Philo*, whoſe words are very ingenious (*Lib. de Creatione Princip.*) *Things of the ſame kind were made for Society one with another*; but things heterogeneous (as we call them) were not intended to be mixed and aſſociated: and therefore he who attempts to mingle them, ἄδικος νόμου φύσεως ἀναιρεῖ, *wickedly deſtroys the Law of Nature.* To the ſame purpoſe *Joſephus.* See *Selden*, *Lib.* VII. *de Jure N. & G. ſec. Hebr. cap.* 3. *p.* 798. *Maimonides* alſo himſelf gives this reaſon of this Precept, (*More Nevoch. P.* III. *cap.* 49.) where he ſaith, *No Creature hath a deſire commonly, to mix with a Creature of another kind; and therefore Men ought not to promote ſuch a deſire.* But after all, there might poſſibly be a reſpect in this Precept to ſome Idolatrous Cuſtoms, which *Moſes* intended to prevent or aboliſh: for there is good ground to think the following Precepts in this Verſe were ſo intended, and in after times, ſome Gentiles did procure ſuch Mixture of Creatures, as are here forbidden (Mules for inſtance) in honour of their Gods. See our learned Dr. *Spencer*, *Lib.* II. *de Leg. Hebr. Ritualibus*, *cap.* 20. where he indeavours to prove that by *Cattel* in this place are peculiarly meant *Oxen* and *Aſſes*, which were uſed in Husbandry; and are of ſuch different Natures, that none would ever have thought to procure their Conjunction, unleſs he had been moved to it by the Devil.

Thou

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Thou ſhalt not ſow thy field with mingled ſeed.] The reaſons of this, according to the Jews, are the ſame with the former: and *R. Levi* extends it to Trees; which, he ſaith, they were not to ingraft of different kinds, one upon another. But it concerns, they ſay, only ſuch Seeds and Plants as are for Mens food; not thoſe which are for Medicine, *Præcept.* CCL. But *Maimonides* found a particular reaſon for this Precept, from the Idolatrous Cuſtoms of the old *Zabij:* Who not only ſowed different Seeds, and grafted Trees of a divers kind upon one another, in ſuch or ſuch Aſpect of the Planets, and with a certain form of words, and fumigations; but alſo with abominable filthineſs, at the very moment of the Inciſion. Which he proves out of a Book, concerning *the inciſion of an Olive into a Citron:* and doubts not, that God forbad his People to *ſow with mingled ſeed*, that he might root out that deteſtable Idolatry, and thoſe preternatural Luſts which abounded in thoſe days, *More Nevoch. P.* III. *cap.* 37.

Neither ſhall a Garment mingled of linen and woollen come upon thee.] In the Hebrew the words are, *A Garment of mixtures of Schaatnez, ſhall not come upon thee.* But that they might certainly know what *Schaatnez* was, it is explained in XXII *Deut.* 11. to ſignifie (as we tranſlate it) a Garment of Woollen and Linen mixed together. The Jews have taken abundance of pains to find out the original of this word; which *Bochartus* derives from the Arabick word *Saat*, which ſignifies to mingle, and *nez*, which ſignifies to weave. *Hierozoicon* P. I. *Lib.* II. *cap.* 45. But *Joh. Braunius*, I think, hath demonſtrated, that it doth not import the weaving of any different things together; but only of *Linen* and *Woollen:* and that by *Woollen* is to be underſtood only what is made of the *Wooll* of Sheep, not

not of Camels or Goats, which they called by the same name, *Lib.* I. *de Veſtitu Sacerd. Hebr. cap.* 4. *n.* 2, 3, 6. Where he obſerves out of *Maimonides*, in his *Halach. Kelaim*, that if a man ſaw an *Iſraelite* wear ſuch a Garment, it was lawful for him to fall upon him openly, and tear his Garment in pieces; although he were his Maſter, who taught him Wiſdom. And the reaſons for this abhorrence, are commonly ſuch as are given of the former Precepts; to preſerve them from the horrid Confuſion which was among the Gentiles, by inceſtuous and unnatural Mixtures. But *Maimonides* takes it to have been principally intended, as a Preſervative againſt Idolatry: The Prieſts of the Gentiles in thoſe times wearing ſuch mixed Garments, of the product of Plants and Animals, with a Ring on their finger, made of ſome Metal, as he ſays, he found in their Books, *More Nevoch. P.* III. *cap.* 37. By which mixture, it is likely, they hoped to have the beneficial influence of ſome lucky Conjunction of the Planets or Stars, to bring a Bleſſing upon their Sheep and their Flax. Chapter XIX.

Ver. 20. *Whoſoever lyeth carnally with a Woman that is a bondmaid, bethrothed to an husband.*] The Jews had ſome Servants that were Gentiles; who, if they embraced the Jewiſh Religion, were baptized; ſometimes with the reſervation of their Servitude, and ſometimes with the full grant of Liberty. But ſome there were in a middle Condition; partly free, and partly ſervile; *viz.* when part of their Redemption mony had been paid, and part was ſtill behind. Now as while a Woman was a perfect Slave, no *Iſraelite* might marry her: ſo when ſhe was partly free, though he might Eſpouſe her, and the Eſpouſals were valid, yet they could not be of full force, till her Liberty was perfected. And of ſuch a Maiden Verſe 20.

the

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the Hebrew Doctors underſtand *Moſes* to ſpeak in this place, that was in part free, but not wholly; as the next words interpret it.

And not at all redeemed, nor freedom given her.] Not intirely, but in part redeemed: and conſequently her Freedom not abſolutely granted to her.

She ſhall be ſcourged.] If ſhe had been perfectly free, both he that lay with her, and ſhe her ſelf ſhould have been put to death, XXII *Dent.* 23, 24. But being not fully free, and conſequently not fully his Wife who had eſpouſed her, it was not reckoned Adultery; and therefore puniſhed only with ſcourging. See *Selden, Lib.* V. *de Jure N. & G. cap.* 12. *p.* 613. And *Maimonides*, I obſerve, thus expounds it, of a Woman that was not a meer Servant, and yet not compleatly free, but between both, *More Nevoch. P.* III. *cap.* 41. But whereas we mention here in the *Text*, the ſcourging only of the Woman; in the *Margin* it is rightly noted that the Hebrew words are, *There ſhall be ſcourging:* viz. of them both, as the Vulgar *Latine*, with great reaſon, underſtands it. And the Hebrew word *Bikkoreth* properly ſignifies ſcourging with *Thongs* made of a Bull's or Oxe's Hide; as *Bochartus* obſerves in his *Hierozoicon*, *P.* I. *Lib.* II. *cap.* 28. & *cap.* 33. *n.* 8.

They ſhall not be put to death, becauſe ſhe was not free.] Her Maſter not having ſet her quite at Liberty, her Marriage was not compleat: which freed her from ſuffering Death; though ſome Puniſhment ſhe deſerved, becauſe it was begun.

Verſe 21.

Ver. 21. *And he ſhall bring his Treſpaſs-offering unto the LORD, unto the door*, &c.] Which was not enjoyned her, becauſe ſhe had not wherewithal to offer for her Expiation: all ſhe had being her Maſters, and not her own.

A

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A Ram for a Treſpaſs-offering.] Which was the proper Sacrifice in ſuch a caſe, V. 17, 18.

Verſe 22.

Ver. 22. *And the Prieſt ſhall make an atonement for him with the Ram of the treſpaſs-offering.*] She needed an Atonement as well as he, being equally guilty in conſenting to the Fact; and being eſpouſed to another, ſeems to have had a greater guilt upon her; and therefore was left in a lamentable condition, without any publick aſſurance of God's pardon.

For his ſin which he hath done.] Which had ſo much guilt in it, that beſides the puniſhment he ſuffered in being Scourged; this Satisfaction was to be made to God.

And the ſin which he hath done ſhall be forgiven him.] By virtue of the Sacrifice; which would not have been accepted if ſhe had been perfectly a Free-woman: but the ſin would have coſt his own life and hers alſo, XXII *Deut.* 23, 24.

Verſe 23.

Ver. 23. *And when ye ſhall come into the Land, and ſhall have planted all manner of Trees for food.*] The Precept is ſo general, that the boldneſs of *R. Zerica* is unaccountable; who would have it underſtood only of the Vine, which if it be not cut, its Grapes are not ſo large, nor the Wine ſo good, nor fit to be offered at the Altar, *&c.* as his opinion is repreſented in *Pirke Elieſer, cap.* 29. But *Moſes* expreſly mentioning *all manner of Trees for food*, there is no colour for this limitation; and a very good account may be given of this Prohibition, if we have reſpect only to natural reaſon. For young Trees grow better, if they be ſtript of their Fruit; the Juice of which is wateriſh and unconcocted, having neither pleaſant ſmell nor taſte; as *Nachmonides* obſerves: and therefore not fit for Food; and upon that ſcore not fit to be offered as the Firſt-fruits to God.

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But beſides all this, *Maimonides* affirms there was an Idolatrous cuſtom among the *Zabij*, to which this Law of *Moſes* may reaſonably be thought to be oppoſed: For they imagined all Trees would be blaſted, or their Fruit fall off, whoſe Firſt-fruit was not part of it offered in their Idol Temples, and the other part eaten there: as their Children, they thought, would not thrive, unleſs ſome of them paſſed through the fire. And therefore God commanded his People to forbear to eat the fruit of any Tree, till the *fourth* year; and not doubt of the fruitfulneſs of their Plantations, though they did not Conſecrate the Fruit of the years foregoing, after the manner that the Gentiles did. *More Nevoch. P.* III. *cap.* 37. where he obſerves ſome Trees brought forth Fruit in one year; ſome not till the ſecond; and others not till the third; according to the different ways wherein they were planted.

Ye ſhall count the fruit thereof as uncircumciſed.] That is, as unclean; and therefore to be caſt away as the Foreskin was.

Three years it ſhall be as uncircumciſed to you; it ſhall not be eaten of.] And therefore they pluckt off the Buds when they put forth, that they might not grow into Fruit; or if any by chance did, they threw it away, as unfit for food. But this is meant only of ſuch Fruit-trees as they planted after they came to *Canaan*; not of ſuch as they found already planted there. And it was the ſame thing, whether he planted them himſelf, or bought an Orchard, or Vineyard, *&c.* of another *Iſraelite*, or had it left him as an Inheritance, or beſtowed on him as a Gift: the *three* firſt years the Fruit was not to be uſed.

Ver.

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Ver. 24. *But in the fourth year all the fruit thereof shall be holy, to praiſe the* LORD *withal.*] It was to be offered as the Firſt-fruit to God, and eaten by the Prieſts: which, as *Maimonides* ſaith in the Book forenamed, *cap.* 49. was to excite them to Liberality, and gave a check to their Appetites, as well as to Covetouſneſs. Yet there are thoſe who ſay this Fruit of the *fourth* year was to be eaten by the Owners before the LORD at *Jeruſalem*, (when his dwelling was ſettled there) as they eat the ſecond Tythe. So *R. Levi Barcelonita*, *Præcept.* CCXX. ſhows at large. And they obſerve many Benefits which the *Iſraelites* received by this means; not only in exciting their Thankfulneſs to God, but their Love to that Holy Place; unto which ſome of their Family might conceive ſuch an affection, as to ſettle there, and learn the Law. Verſe 24.

Ver. 25. *In the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof.*] He would not have them think that they ſhould loſe any thing, by ſtaying till the *fifth* year for the Fruit of their Trees; but promiſes them here, that by forbearing ſo long, their Trees ſhould be the more exceeding fruitful. Verſe 25.

I am the LORD.] Who beſtowed this Land upon them, to hold of him by what Tenure he pleaſed; by whoſe Bleſſing they might expect to receive the *Increaſe thereof* abundantly, without the help of ſuch wicked Arts as *Maimonides* ſays the *Zabij* uſed. Who letting certain things lye till they were putrified, and, when the Sun was in ſuch or ſuch a degree, ſprinkling them about the Trees which they had planted, with certain Magical Ceremonies, they fancied Flowers and Fruits would be produced ſooner than they could have been without theſe practiſes.

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Ver. 26. *Ye ſhall not eat any thing with the blood.*] This is an admonition, as *R. Levi Barcelonita* fancies (*Præcept.* CCLII.) againſt Gluttony and Drunkenneſs; ſuch as the rebellious Son was guilty of, XXI *Deut.* 18, *&c.* which made Men prone to ſhed blood: for ſo he underſtands this Precept, *Thou ſhalt not eat upon blood*; i. e. eat till thou art excited to ſhed blood: unto which he applies XXXII *Deut.* 15. *Jeſhurun waxed fat and kicked.* But this is a very forced Interpretation; and our Tranſlation is not exact: for he doth not ſay, *Ye ſhall not eat* any thing, *with the blood*; but ye ſhall not eat *upon the blood*, or *at the blood.* Which *Oleaſter* very ſagaciouſly ſuſpected to be a piece of *Superſtition unknown to him.* And ſo did the LXX. when they tranſlated it, *Ye ſhall not eat* ἐπὶ τῶν ὀρέων, *upon the Mountains*, which was an Idolatrous Cuſtom mentioned in IV *Hoſea* 13. and here forbidden, as *Procopius* and *Heſychius* imagine. But the Hebrew word *haddam* no where ſignifies a *Mountain*, but *Blood*, as the Vulgar here truly tranſlates it. There is a Greek *Scholion* which renders theſe words ἐ φάγεσθε ἐπὶ τῶ δώματος, *ye ſhall not eat on the houſe top.* Which, in all likelyhood, as ſome have conjectured, was a miſtake of the Tranſcriber for ἐπὶ τῶ αἵματος, *upon the blood:* which is the literal Tranſlation of the Hebrew phraſe; and imports ſomething more than is prohibited, XVII. 12. where he ſimply ſaith, *No ſoul of you ſhall eat blood.* But here warns them againſt an Idolatrous Practiſe of the *Zabij:* who, to enter into the Society of *Dæmons*, and obtain their favour, were want to gather the blood of their Sacrifices, into a Veſſel, or a little Hole digg'd in the Earth; and then, ſitting about it, to eat the Fleſh of the Sacrifices: imagining that by eating as it were of the ſame food, (for they thought the *Dæmons* fed upon the blood, as their Wor-

Worſhippers did upon the fleſh) they contracted a Friendſhip and Familiarity with them. So *Maimonides* relates in his *More Nevoch. P.* III. *cap.* 46. For the prevention of which Idolatrous Cuſtom, God ordered their Sacrifices to be offered only at one place, where his own Houſe was: and there the Prieſts ſprinkling the blood, and they eating the fleſh of their Peace-offerings, God and they feaſted together upon them. *Nachmonides* is wont to oppoſe *Maimonides* in his Notions; yet this was ſo plain, that he confeſſes, as Dr. *Cudworth* hath obſerved (in his Treatiſe of the *Right Notion of the Lord's Supper, Chap. ult.*) that blood it ſelf was forbidden in the Law, upon the account of the Heathens performing their Superſtitious Worſhip in this manner, by gathering together blood for their *Dæmons, and then coming themſelves, and eating of it with them, whereby they were their Dæmon's gueſts; and by this kind of Communion with them, were enabled to propheſie, and foretel things to come.* And this Interpretation is the more probable, that they hoped, by eating of the blood of the Sacrifices, or the fleſh, or both, to have ſuch familiarity with them, as to receive Revelations from them, and be inſpired with the Knowledge of ſecret things, if we conſider the two other Prohibitions in this Verſe, that are joyned with this of *not eating upon blood*: which ſhow that it was a Rite of Divination. Chapter XIX.

Neither ſhall ye uſe inchantment.] In the Hebrew the words are *lo tenahaſhu*; which all agree ſignifie ſome Superſtitious obſervation, or other; whereby they made *omens*, and gueſſed what ſhould happen to them; either from Mens ſneezing; or the breaking of a Shoe's Latchet; or the name of a Man they met withal; or ſome Creatures croſſing their way; or paſſing upon their right hand, or their left. And moſt, following

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following the LXX. and the Vulgar *Latin*, take it for Divination by the flying, or crying, or pecking of Birds. But the word *Nachaſh*, ſignifying a *Serpent*, and having no relation at all to Birds, the famous *Bochartus* thinks *tenachaſhu* (which ſeems to be derived from thence) to relate rather to the ancient ὀφιομαντεία, *Divination by Serpents*, than to their ὀρνιθομαντεία, *Divination by Birds*. For it was very much in uſe among the Gentiles in old time, as appears from *Homer* in his VIIth *Iliad.*) where *Chalcas* ſeeing a Serpent devour *eight* Sparrows, with their Dam, divined how long the *Trojan* War would laſt. And many ſuch inſtances he heaps up together in his *Hierozoicon*, *P.* I. *Lib.* I. *cap.* 3. *R. Levi Barcelonita* (*Præcept.* CCLIII.) refers this to any kind of Divination; by their Staff falling out of their hand; by a Serpent creeping on their right hand; or a Fox going by their left, *&c.* which made them forbear any work they were about: but he thinks withal, it may ſignifie, as we tranſlate it, *Inchantment*; to cure Wounds (for inſtance) by reading a Verſe of the Law; or laying the Book of the Law, or a Phylactery, upon a Child's head to procure ſleep: which are ſuch Superſtitions as are now in uſe among ſome Chriſtians; who hang the firſt Verſe of St. *John*'s Goſpel about Peoples Necks to cure an Ague. But ſuch things could not be meant by *Moſes*, who had not yet delivered them a Copy of his Laws: nor can we certainly fix upon any other in particular which were then in uſe. See *J. Coch* upon the Title *Sanhedrim*, *cap.* 7. *n.* 18. and *Maimonides de Idololatria*, *cap.* 11. *ſect.* 4, 5, 6, *&c.* where he gives a great number of Inſtances of ſuch Superſtitious Obſervations, as were in uſe among the Heathen: ſome of which are mentioned by *Theophraſtus* in his Characters of *Superſtition*; and by *Plutarch* in his Book on the

the ſame ſubject; and are derided by *Terence* in his *Phormio*, *Act.* IV. *Scen.* 4. With which Superſtitions the greateſt Perſons were anciently very much infected; and they were ſo ſettled in Mens minds, that when they became Chriſtians, they could not preſently ſhake them off; as appears by the frequent Reprehenſions, which St. *Chryſoſtom* (and others) give to thoſe who continued to be governed by them. Particularly in his VIII Homily upon the *Coloſſians*, he chides his People ſeverely for contemning the Croſs of Chriſt, and calling in old drunken Women, with their *Salt*, their *Aſhes*, and *Soot* to free thoſe that were bewitcht. And more eſpecially in his VI *Hom. againſt the Jews*, he ſharply rebukes thoſe that uſed ἐπῳδὰι καὶ περίαπτα, *Charms* and things *hung about the Neck* to cure Agues; whereby they got a worſe diſeaſe in their Souls, and wounded their Conſciences, *&c.* And in other places he Reprehends their obſerving of *Omens*, good and bad; ſome of which were very ſtrange. See *Tom.* VI. *p.* 610, 611. *Edit. Savil.*

Nor obſerve times.] Take no notice of days, according to the Precepts of Aſtrologers, who made ſome to be lucky, others unlucky. For the Jews generally think ſomething of this nature is here forbidden; the Hebrew word *teonenu* being derived, they imagine, from *Onah*, which ſignifies *time* (as *R. Levi* before-mentioned ſaith, *Præcept.* CCLIV.) ſuch an *hour* being thought by Superſtitious People to be fit for buſineſs; but another very croſs to it. Which Opinion God ſeems to have intended to extinguiſh, by appointing the *Sabbath*, as the only day of the Week upon which they ſhould reſt from their Labours: leaving all the other ſix days, to be imployed in their buſineſs, without any difference of *days* or *hours*. But there being no ſuch ſignification, as many think, of that-

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that word in the Hebrew Language, they rather derive *teonenu* from *Anan*, a *Cloud*; imagining *Moſes* forbid them to mark the flying of the Clouds; or to make obſervations from their Motions; which was a thing common among the Gentiles. But *Maimonides*, who in the XI Chapter of *Avoda Zara* interprets it, as we do, of *obſerving times*, by eſteeming one day fortunate, and another unfortunate; mentions another Notion of this word from *ain*, an *eye*: and ſaith in the ſame Treatiſe, that Juglers, who delude Mens ſight, in playing their tricks, are comprehended under the Name of *Meonim*. And there are thoſe alſo, who deriving this word from *anah* to *anſwer*; think it intends ſuch as pretended to tell their Fortunes.

I ſhall not determine which of theſe is moſt likely; but only obſerve, that there was no Superſtition of this ſort more ancient than that of *Aſtrology*: which was in uſe among the old *Chaldæans*, who pretended to caſt Mens Nativities (as we ſpeak) and thence to tell their Fortunes. But this ſort of Men were rejected, as *Strabo* tells us, *Lib.* XV. by the *Aſtronomers* of that Country: and ſo they were by the beſt Philoſophers in other Nations, as *Tully* tells us, who call their pretences *Chaldæorum Monſtra*, *Lib.* II. *de Divin.* And therefore no wonder God cautions his own People againſt them, as he doth not only here, but by his Prophets, eſpecially *Jeremiah* X. 2, 3. *Learn not the way of the Heathen, and be not diſmayed at the ſigns of Heaven, for the Heathen are diſmayed at them*, &c. But then this Caution was moſt neceſſary, when they were going Captives into that Country; which at that time was undoubtedly infected with this Error, but may be thought, perhaps, not to have been ſo in the days of *Moſes*; and therefore I ſay no more of it, but this, That all

all thoſe whom we call *Juglers*, were ſometimes comprehended under the Name of *Chaldæans:* who ſeemed to perform wonderful things, as vomiting fire, and transforming Straws into Birds, *&c.* which relate to the other Notion of *Meononu*, derived from עין, which ſignifies an *eye:* which they deluded by the ſlight of their hand, or other means. Chapter XIX.

Some of the Jews confeſs, that their Nation is at this day extreamly addicted to theſe things. See *Wagenſeil* his *Annot.* on *Sota*, *p.* 529, &c. where he recites a long paſſage to this purpoſe, out of *Fredericus Franciſcus Offingenſis* a converted Jew; whom one of his own Nation undertaking to confute, he confirmed the Charge.

Ver. 27. *Ye ſhall not round the corners of your head.*] Verſe 27. Or, *The ends of the hair of your head.* For the Hebrew word *peah*, which we tranſlate *corners*, ſignifies alſo the *ends* or *extremities* of any thing. And the meaning is, they were not to cut their hair equal, behind and before; as the Worſhippers of the Stars and the Planets; particularly the *Arabians* did (as *R. Levi* of *Barcelonita* interprets it, *Præcept.* CCLV.) For this made their head have the form of an Hæmiſphere.

The LXX. tranſlate it ὃ ποιήσεις στρόβω ἐπὶ τῆς κεφαλῆς ὑμῶν. Where *Siſoe* is the ſame with the Hebrew *Siſith*, which ſignifies that Lock, which was left in the hinder part of the head, the reſt of the hair being cut in a Circle. And thus the ancient *Arabians* cut their hair, as *Herodotus* tells us, in imitation of *Bacchus*. Whence, as *Bochartus* notes (*Lib.* I. *Canaan*, *cap.* 6.) the *Idumæans*, *Ammonites*, *Moabites*, and the reſt of the Inhabitants of *Arabia Deſerta*, are called *circumciſed in the corners*, i. e. of the head, IX *Jer.* 26. And the *Greek* Scholiaſt on that place, ſaith, that in his time the *Saracens* were ſo cut.

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But there are thoſe, who thinks this refers to a Superſtitious Cuſtom among the Gentiles, in their mourning for the dead. For they cut off their hair, and that round about; and threw it into the Sepulchre with the Bodies of their Relations and Friends: and ſometimes laid it upon the Face, or the Breaſt of the dead, as an Offering to the Infernal Gods, whereby they thought to appeaſe them, and make them kind to the deceaſed. For that this relates to the dead, is probable from the like Law repeated XIV *Deut.* 1. and from the next Verſe to this. See *Maimonides de Idol. c.* 12. 1, 2, 5.

Neither ſhalt thou mar the corners of thy beard.] There were *five* corners (as their phraſe is) of their Beards; one on either Cheek, and one on either Lip, and one below on the Chin: None of which, much leſs all, they might ſhave off, as the manner of the Idolatrous Prieſts was; if we may believe *Maimonides*, P. III. *More Nevoch. cap.* 37. But if the former have reſpect to their mourning for the dead, I do not ſee why this ſhould not alſo be ſo interpreted: the *Gentiles* being wont (as *Theodoret* obſerves) to ſhave their Beards, and ſmite their Cheeks, at the Funerals of their Friends.

Verſe 28.

Ver. 28. *Ye ſhall not make any cuttings in your fleſh.*] Either with their Nails, or with Knives, or other ſharp Inſtruments; as the manner of the Heathen was.

For the dead.] To pacifie the Infernal Spirits, and make them propitious to the dead; which was the end at which the Gentiles aimed in ſlaſhing themſelves. Otherwiſe, ſimple tearing their Fleſh out of great Grief and Anguiſh of Spirit, doth not ſeem to be prohibited, no more than tearing off their hair; which were in uſe among the Jews, without any offence againſt

gainſt this Law, XVI. *Jer.* 6, 7. XLI. 5. and other places. See *Maimon. de Idol. cap.* 13. *ſect.* 10, 11, 12, 13. *J. Gerard. Voſſius de Idol. p.* 209. *Edit.* 1. and *Gierus de luctu Hebræorum, cap.* 10. *ſect.* 2, 3. *Huetius* thinks that Law of *Solon*'s, which was tranſcribed by the *Romans* into the XII Tables, *That Women in mourning ſhould not ſcratch their Cheeks*, had its original from this Law of *Moſes*, *Demonſtr. Evang. Propoſ.* IV. *cap.* 12. *n.* 2. Chapter XIX.

Nor print any mark upon you.] If this refer to the dead (as the foregoing Prohibition doth) then theſe Marks were made by the Gentiles in their Fleſh, at the Funeral of their Friends; that by the Compunction and Pain they felt in their Bodies, they might Appeaſe the Infernal Powers. And ſo *Aben-Ezra* underſtands it: though there be no footſteps, that I can find of this, in any other Author; but it is probable only, from what goes before. There is far greater reaſon for another Expoſition, that theſe *Prints* were made in the Fleſh, that they who had them might be known to belong to ſuch or ſuch a God. For it was the cuſtom of Idolaters, (ſaith the often-named *R. Levi*, *Præcept.* CCLVII.) to devote themſelves to their Gods, by Notes or Signs, *ſignifying they were their Servants*, (for every one knows, in future times, Slaves had Marks ſet upon them to certifie to whom they belong'd) *redeem'd with their price, and ſtamp'd with their mark.* And theſe Marks were made with a hot Iron, in their Hands, Foreheads, or Necks: or they were prickt with a Needle dipt in *Glaſtum*, as he ſays, which made blue Spots in their Skin; as the manner was among the *Arabians*, eſpecially the *Scenitæ*. And they expreſſed either the very name of the God, to whoſe Service they were Conſecrated; or elſe by a proper Character denoted whom they honoured: as a *Thunderbolt* ſignified they

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were devoted to *Jupiter*, a *Spear* or *Helmet* to *Mars*, a *Trident* to *Neptune*, &c. And theſe were Signs (or *Sacraments* as we may call them) whereby they were ſolemnly addicted to their Worſhip.

It is poſſible there might be ſome Nations then that made ſome Marks in their Fleſh, as an Ornament to them: for at this day the Women in *Greenland* do not paint their Faces, which are very ſwarthy, but ſtigmatize them in ſeveral places, by drawing a Needle and Thread dipt in Whales greaſe, through the Skin, in what figure they pleaſe. Such *Tho. Bartholinus* ſaith he had ſeen; though he fancied they did not this as an ornament, but in token they were marriageable; for they that were not, had no ſuch Marks, *Anatom. Hiſtor. Cent.* IV. *Hiſt.* 90. But if any ſuch thing were in uſe in ancient times, it eaſily might degenerate into the Idolatrous Cuſtom before-mentioned: For nothing more certain than that they made ſuch Marks in honour of *Mars* the God of Battel; and that he who devoted himſelf to *Hercules*, received σίγματα ἱερά, ἑωυτὸν διδοὺς τῷ θεῷ, *Sacred Marks, giving up himſelf to that God*, as *Herodotus* ſpeaks (*Lib.* II. *cap.* 13.) of one that fled to his Temple in *Egypt*. And *Lucian* ſaith of the Prieſts of the *Syrian* Goddeſs, σίζονται ὁ πάντες, &c. *they were all marked; ſome in their Wriſts, others in their Necks: from whence all the Aſſyrians* στιγματοφορέσι, *carry ſuch Brands*, or Marks, *in their Fleſh*. And ſo are the Jews, that were initiated in the *Egyptian* Rites, ſaid (by the Author of the Third Book of *Maccabees*) to be ſtigmatized with the Leaves of *Ivy*, which were the *inſignia* of *Bacchus*. From which ancient practiſe, it is probable, Chriſtians have derived the Cuſtom of printing the *Jeruſalem* Croſs upon the Arms of thoſe, who go to viſit our Saviour's Sepulchre. See *Tollius in Carmina inedita Gregor. Nazianz. p.* 160. I ſhall add

add no more, but that the Jews themſelves were ſo inclined to receive ſuch a Badge as this, that they made no ſcruple to print the name of their own God in their Fleſh: as appears by that ſaying mentioned by *Schickard* out of the Title *Sopherim*, *If any Man write the name of GOD upon his fleſh, let him neither waſh, nor anoint in that place.* See his *Miſhpat Hameleck*, *cap.* II. *Theorem* V. and *Carpzovius* his *Annotations* upon it. Chapter XIX.

I am the LORD.] For this reaſon ſuch Marks were forbidden, becauſe the *Iſraelites* were peculiarly devoted to him, as their Sovereign Lord and Benefactor, (for the *Syriack* adds *your God*) and therefore were not to own any other but him: whoſe Mark they had received in Circumciſion; which made all other abſolutely unlawful.

Ver. 29. *Do not proſtitute thy daughter, to cauſe her to be a whore.*] It is ſcarce to be imagined that any Man would proſtitute his Daughter, to be a common Strumpet; though he might poſſibly overlook the lewdneſs to which ſhe had given up her ſelf. Therefore here in all probability, is prohibited the expoſing their Daughters, as a piece of Religion, to the Service of ſuch filthy Deities, as were worſhipped in thoſe days, by Acts of uncleanneſs in their Temples. For which purpoſe both Men and Women were there kept, as Perſons conſecrated to ſuch uſes. Our great *Selden* hath obſerved ſomething of this in his Diſcourſe upon *Succoth-Benoth.* See *Syntagma de Diis Syris* II. *cap.* 7. Verſe 29.

Thoſe are fanſiful Interpretations which *R. Elieſer* and *R. Akiba* make of theſe words; who ſay, a Man proſtitutes his Daughter, who did not get her a Huſband when ſhe was marriageable; or married her to an old Man, *Gem. Sanhedrim*, *cap.* 9. *n.* 1.

Leſt

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Leſt the Land fall to whoredom.] Unto which nothing could contribute ſo much, as to make Whoredom a piece of Religion.

And the Land become full of wickedneſs.] By ſuch *abominable Idolatries* (as St. *Peter* calls them) and many other foul ſins, particularly Murders, which flowed from hence; as *Maimonides* obſerves in his *More Nevoch. P.* III. *c.* 49.

Verſe 30.

Ver. 30. *Ye ſhall keep my Sabbaths.*] Not the days conſecrated by the Gentiles to the Service of their Gods: but the Solemn days which I have appointed for the remembrance of my benefits. See *v.* 2.

And reverence my Sanctuary.] This Reverence conſiſted principally, in coming to it ſo prepared as the Law required; in ſuch Purity and Cleanneſs as was there preſcribed; and then behaving themſelves there with an awful Humility. But the better to ſecure this Reverence, the Maſters in *Iſrael* ordained that no Man ſhould come into the *Mountain of the Houſe*, with a Staff, or a Sword, or a Girdle with a Purſe, or with Shoes on his feet: and that no Man ſhould ſpit there, nor make it a thorough-fare; nor go out of it with his back towards the Sanctuary; but go backward leiſurely with his face towards it, till he was out of the Gate, *&c.* So *Maimonides* in his *Beth Habechira, cap.* 7. *R. Levi Barcelonita, Præcept.* CCXXI. and ſee *Petrus Cunæus, Lib.* II. *cap.* 12. *de Republ. Hebr.*

But the great thing which ſecured the Reverence due to the Sanctuary, was, that which I mentioned at firſt, the ſtrict Purity from all Legal Defilements, with which they were to be prepared: which made it very difficult to be in a condition to approach it. For when there were ſo many ways of being defiled, and ſo much time required to make Men clean again, and ſo many things, in many Caſes, to be done for that purpoſe, it

was

was not poſſible that they ſhould be fit to come thither very often, without exceeding great care and diligence: as I obſerved before out of the ſame *Maimonides*, *P.* III. *More Nevoch. cap.* 47. Which very much tended to preſerve their Reverence to the Sanctuary. For Men led by ſenſe, as they were, make nothing of thoſe places to which they may go when they pleaſe: but thoſe to which they cannot be admitted, without much Solemnity, and only at certain times, and after great pains to fit themſelves for it, they are apt to have in great eſteem. Chapter XIX.

I am the LORD.] Whoſe Majeſty dwelt in that Houſe: unto which therefore no Body might approach, either for Prayer or for Sacrifice, without an awful ſenſe of him. For ſo *Maimonides* explains it, in the place now named; *The Sanctuary it ſelf was not to be reverenced, but he who commanded that reverence.*

Nor did this Reverence belong only to the *Tabernacle* or *Temple*, inſtituted by God's expreſs Command; for that Ceremonial Service which was unlawful to be performed any where elſe (for then it might ſeem proper only to that Ceremonial Diſpenſation, and to be now vaniſht under the Goſpel) but the perpetual practice of the Jewiſh Nation ſhows, that they thought themſelves obliged by this Precept to uſe Reverence in their *Synagogues*. Which were neither inſtituted by any written Precept of the Law, nor for any Ceremonial Service, which was confined to the *Temple*: but for publick Aſſemblies, to hear the Law read and expounded; and to offer the prayers of the People to God. For in the *Pſalms* of *Aſaph* (where there is the only mention we find of *Synagogues* in the Old Teſtament) they are called, not only *Houſes* and *Aſſemblies* of God, but alſo *Sanctuaries* (as the word is here in *Moſes*) LXXIII *Pſal.* 17. LXXIV. 4, 7, 8. LXXXIII.

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LXXXIII. 12. See Mr. *Thorndike* in his *Rights of the Church in a Chriſtian State*, p. 213.

Verſe 31.

Ver. 31. *Regard not them.*] Do not go to conſult them; nor follow their Directions.

That have familiar ſpirits.] It is uncertain what is here meant by *Oboth*; which we tranſlate *familiar Spirits*. But the word *Ob* ſignifying a *Bottle*, or hollow Veſſel, XXXII *Job* 19. the Jews think it probable that *Oboth* here ſignifies ſuch as the *Greeks* call Ἐγγαστρίμυθοι, who had a Spirit or Dæmon ſpeaking out of the Belly, or Cheſt, with an hollow voice, as if it came out of a Bottle. So the Woman whom *Saul* went to conſult, is called *baalath ob*, a *Miſtreſs of ſuch a Spirit*: where it is plain *ob* ſignifies the Spirit, or *Dæmon*, (See XX. 27.) and he or ſhe that had familiarity with ſuch a Spirit, was properly called *Baal*, or *Baalath ob*, the Maſter or Miſtreſs who poſſeſſed it, and gave Anſwers by it, with a voice that ſeemed to come out of the lower parts of the Belly. In one place indeed the LXX. tranſlates it οἱ ἐκ τῆς γῆς φωνοῦντο, XIX *Iſa.* 3. *They that ſpeak out of the Earth*; becauſe the Voice coming from the lower parts of her that was poſſeſſed, ſeemed to come out of the Earth; as Mr. *Selden* explains it in *de Diis Syris*.

R. Levi of *Barcelonita* ſaith the manner of it was thus, (*Præcept.* CCLVIII. (after certain Fumes, and other Ceremonies, a Voice ſeemed to come from under the Arm-holes (ſo he takes it, and ſo it is ſaid in *Sanhedrim, cap.* 7. *n.* 7.) of the Perſon that had the familiar Spirit, which anſwered to the Queſtions which were askt. For this he quotes *Siphra*. But if it came from under the Arm-holes, ſtill it was ſo low and hollow, as if it had been out of the bottom of the Belly, or the Cavities of the Earth. Others imagine ſuch Perſons had the name of *Oboth*, becauſe they were ſwelled

led with the Spirit, as a Bladder is when it is blown. However it was, this continued till the times of the Goſpel, as appears from XVI *Acts* 26. For ſhe that had the Spirit of *Python* was the ſame with an ἐγγαστρίμυθος, as *Plutarch* informs us. See *Caſaubon* and *L. de Dieu* on that place. The famous *Pythia*, who delivered the Oracles of *Apollo*, ſate over a hole, and by her Secret Parts received the Spirit which ſwelled her, and made her utter Oracles, as *Origen* obſerves, *Lib.* VII. *contra Celſum*; and St. *Chryſoſtom*, *Hom.* XXIX. *in* I *Epiſt. ad Corinth.* See *Beyerus* in his *Annot.* upon *Silden de Diis Syris*, *p.* 226, *&c.* Chapter XIX.

There are thoſe that look upon all that theſe Authors ſay, as old Stories to which no Credit is to be given. But *Aug. Eugabinus* affirms, That he himſelf had ſeen ſuch Women, called *Ventriloquæ*, (which is the ſame with the Greek ἐγγαστρίμυθοι) from whom, as they ſat, a Voice came out of their Secret Parts, and gave Anſwers to Enquiries. And *Cælius Rhodoginus* (*Lib.* VIII. *Antiq. Lect. cap.* 10.) ſaith this is not to be entertained with Laughter; for not only he ſaw ſuch a Woman, and heard a very ſmall Voice coming out of her Belly; but innumerable other People, not only at *Rhodigium*, but in a manner through all *Italy*. Among whom there were many great Perſons (who had her ſtript naked, that they might be ſure there was no fraud) to whom a Voice anſwered unto ſuch things as they enquired. *Hieron. Oleaſter* alſo upon XXIV *Iſa.* 4. ſaith, he ſaw ſuch an one at *Lisbon*; from under whoſe Arm-holes, and other parts of her, a ſmall Voice was heard, which readily anſwered to whatever was asked.

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Neither ſeek after Wizards.] The Hebrew word *Jideonim* importing *Knowledge*, as all confeſs, ſignifies ſuch as we call *Cunning-men*; who pretend to tell what was loſt, or what Fortune people ſhould have. And theſe were Men (as far as I can judge) as the other were moſtly Women; who held intelligence with ſome *Dæmon*. For this word ſeems to have the very ſame derivation in *Hebrew* which the other hath in *Greek*: for all ſay, Δαίμονες are as much as δαήμονες, *knowers*; and *Jideonim* are as much as *Joadim*, which is the very ſame, *futurorum conſcij*, as Mr. *Selden* obſerves. And ſo the LXX. tranſlate it γνῶσαι, 2 *Kings* XXI. 7. though here and XX. *ult.* they render it ἐγγαστρίμυθοι, and elſewhere τερατοσκόποι. This knowledge they pretended to obtain, (as ſome think) by looking into the entrails of their Sacrifices: or, as *Maimonides* will have it, by putting the Bone of a certain Bird, called *Jadua*, into their Mouths, with certain Fumes and Adjurations; which made them fall into an Ecſtaſie, and foretel things to come, *R. Levi Barcelonita*, *Præcept.* CCLIX. And there are thoſe who think that theſe *Jideonim* were ſuch as pretended by Charms to cure Diſeaſes, *&c.* of which we can have no certainty, and it ſeems to rely only on the LXX. in this place, who, as I obſerved, tranſlate it by a more general word in another.

To be defiled by them.] With the fouleſt ſins. For ſeeking to theſe, was a forſaking of God; and one peculiar kind of Idolatry. And therefore they that were guilty of it were to be ſtoned (as the ſame *R. Levi* obſerves) if they committed this ſin knowingly, and there were Witneſſes of it. If there were no Witneſſes, then they were left to God to be cut off by his hand, XX. 6.

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I am the LORD *your God.*] Unto whom you are to ſeek for all that you deſire.

Ver. 32. *Thou ſhalt riſe up before the hoary head.*] That they might accuſtom themſelves to Modeſty and Humility, (as *Maimonides* gloſſes upon this Law, *More Nevoch. P.* III. *cap.* 36.) for the maintenance of which the uſage was, they ſay, to riſe up to them, when they were at the diſtance of *four* Cubits: and as ſoon as they were gone by, to ſit down again; that it might appear they roſe up purely in reſpect to them. To this Nature directed all civilized People; who anciently, as *Juvenal* ſays, *Satyr.* XIII. believed this a great wickedneſs, to be puniſhed with death, if a young Man did not riſe up to an old.

Verſe 32.

Credebant hoc grande nefas, & morte piandum,
Si juvenis vetulo non aſſurrexerat,———

And ſuch a Law there was eſtabliſhed among the *Lacedæmonians*, τὸς γέροντας αἰσχυνέσθωσαν ὀλίγον ἧττον ἢ πατέρας, *That aged Perſons ſhould be reverenced no leſs, than if they were their Fathers.* And ſo *Plato*, πᾶς αἰδείσθω τὸν ἑαυτοῦ πρεσβύτερον ἔργῳ καὶ ἔπει, *Let every one reverence him that is elder than himſelf, in deed and in word,* Lib. IX. de Legibus, p. 875. Where he requires that a Youth ſhould honour a Stranger that was his ancient: and hath this memorable ſaying, Καλλωπίζεσθαι χρὴ τῷ καλῶς ἀρχθῆναι, &c. *That Youth ſhould glory more in obeying well, than in ruling well. And firſt of all in obeying the Laws; for this is all one with ſerving God: and next in giving honour to old Men; and to thoſe eſpecially, who have paſſed their days honourably, and with glory.* See more to this purpoſe in *Henricus Stephanus de juris civilis font. & rivis.* And there was the greater reaſon for this Reverence toward *old Men* in

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this Nation, there being nothing elſe among them but *Age* and *Experience* that could diſtinguiſh them: for they were all equally noble, and equally rich; of the ſame Profeſſion, and brought up in the ſame manner.

And honour the face of the old Man.] Or of the *Elder:* that is, of thoſe who were skilful in the Law, as the Jews interpret it; and I ſee no reaſon to contradict it, (as ſome have done) ſince he ſpeaks of aged Perſons before. See Mr. *Selden*, *Lib.* I. *de Synedr. cap.* 14. where he deduces this at large: and another excellent Writer of our own, Mr. *Thorndike* in his *Rights of the Church in a Chriſtian State*, p. 214, &c. *For if ſuch as taught the Law had not been honoured before Men, no body would have minded their words, nor received what they propounded, about things to be known or to be done*, as *Maimonides* words are in his *More Nevoch. P.* III. *cap.* 36. And it made no difference of what Age he was, whether an old Man or a young; (for ſome *Elders*, it appears by *Daniel*, were not aged) but the ſame honour was given to him, even by wiſe Men; as *R. Levi Barcelonita* ſhows, *Præcept.* CCXXII.

And fear thy God.] This is the fountain of all Vertue; particularly of the fore-mentioned: God having imprinted a venerable Character upon thoſe who are grown aged, eſpecially on ſuch as are wiſe, and inſtruct others in Vertue. But ſome of the Hebrews think that in this Verſe there are *three* Degrees of Honour enjoyned, to *three* Ranks of Men: one to the Aged; the next to the Wiſe and Learned; and the third to the Judges; who they imagine are here meant by *Elohim* (*God*) whom they are commanded to fear or reverence.

I am the LORD.] Moſt high above all; and therefore greatly to be feared.

Ver.

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Ver. 33. *And if a ſtranger ſojourn with thee in your Land, ye ſhall not vex him.*] Not ſo much as by upbraiding him with his being a Stranger; or his having worſhipped Idols heretofore. For of ſuch a Stranger they underſtand this, as was become a Proſelyte to their Religion. See XVII. 8, 12, 13. and XXII *Exod* 21. But common Humanity teaches every Body, to be kind to all manner of Strangers, and not meerly to refrain from oppreſſing them, or giving them vexation. *Plato* hath moſt excellent Diſcourſes about this in ſeveral places: particularly *Lib.* V. *de Legibus*, where he ſhows that God is the Avenger of all Wrongs done to Strangers, more than of thoſe that are done to our fellow Citizens, Ἔρημος γὰρ ὢν ὁ ξένος ἑταίρων, &c. *For a Stranger being deſtitute of Friends and Kindred, is the greater object of pity, both of Men and of God. And therefore he that can hurt moſt, ſhould be moſt ready to help him*, &c. See *p.* 729, 730. *Edit. Serrani.* Upon which account he makes it lawful for a Stranger to pluck any of the beſt Fruit, as he is upon his way, whether Grapes, Figs, or Apples, *&c. Lib.* VIII. *p.* 845. And the Corn being divided, as he would have it into *twelve* parts; and a *twelfth* part divided into three; he orders one of thoſe third parts to be given to Strangers, *p.* 847, 848. Τὸν γὰρ εἰς ὁπωσδηποτοῦν ἀφιγμένον χρὴ φιλοφρονεῖσθαι, for a Stranger or Sojourner ought to be comforted, in a moſt friendly manner, *&c.* See *Lib.* XII. *p.* 952, 953. Verſe 33.

Ver. 34. *But the ſtranger that dwelleth with thee, ſhall be as one born among you.*] They underſtand this only of ſuch a Stranger, who by Circumciſion was become a Perfect Proſelyte: whom they were to be ſo far from oppreſſing, that they were to treat him as if he had been a Native Jew, and love him as a Brother. Verſe 34.

And

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And thou ſhalt love him as thy ſelf.] He had commanded them, *v.* 18. to *love their Neighbour*; i. e. an *Iſraelite* (they expound it) *as themſelves:* and now he commands them to love a Stranger with the ſame Affection; which demonſtrates, they think, he was become an *Iſraelite*; and therefore was to have the ſame Priviledges with themſelves, both in all Civil and Sacred things. And this, no doubt, was true that they were bound to treat ſuch a Proſelyte with a tender Affection, and to make no difference between him and an *Iſraelite.* For he was to be admitted to eat of the *Paſchal Lamb*, and of the *Peace-offerings:* and he might marry with an *Iſraelite*; inſomuch that *Moſes* ſaith, *One Ordinance ſhall be for both*, XV *Numb.* 15. All the difference I can find, was, That they never admitted any Stranger to be a Member of the great *Sanhedrim.* But notwithſtanding all this, I cannot think it reaſonable to exclude all other Strangers from their Affection; but they were bound to love them, and to be kind to them, though not to embrace them with ſuch a ſtrict Friendſhip as the other. And to confirm this, it may be obſerved, That in the *fourth* Commandment, *the Stranger within their Gate* ſignifies, as they confeſs, not him that was a perfect Proſelyte, but only one that had renounced Idolatry. And ſo they underſtand the word *Stranger* in the XXVth Chapter of this Book, *v.* 47. and I ſee no reaſon why ſuch a *Stranger* ſhould not be admitted here to have a ſhare in their Affection, who was become a Worſhipper of the true God, though he had not taken upon him to obſerve the whole Law.

For ye were ſtrangers in the Land of Egypt.] This Reaſon is little leſs than a Demonſtration that ſuch *Strangers* as I now mentioned, are comprehended in the foregoing Precept. For the remembrance of what their

their Condition was in *Egypt*, is that whereby they are moved to have pity on thoſe whom they found among themſelves in the ſame: and they and the *Egyptians* were not of the ſame Religion, but found ſuch kind Entertainment there a long time, as they were to give to thoſe who were of their Religion. Chapter XIX.

This Argument indeed became ſtronger, when any Perſons were incorporated with them, and become more one with them than they were with the *Egyptians*; but was of great force to procure kindneſs to thoſe who did not live by their Laws.

I am the LORD *your God.*] Who have done ſo much for you when you were meer Strangers, that you ſhould not ſtick to be kind to thoſe who are in the like Condition.

Ver. 35. *Ye ſhall do no unrighteouſneſs in judgment.*] Verſe 35. The *Hebrews* refer this word *judgment* to all the following particulars; and think that *Moſes* uſes it here to ſhow of what moment this Law is, which he calls *doing judgment*. So that he who meaſures or weighs, hath the Office of a *Judge*; and if he commit any fraud in his Meaſures or Weights, he is *a corrupter of Judgment*, and is called wicked, abominable, accurſed. They are the words of *R. Levi Barcelonita, Præcept.* CCLX. where he adds that ſuch Men are the cauſe of five Miſchiefs, which are imputed to unjuſt Judges: *who defile the Land; prophane the Name of God; remove the Preſence of the Divine Majeſty; bring a Sword upon the People; and at laſt carry them captive out of their own Country.* And therefore great Puniſhments have been enacted in all Countries againſt this Crime, as deſtructive to Human Society: Particularly *Juſtinian* ordained that ſuch Offenders ſhould be beaten ἰσχυρῶς ὡς ἀσεβεῖς ſorely, as impious People.

Chapter XIX.

In mete-yard.] By which they meaſured Lands, Cloth, and ſuch like things: for *Middah* (as *Feſterus* obſerves) is the Meaſure of continued quantity, *viz.* in things dry.

In weight.] By which they paid and received Money in thoſe days; and ſold Braſs and Iron, and things of like nature.

Or in meaſure.] The Hebrew word *Meſurah* (from whence ſeems to come the Latin *Menſura*, and our Engliſh word *Meaſure*) denotes the Meaſure of Diſcrete Quantity (as we ſpeak) as of Corn; and of all continued Fluid Quantity, as of Wine and Oil. And the forenamed *R. Levi* will have it to ſignifie the very leaſt of ſuch Meaſures; about which, ſaith he, the Law concerns it ſelf, that Men ſhould be exact in them, as well as in the greateſt. And ſo *Heſychius* here notes, that *Moſes* provides againſt all Injuſtice in ſmall things, as well as in great: for what the poſſeſſion of a Field or a Houſe is to a wealthy Man, that the meaſure of Wine or Corn, or the weight of Bread is to the Poor, who have daily need of ſuch things for the ſupport of their Life.

Verſe 36. Ver. 36. *Juſt balances, juſt weights.*] This Verſe only poſitively requires ſtrict juſtice in thoſe things, wherein the former Verſe forbad all deceit. And theſe two words refer to things ſold by weight.

A juſt Ephah and a juſt Hin ſhall ye have.] Theſe two words *Ephah* and *Hin*, comprehend all ſorts of Meaſures of things, whether wet or dry. And that they might have ſuch juſt Weights and Meaſures among them, the Standard of them was kept in the Sanctuary, by which all were to be governed; as appears from 1 *Chron.* XXIII. 29. See XXX *Exod.* 13. The Jewiſh Doctors alſo ſay, that it was a Conſtitution of their wiſe Men, for the preventing all Fraud in theſe

theſe matters, that no Weights, Balances, or Meaſures ſhould be made of any Metal, as of Iron, Lead, Tin, *&c.* (which were obnoxious to ruſt, or might be bent, or eaſily impaired) but of Marble, Stone, or Glaſs, which were leſs liable to be abuſed. Chapter XIX.

For theſe Conſtitutions *Moſes* was ſo famous, that his Name was celebrated on the account of them in other Nations. Nay, *Lucius Ampelius* (a rude kind of Writer, but who had collected much out of better Authors) ſaith, that *Mochus* was the Inventer of Scales and Weights; and that his memory is preſerved in the Conſtellation called *Libra.* Now if for *Mochus* we read *Moſchos*, it is the very name of *Moſes* in Hebrew (viz. *Moſcheh*) who is called ſo by other Authors, as the learned *Huetius* obſerves in his *Demonſtr: Evang. Propoſ.* IV. *cap.* 7. *n.* 16.

I am the LORD *your God, which brought you out of the Land of* Egypt.] This is the general reaſon for their Obedience; which is repeated in this Chapter above a dozen times. Sometimes more briefly, *I am the* LORD; and ſometimes a little larger, *I am the* LORD *your God:* and here with this addition, *which brought you out of the Land of* Egypt. Whereby he in a ſpecial manner demonſtrates himſelf, both to be their LORD (faithful to his promiſe, VI *Exod.* 3.) and their *God:* who obliged them to his Service, by the moſt ſingular benefit.

Ver. 37. *Therefore ſhall ye obſerve all my ſtatutes and all my judgments, and do them.*] Theſe words, *Statutes* and *Judgments*, comprehend all the Laws of God: ſome of which were Prohibitions, which they were to mark and *obſerve* diligently, ſo as to abſtain from ſuch things; and others Precepts or Commands, which they were to practice and *do* according to them. Verſe 37.

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I am the LORD.] No more need be ſaid to engage your Obedience in every thing than this, that I am your Soveraign, and the Soveraign of the whole World.

CHAP. XX.

Verſe 1. Ver. 1. AND *the LORD ſpake unto* Moſes, *ſaying.*] Sometime after the delivery of the Laws mentioned in the two foregoing Chapters; the chief of them were inforced with the addition of Penalties, which are ſet down in this Chapter.

Verſe 2.] Ver. 2. *Again, thou ſhalt ſay to the Children of* Iſrael.] Repeat what I ſaid before (XVIII. 21.) and add this which follows unto it.

Whoſoever he be of the Children of Iſrael, *or of the ſtranger that ſojourneth among you.*] The Proſelytes, who had embraced their Religion, were no leſs concerned in this Law, than the Native *Iſraelites.* See XVII. 8, 10, *&c.*

That giveth any of his ſeed unto Molech.] This looks like the Prohibition before given XVIII. 21. and *R. Levi* gives this reaſon of its repetition, becauſe it was a piece of Idolatrous Worſhip ſo uſual in thoſe days, when the Law was delivered, that there needed great indeavours to preſerve them from it, *Præcept.* CCVIII. And *Maimonides* alſo obſerves (as I noted upon XVIII. 21.) that Idolaters uſed to fright People into this Worſhip, by telling them their Children would die, if they did not make them paſs through the fire, and thereby devote them to their Gods. But upon due conſideration of theſe words, it may appear

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pear probable that there is ſomething more in them than in the former; importing a higher degree of this ſin. For to *give their Children to* Molech, ſeems to be no leſs than to offer them in Sacrifices, (So Chriſt *giving himſelf for us* conſtantly ſignifies in the New Teſtament) which was a more horrid thing, than meerly making them *paſs through the fire*, which did them no hurt. And therefore this Crime is here forbidden under the Penalty of Death; whereas in the XVIIIth Chapter no puniſhment is threatned. Certain it is, Children were really burnt upon the Altar of the ancient Pagans, eſpecially in times of great Diſtreſs, when they hoped to pacifie the Anger of their Gods, by offering to them the deareſt thing they had. See our great *Selden Lib. de Diis Syris Syntagm.* I. *cap.* 6. where he ſhows the *Phœnicians* offered their Children to *Saturn*, (ſo *Porphyrius* expreſly ſays, *Lib.* II. *de Abſtin.*) who is ſaid by the Poets to have devoured his own Children; and by many is thought to be the ſame with *Molech*. Though others take it for the *Sun*, to whom it is certain Human Sacrifices were offered. Many Authors make mention of it; and *Eben Batrich* thinks ſuch Sacrifices began in the days of *Serug*, and were firſt uſed among the *Syrians*. Which is a very probable Opinion, as *Johan. Geuſius* hath demonſtrated, *Lib. de Victimis Humanis*, *Pars* I. *cap.* 4, 5. And it is eaſie to conceive how, from the *Syrians*, this abominable practice was derived to the *Phœnicians*, who worſhipped the *Sun* under the name of *Baal*, or *Bel*, as *Herodian*, *Lib.* VIII. teſtifies. Which doth not contradict what others ſay, that they were devoted to the Worſhip of *Hercules*: for by him is meant the *Sun* alſo, as his very name imports, *viz. Or-Col*, which in that Language ſignifies as much as *him that illuminates all things*. From the *Phœnicians* this Worſhip of offering

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fering Human Sacrifices, was propagated to the *Carthaginians*, and other People of *Africa*, among whom this impious Idolatry continued till the time of *Hannibal*, as *Bochartus* gathers out of *Silius Italicus*, *Lib.* IV.

Mos fuit in populis quos condidit advena Dido
Poscere cæde Deos veniam, ac flagrantibus aris,
Infandum dictu, parvos imponere natos.

Who says the *Carthaginians* were wont to appease their Gods, by burning their Children on their Altars: and then follows (after the words now mentioned) the Lamentation of *Imilce* the Wife of *Annibal*, whose Son was, by lot, to be sacrificed, *Lib.* I. *Canaan*, *cap.* 28. And this wicked Custom continues still to this day, among some of the People in the Southern Parts of *Africa*, as good Authors affirm; it having spread it self all over the World (as appears by the Discoveries that have been made in *America*) even into the Northern Countries of *Scythia*. But I shall content my self with observing only what the Scripture saith concerning a People in the East, called *Sepharvites*, who *burnt their Children in the fire to* Adramelech, 2 *Kings* XVII. 31. which God seems to have been the same with *Molech* here mentioned by *Moses*; only with the addition of an *Epithete* signifying their high opinion of him: For *Adra* is as much as *potent* or *mighty*, and therefore *Melech* signifying a *King*; *Adramelech* is in our Language *mighty King*. Now that the Children of *Israel*, notwithstanding this severe Prohibition against it, imitated this barbarous Worship, is evident from 2 *Kings* XXIII. 10. VII *Jer.* 31. XIX. 5. CVI *Psal.* 37, 38. and we may very well think the Prophet *Micah* also alludes to it, VI. 7. as

Isaiah

Iſaiah LVII. 5, 6. and *Ezekiel* XVI. 20, 21, 36. XXIII. 37, 39. likewiſe do. Chapter XX.

The manner of Sacrificing their Children, and the figure of the Idol to which they offered, is deſcribed by many, according to the Jewiſh Notion; particularly by *Paulus Fagius* out of *Jalkut*: who makes it an hollow Image, having *ſeven* Apartments in it (according to the number, I ſuppoſe, of the ſeven Planets) into one of which, *viz.* the loweſt, the Infant was thrown when it was red hot, as Flour, a Turtle Dove, a Sheep, *&c.* were into the reſt. We can have no certainty of this, but ſuch kind of Statues were found in the *Weſt-Indies* when they were diſcovered, as *Ludovicus Vives* obſerves in *Lib.* VI. *cap.* 19. *de Civitate Dei.* And *Diodorus Siculus* in his *Bibliotheca*, *Lib.* XX. deſcribes the Statue of *Saturn* among the *Carthaginians*, as ſtretching forth its hands down toward the Earth; ſo that the Child which was put into them, might *roll and fall*, εἰς τὸ χάσμα πλήρες πυρός· *into a gulph full of fire. Benjamin Tudelenſis* in his Travels (about 500 years ago) affirms, that in ſome Iſlands in the Eaſt, the Worſhippers of Fire were wont to leap into it, in performance of ſome Solemn Vow, and were counted by all to be happy Men. Which I mention here, becauſe he ſays theſe Fires were kindled in a Valley, as thoſe among the Jews were in the *Valley* of *Hinnom*, *p.* 108, 109.

He ſhall ſurely be put to death.] Sufficient proof being made of the Fact, XVII *Deut.* 6.

The people of the Land ſhall ſtone him with ſtones.] Which was the proper Puniſhment in this, and in ſome other Caſes; particularly *Adultery*, v. 10. and *Blaſphemy*, XXIV. 14, &c. The manner of it is deſcribed out of an Hebrew *MS.* (*Ez Hechajim*) by *J. Wagenſeil* upon *Sota*, *cap.* 3. to have been thus: He that

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that was to be puniſhed with ſtoning was ſtript naked, having only a covering before, and ſet upon an high place, attended by the Witneſſes againſt him, his hands being bound: one of the Witneſſes giving him a ſtrong puſh, threw him down head-long from thence. If this fall kill'd him, there was an end: But if Life remained in him, the Witneſſes took up a Stone, which was laid there on purpoſe, as big as two Men could lift, and threw it upon him; and before he quite expired, all the People that ſtood by threw ſtones at him, according to the Law, XVII *Deut.* 7. A Woman was only ſtript to her ſhift.

Verſe 3.

Ver. 3. *And I will ſet my face againſt that man, and will cut him off from among his people.*] In caſe, that is, there was not ſufficient proof againſt him, God threatens that he himſelf would take care to puniſh him, by cutting him off from the Land of the Living. *R. Bechai*, and others, obſerve that this *cutting off* is threefold in the Law: one is, the cutting off the Body, *i. e.* ſhortning Mens lives; which is threatned to ſix ſins in Scripture. The *ſecond* is, the exciſion of the Soul only: which is threatned by *Moſes* ſix and twenty times; and particularly to inceſtuous Marriages. The *third* is, exciſion both of Soul and Body: which is threatned to fifteen ſins; among which they reckon this of giving their Children to *Molech*. See *Selden, Lib.* VII. *de Jure N. & G. ſec. Hebr. cap.* 9. *p.* 828, 829, &c.

To defile my Sanctuary.] By this Sin God's Sanctuary was defiled, as well as his holy Name prophaned, becauſe they ſacrificed to *Molech* in other places, deſpiſing the Tabernacle, which was the only place appointed by God, where Divine Service was to be performed. And therein conſiſted part of the Honour and Reverence which God required to his Sanctuary,

(XIX. 30.)

(XIX. 30.) that it ſhould be lookt upon as the only place, where acceptable Sacrifices could be offered to him. And therefore then it was diſhonoured and defiled, when they offered Sacrifice in any other place, as they did, in after times, to *Molech* in the Valley of *Hinnom*, as I obſerved before, 2 *Kings* XXIII. 10. Where they built High Places to *Baal* (which is another name for the *Sun*) on purpoſe that they might offer their Children upon them, XX *Jer.* 5, 6. XXXII. 35. This was a plain Contempt of God, and of his Sanctuary, which they forſook as if it had not been an holy, but a defiled place. Otherwiſe they would have kept to it, and offered no where elſe; nor after any other manner than according to the Rites thereof. Chapter XX.

And to profane my holy name.] By giving the Name of God and his Honour, to ſuch an abominable Idol.

Ver. 4. *If the People of the Land.*] In that part of the Country where this Crime was committed. Verſe 4.

Do any way hide their eyes from the man, when he giveth of his ſeed unto Molech, *and kill him not.*] If they connived at what he did, and diſſembled their knowledge of it; or would not ſpeak the whole Truth, and endeavour to convict him of this foul Crime, that he might be ſtoned.

Ver. 5. *Then will I ſet my face againſt that man, and againſt his family.*] As the Idolater was liable to this puniſhment, from the hand of Heaven, (See *v.* 3.) ſo they that favoured him, and would not teſtifie againſt him when they knew him guilty, fell under God's high diſpleaſure, (which is meant by *ſetting his face againſt them*) and ſo did all their Children, whom God threatens to deſtroy. He ſpeaks indeed in the ſingular number, becauſe commonly in ſuch caſes, there was Verſe 5.

ſome-

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ſome one Perſon, by whoſe Authority others were perſwaded to wink at ſuch Offences, and not to diſcover what they knew of them. But all ſuch Men are threatned with the Divine Vengeance in the next words.

And will cut him off, and all that go a whoring after him, &c.] That is, all others who, following his Example, favour ſuch Idolators, and protect them from puniſhment. For every own knows that Idolatry is called by the name of *Whoredom* in Scripture; becauſe God having eſpouſed the *Iſraelites* to himſelf, as his peculiar People, their forſaking him, to ſerve other Gods, was a Spiritual Adultery.

To commit whoredom with Molech.] *i. e.* To worſhip him as their God.

Verſe 6.

Ver. 6. *And the ſoul.*] *i. e.* The Perſon.

That turneth after ſuch as hath familiar ſpirits, and after wizards.] Who they were that pretended to have *familiar Spirits*, or were *Wizards*, ſee XIX. 31. where they are commanded *not to regard them:* and here, if any did conſult them (which is called *turning after them*) cutting off is threatned to them; that is, ſhortning their days: for ſuch Perſons are reckoned by the Jews, as the chief of thoſe ſix ſorts of ſinners, who were liable to the firſt kind of Exciſion, which I mentioned *v.* 3. As for the Man himſelf who had a familiar Spirit, or was a Wizard, he was to be ſtoned, if he was diſcovered and convicted, *v.* 27. And ſo they obſerve in *Sanhedrim cap. 7. n. 7.*

To go a whoring after them.] It was a kind of Idolatry to ſeek to ſuch People for advice or relief; being a forſaking of God, and putting confidence in them. Though ſometimes *to go a whoring*, ſignifies the commiſſion of any grievous ſin, which Idolatry uſually led men unto; as Mr. *Selden* hath noted *Lib.* III. *de Uxore Hebr. cap.* 23.

There

There is ſome reaſon to think, there was ſomething *magical* in the Oblation of their Children to *Molech*; and that thereby they conſulted with *Dæmons* about things future, or ſecret; becauſe ſuch Superſtitions are here immediately forbidden, after the Prohibition of giving their Children to *Moloch*; and becauſe they are frequently joyned together in other places, as in XVIII *Deut.* 10, 11. 2 *Kings* XVII. 17. XXI. 6. Certain it is, that in after times they did Sacrifice Children, ὑπὲρ μαντικῆς, that they might Divine, by looking into their Bowels, as *Joh. Geuſius* hath ſhown out of *Porphyrius*, *Philoſtratus*, *Herodotus*, and others, *Lib. de Victimis Humanis*, *Pars* I. *cap.* 17. Chapter XX.

I will even ſet my face againſt that ſoul, &c.] See *v.* 3, 5.

Ver. 7. *Sanctifie your ſelves therefore.*] Worſhip therefore God alone; to whoſe Service you are ſet apart. Verſe 7.

And be ye holy.] Keep your ſelves free from all Idolatry. See 11. 44.

I am the LORD your God.] See XIX. 2, 3, 10, *&c.*

Ver. 8. *And ye ſhall keep my Statutes and do them.*] Be governed by theſe Laws, and not by the Cuſtoms of other People. Verſe 8.

I am the LORD which ſanctifie you.] Separated you to my ſelf from all other People; by peculiar Laws which I have given you.

Ver. 9. *For every one.*] Or, *If any one:* the Particle we tranſlate *for* ſignifying frequently *with*, or *if*. Verſe 9.

That curſeth his Father or Mother.] Reproacheth them with Imprecations.

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Shall ſurely be put to death.] *i. e.* Be ſtoned. And it made no difference, whether he curſed them when they were alive, or after their death, as *R. Levi Barcelonita* ſays the Rule of their Doctors was, yet they reſolve that unleſs he curſed them by ſome proper name of God, he was not liable to be put to death, but was only ſcourged, *Præcept.* CCLXI. See XXI *Exod.* 17.

His blood ſhall be upon him.] When the Law only ſaith a Man ſhall *die the death*, the Jews underſtand it of *ſtrangling*; which was the eaſieſt puniſhment among them. For where there was not an expreſs mention of the kind of Death, they thought the moſt favourable was to be inflicted. But when the Law adds, *his blood ſhall be upon him*, they ſay it is meant of Stoning. And the meaning of this phraſe is, *he ſhall periſh by his own fault*; and therefore his blood, that is, his death, ſhall not be vindicated. The blood of one that was ſlain being innocent, was upon the Murderer, and therefore avenged. But he that was put to death for his Crimes, had his Blood upon himſelf, and no body was to bear it, the Executioner himſelf being not guilty of Blood.

Verſe 10.

Ver. 10. *And the man that committeth adultery with another man's wife*, &c.] By the ancient Law of *Draco* and *Solon*, the Husband of the Adultereſs, if he found them in the fact, might kill them both, or put out their Eyes, or ſtigmatize them; or make the Adulterer pay a Fine, if he had a mind to ſpare his Life. See *Meurſius* in his *Themis Attica*, *Lib.* I. *cap.* 4, 5. and the *Leges Atticæ* ſet forth by *Petitus*, *Lib.* VI. *Tit.* 4. where it appears that it was infamous for the Husband to live with his Wife, after ſhe had committed Adultery: And that it was unlawful for her to enter into the publick Temples, or go dreſſed in the Streets. If ſhe did,

did, any body might tear off her Cloaths, and beat her; only not kill her. See *S. Petiti Comment. p.* 460. &c. Chapter XX.

The adulterer and adultereſs ſhall ſurely be put to death.] It is not left to the Husband's liberty, by this Law, whether he would ſpare their Lives or no: but the Fact being proved, they were both to die for it. Only it is not ſaid here, what kind of Death they ſhould ſuffer: nor was the ſame kind of Death inflicted upon all that were guilty of this Crime. For if the Daughter of a Prieſt play'd the Adultereſs, ſhe was to be burnt, XXI. 9. and the adulterer to be ſtrangled, as the Jews underſtand it. If a man lay with a Virgin eſpouſed to another man, but not yet married, they were both to be ſtoned, by the expreſs words of the Law, XXII *Deut.* 23. But Adultery with a married Woman, if we may credit the Jewiſh Doctors, was puniſhed with ſtrangling. See *Selden, Lib.* III. *Uxor. Hebr. cap.* 2. For when we meet with this phraſe, *they ſhall ſurely die*, it is always meant of Death by the Sentence of the Houſe of Judgment (as they ſpeak) and if the Law add no more, they reſolve it to be by *ſtrangling*. If theſe words be added, *their blood ſhall be upon them*, then they ſay, they were to be ſtoned. This I obſerved before; and ſhall add now, that *ſtrangling*, as they deſcribe it, was not ſuch a puniſhment as our *hanging men by the neck*: but the Criminal, being ſtuck up to the knees in dung, they tyed a Napkin about his Neck, and drawing it hard at both ends, choaked him. There was ſuch a thing as *hanging* men on a Gallows, (as we ſpeak) but it was after they were dead, and only ſuch as had been ſtoned: and not all them neither; but ſuch alone as had been ſtoned for Blaſphemy, or Idolatry. See *Joh. Carpzovius* upon *Schickard's Jus Regium, cap.* 4. *Theorem.* XIV.

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The greateſt thing that can be objected againſt this account of the puniſhment of Adultery, is that which St. *John* tells us the Jews ſaid concerning the Woman taken in the very act of it, *Moſes in the Law commanded us, that ſuch ſhould be ſtoned,* VIII *Joh.* 5. But it may be anſwered, that this Woman was eſpouſed only, and not yet married: and ſo by the Law, as I obſerved before, was to be ſtoned, XXII *Deut.* 23, 24. If this ſeem abſurd, that the Adultery of one eſpouſed ſhould be accounted a greater Crime than of one married (for *ſtoning* was an heavier puniſhment than *ſtrangling*) it ought to be conſidered, that the love of thoſe who were newly eſpouſed, was commonly more fervent than theirs who were married; eſpecially among the Jews, who for light cauſes were wont to be divorced from their Wives. And therefore no wonder if the Adultery of the former was judged a greater Crime than of the latter.

Verſe 11. Ver. 11. *And the man that lyeth with his father's wife, &c.*] This was condemned before, as an heinous ſin (XVIII. 8.) and now the penalty of Death is inflicted upon the Offenders.

Their blood ſhall be upon them.] All the Hebrew Doctors agree, that whereſoever we meet with this phraſe, it is meant of ſtoning; as I before obſerved.

Verſe 12. Ver. 12. *If a man lye with his daughter-in-law, both of them ſhall ſurely be put to death.*] This was forbidden XVIII. 15. and the ſame penalty is here enacted, as againſt the former Crime.

They have wrought confuſion.] By perverting the order which God hath appointed, and making great diſturbance in the Family, *&c.* It is the ſame word that is uſed for a more foul ſin, XVIII. 23. and therefore ſhows this to be an abominable mixture.

Ver.

Chapter XX.

Ver. 13. *If a man alſo lye with mankind*, &c.] This alſo was condemned before, XVIII. 22. but the penalty not declared till now.

Verſe 13.

They ſhall ſurely be put to death, &c.] By ſtoning; unleſs one of them was under a force, and then that Law took place, which we find XXII *Deut.* 25, 26.

Verſe 14.

Ver. 14. *And if a man take a wife and her mother, it is wickedneſs.*] See XVIII. 17.

They ſhall be burnt with fire.] Which was an higher puniſhment than ſtoning, as that was higher than *ſtrangling*. *R. Levi Barcelonita*, *Præcept.* CCXXIV. deſcribes the manner of it to have been thus: They ſet the Malefactor in dung up to the knees, and then tied a Cloth about his Neck, which was drawn by the two Witneſſes, till they made his Mouth gape; into which they poured hot melted Lead down his Throat, which burnt his bowels. And thus the reſt of the *Talmudiſts* expound it. But I ſee no good Authority they have for it; the word for *burning* being the ſame that is uſed, when mention is made of burning with Fire and Faggots, as we ſpeak. And *R. Elieſer ben Zadock* ſaith he ſaw a Prieſt's Daughter thus burnt for Fornication. But the Doctors commonly ſay the Judges were ignorant of the Law; or that they were *Sadducees* who had then got into the Seat of Judgment, who followed the very Letter of the Scripture.

Both he and they.] That is, both the Mother and Daughter, if the Mother were conſenting to it. Otherwiſe, only the Woman that offended. From whence the *Karaites* formed this Rule, *after the ſame manner that men were obliged by a Precept in Scripture, the Women were obliged alſo*, Selden. Lib. Uxor. Hebr. cap. 5.

That

Chapter XX.

That there be no wickedneſs among you.] That others may be deterred from the commiſſion of ſuch enormous Crimes: For the Hebrew word imports more than ordinary wickedneſs. See XVIII. 17.

Verſe 15. Ver. 15. *And if a man lye with a beaſt, he ſhall ſurely be put to death.*] See XVIII. 23. This Death was by ſtoning, as appears from the next Verſe.

And ye ſhall ſlay the beaſt.] Juſt as they were to deſtroy, not only the Inhabitants of an Apoſtate City, but their Cattel alſo, *&c.* (XIII *Deut.* 15, 16.) to terrifie others from committing the like ſin. And, as the *Talmudiſts* obſerve, that there might be no Memorial left of ſo foul a Crime, by Mens pointing at the Beaſt, and ſaying, There goes the Beaſt that ſuch a Man lay with. They might have added, to prevent monſtrous Births. See *Selden*, *Lib.* I. *de Jure Nat. & Gent. cap.* 4. *Maimonides* gives a good reaſon, why a Beaſt that killed a Man ſhould be ſlain; as a puniſhment to the Owner, for looking no better after it: but his application of it to this matter ſeems impertinent, *More Nevoch. P.* III. *cap.* 40. *Bochartus* his Gloſs is far better; the Beaſt was killed as an Inſtrument in the Crime; juſt as a Forger of Deeds is hanged with his Pen and Counterfeit Seals; and a Conjurer with his Magical Books and Characters. And this alſo is uſeful for an Example, though not to other Beaſts, yet to Men; whoſe concern it is to conſider that if Beaſts were not ſpared, who were not capable of ſinning, what would become of them, who committed ſuch Crimes againſt the known Law of God, and the impreſſions of Nature it ſelf, *Hierozoicon*, *P.* I. *Lib.* 2. *cap.* 16.

Verſe 16. Ver. 16. *Their blood ſhall be upon them.*] This relates to the Man and the Woman (mentioned in theſe two Verſes) who committed this foul Crime: for a Beaſt

Beaſt is not capable of puniſhment. But as the *Canon Law* ſpeaks, *Pecora inde credendum eſt juſſa interfici, quia tali flagitio contaminata refricant facti memoriam*, it is to be believed that the Beaſts which were polluted with ſuch a flagitious wickedneſs, were therefore commanded to be ſlain, becauſe they rubb'd up the memory of the Fact. Which is the very reaſon given of it in the *Miſchna*, *Tit. Sanhedrim*, *cap.* 7. *n.* 4. And ſo R. Solomon, *The Beaſt was killed, leſt it ſhould be ſaid, there is the Beaſt for which ſuch a Woman was put to death.* Chapter XX.

Ver. 17. *If a Man ſhall take his ſiſter*, &c.] Whether ſhe was his Siſter by the whole Blood, (as we ſpeak) or by half Blood only; by the Father's ſide, or Mother's; he was not permitted to marry her by the Law mentioned XVIII. 9. Verſe 17.

And ſee her nakedneſs.] It is the ſame with *uncovering her nakedneſs* to lye with her; as it is there expreſſed, and here in the end of the Verſe (*he hath uncovered his ſiſter's nakedneſs*) the ſenſe of *ſeeing* being put for that of touching, or any other in this Language.

It is a wicked thing.] A flagitious, or nefarious wickedneſs, as the Vulgar expreſſes it. But the Hebrew word *Cheſed* ſignifying ſometimes in the Prophetical Language *Mercy* and *Indulgence*, the *Talmudiſts* take theſe words, as if they came in by a Parentheſis, to obviate an Objection which might be made, that *Cain* and *Abel* married their Siſters. True, ſaith *Moſes*, that was by an indulgence in the beginning, ariſing from the neceſſity of things; when there were none but Brothers and Siſters in the World. But now *they ſhall be cut off in the ſight of their People*, who marry ſuch near Relations. So the *Gemara Hieroſol. ad Tit. Sanhedrim.* See *Selden*, *Lib.* V. *de Jure Nat. & Gent.*

cap.

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cap. 8. *p.* 581. And ſo the Chaldee Paraphraſe, aſcribed to *Jonathan*, whoſe words are theſe; *It is a filthy thing; but I uſed an indulgence to the firſt Men by whom the World was to be propagated, until Mankind was ſufficiently multiplied: after that, whoſoever doth any ſuch thing, let him be cut off*, &c.

And they ſhall be cut off in the ſight of their people.] Publickly put to death. See *v.* 10.

He ſhall bear his iniquity.] *i. e.* The puniſhment of it, Chap. V. 1.

Verſe 18. Ver. 18. *And if a man ſhall lye with a Woman, having her ſickneſs*, &c.] Here the Sentence of Death is pronounced upon them; whereas in XV. 24. it is only ſaid, the Man ſhould be *unclean ſeven days*. Therefore many think in that place he ſpeaks of doing this *ignorantly*; and here of doing it *knowingly*. But if the Man might be ignorant of the condition ſhe was in, the Woman her ſelf could ſcarce be ſo: and therefore others think, when the fact was altogether private, they only incurred a Legal impurity for a certain ſeaſon; but when it was publickly known, and proof made of it before a Judge, it was a capital Crime:) Becauſe it was done in contempt and deſpite of the Law: otherwiſe, it could not have been ſo publickly known, as to be legally proved. Whether this Law oblige in the ſtate of Chriſtianity, is at large diſcuſſed by Biſhop *Taylor* (not to mention other Writers abroad) in his *Ductor Dubitantium*, Book II. Chap. 2. Rule 3. *n.* 8. and Book III. Chap. 2. Rule 2. *n.* 3, &c.

Verſe 19. Ver. 19. *And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter*, &c.] See XVIII. 12, 13.

They ſhall bear their iniquity.] It not being ſaid, they *ſhall die*, or be *cut off*, as in the former caſes) it hath made ſome conclude this Sin, being not of ſo high a nature as the foregoing, was puniſhed only as thoſe that follow

follow *v.* 20, 21. where they that committed them are threatned to *die childleſs.* Chapter XX.

Ver. 20. *If a man ſhall lye with his uncle's wife,* &c.] See XVIII. 14. Verſe 20.

They ſhall die childleſs.] This is underſtood by ſome as if *Moſes* meant they ſhould be put to death, before they could have any fruit of ſuch a Conjunction. But moſt think he only means, that either they ſhould have no Children; or that their Children ſhould not live, but die before their Parents; or be lookt upon as a ſpurious Iſſue, and not inherit their Eſtate: which is the ſenſe St. *Auſtin* puts upon theſe words. And *Procopius Gazæus* alſo mentions it; and ſays this was the *Roman* Law about all inceſtuous Marriages, *Semen eorum non recenſebitur inter liberos*; Such Iſſue ſhall not be reckoned among their Children.

Ver. 21. *And if a man ſhall take his brother's wife, &c.*] See XVIII. 16. Verſe 21.

They ſhall be childleſs.] See *v.* 20.

Ver 22. *Ye ſhall therefore keep all my ſtatutes, and all my judgments,* &c.] Particularly theſe concerning the foregoing matters. See XVIII. 4, 5. Verſe 22.

That the Land whither I bring you to dwell therein, ſpue you not out.] As it did the former Inhabitants. See XVIII. 25, 28.

Ver. 23. *And ye ſhall not walk in the manners of the Nation, which I caſt out before you.*] *Viz.* of the *Amorites*, as the Hebrews rightly expound it: for they were the principal Nation in *Canaan*, and extreamly given to Idolatry. *R. Levi Barcelonita* extends this to all their Cuſtoms, in cutting their hair, and ſuch like, (*Præcept.* CCLXII.) but it ſeems here particularly to relate to their Marriages, and Idolatry. See XVIII. 3. Verſe 23.

Chapter XX.

For they committed all theſe things.] Theſe words ſhew, that the foregoing have particular reſpect to their abominable Marriages and Idolatry.

Therefore I abhorred them.] So as to caſt them out of their Country, XVIII. 25. *Onkelos* tranſlates it, *My word* [MEMRI] *abominated them.* Which is a plain intimation of a Notion they had in ancient times of more Perſons than one in the Deity: and particularly here denotes him whom St. *John* calls *the WORD.* For *Memra* (*Word*) plainly ſignifies a *Perſon* in this place; and a Perſon of the ſame Eſſence with *Jehovah.*

Verſe 24.

Ver. 24. *But I have ſaid unto you.*] Made you a promiſe.

Ye ſhall inherit their Land, and I will give it unto you to poſſeſs it, &c.] For he promiſed to expel the former Inhabitants of that Country, to make room for them. See III *Exod.* 8, 17. XXIII. 27, 28. XXXIII. 3.

I am the LORD your God which have ſeparated you from other people.] This may refer either to what goes before, that they ſhould not live like other Nations, becauſe he had by peculiar Laws, as well as by ſignal Deliverances, diſtinguiſhed them from all the People of the Earth: or to what follows, that he had made ſuch a difference between them, and other People, that in their very Diet they ſhould not agree with them, much leſs in the fore-named Impurities. For that the difference of Meats was inſtituted, to keep them from familiar converſation with their idolatrous Neighbours, is very evident (as I before obſerved) and the Gentiles themſelves took notice of it, and looked upon them as unſociable People upon this very account. *Joſephus* often mentions this objection againſt them. And *Euphrates* complains (in *Philoſtratus de vita Apolon. Lib. cap.* 2.) *That of old they ſeparated not only*

only from the Romans, *but from all Mankind: for they had invented* βίον ἄμικτον, *a manner of living that would not let them mix with other People, either at a common Table, or in their Prayers or Sacrifices.* Chapter XX.

Ver. 25. *Ye ſhall therefore put difference between clean beaſts and unclean*, &c.] According to the preſcriptions in the XIth Chapter: which are here briefly repeated, to inforce the obſervation of the foregoing Precepts againſt ſuch inceſtuous Marriages as other Nations allowed; their Law not permitting them ſo much as to eat ſuch Meat as thoſe Nations did; but to account many things, which they freely uſed, unclean and abominable. Verſe 25.

Ye ſhall not make your ſelves abominable, &c.] See XI. 43.

Which I have ſeparated from you, as unclean.] Forbidden you to eat; and thereby ſeparated you from all other People. Which had this intention in it (among others already mentioned) that this Nation, from whom the MESSIAH was to ſpring, might be kept pure and ſincere; free from all mixture with ſtrange People: unto which nothing contributed more efficaciouſly (as an excellent Perſon hath obſerved) than the difference of Meat, which made it not eaſie for them to contract Acquaintance, much leſs Friendſhip with other Nations. And truly, unleſs the People from whom the *Meſſiah* was to come, had been kept ſeparate from other Nations, either all hope of him would have been loſt, or many in every Country, to the great hurt and deſtruction of Mankind, would have pretended to be the Perſon. Whereas by keeping them a People diſtinct by themſelves, it came to paſs that all Countries thereabouts were filled with a report, that the Lord of the World ſhall come out of *Judæa*. See *Joh. Wagenſeil. Conſut. Carm. Lipman. p.* 554, &c.

Chapter XX.

Verſe 26.

Ver. 26. *And ye ſhall be holy unto me, for I the* LORD *am holy.* See XI. 44. XIX. 2. and *v.* 7. of this Chapter.

And have ſevered you from other people, that ye ſhould be mine.] The very difference of Meats, which they uſed, was a Token that God had ſeparated them from other People, to be ſubject to ſuch Rites and Laws as he ordained: and hereby alſo they were ſo ſevered from others, as to be kept from the moſt familiar Converſation with them (which is at Meals) and thereby they were preſerved from the danger of being ſeduced to the Worſhip of ſtrange Gods.

Verſe 27.

Ver. 27. *A man alſo or woman that hath a familiar ſpirit, or that is a wizard,* &c.] The conſulting ſuch Perſons is forbidden XIX. 31. and the penalty added *v.* 6. of this Chapter: and here the Perſons themſelves who were proved to have a *familiar Spirit*, or to be a *Wizard* (what they are, ſee there) are condemned to the heavieſt puniſhment; which was by being ſtoned to death. For which Severity *Maimonides* gives this reaſon; 'Becauſe it is the very Scope of the whole 'Law to root out Idolatry, and aboliſh the very 'name of it. And therefore God ordered *Magicians* 'to be ſtoned, becauſe, without doubt, they are Idolaters; though in a manner peculiar and different 'from the Vulgar. And the greater part of ſuch evil 'Arts being practiſed by *Women* (which is the ground 'he thinks of that Law, XII *Exod.* 18.) towards 'whom Men are naturally pitiful; therefore *Moſes* 'ſaith in this place, *A man alſo or woman that hath a* 'familiar *ſpirit*, &c. like to which we find in no Precept, not about the prophanation of the Sabbath: 'but in this caſe it was neceſſary expreſly to mention '*Women* as well as *Men*; becauſe of Mens natural 'tenderneſs and clemency towards Women. Thus he,

More

More Nevoch. P. III. *cap* 37. *Procopius Gazæus* his Gloſs on theſe words is very pious, but ſomething fanciful; *He that is hardned like a ſtone to vertue, deſerves to be ſtoned. For Magick commits Murders, digs up Sepulchres, diſturbs the ſouls of men. For Magicians are Men who corrupt Human Nature.* Chapter XXI.

CHAP. XXI.

Ver. 1. AND *the* LORD *ſaid unto* Moſes, *ſpeak unto the Prieſts.*] This Law about the Prieſts, perhaps, follows that laſt mentioned (*v.* 27. of the foregoing Chapter) to ſhow unto whom they ſhould reſort, and of whom they ſhould enquire, *viz.* of the Prieſts: who ſhould always be ready for any Prieſtly Office, and for common Converſation. Verſe 1.

The ſons of Aaron.] His Daughters were not concerned in the following Prohibitions; becauſe they had nothing to do in offering Sacrifices, as *Maimonides* obſerves, *More Nevoch. P.* III. *cap.* 47.

There ſhall none be defiled for the dead.] By touching the dead Body, or coming (as the Hebrews ſay) within four Cubits of it, or entring into the Houſe where it lay, (though it were to take care of the Funeral) or by following the Corps to the Grave, or making any Mourning for the Dead. Becauſe by theſe things they were legally polluted, for no leſs than ſeven days (XIX *Numb.* 11, 14.) and conſequently unfit for the Service of God, and for Converſation with their Neighbours. Who had the greater Reverence alſo for them, when they ſaw their Dignity to be ſo great, that they were not permitted to perform ſuch Offices,

Chapter XXI. Offices, as others were obliged unto. For this, no doubt, was intended very much, to put an honour upon the Prieſthood; as it was alſo in other Nations, particularly among the *Romans:* who would not have their *Pontifex* to look upon a Funeral, as *Bochart* obſerves out of *Seneca*, (*Hieroz. P.* I. *Lib.* III. *cap.* 4.) and the *Flamen Dialis* might not go into the place where the Coffin was. For which reaſon, as *Servius* tells us (*ad Lib.* III. *Æneid.*) they ordered a Bough of a Cypreſs-Tree to be ſtuck at the door of the Houſe where a dead Body lay, that the High-Prieſt might not ignorantly go into it. It appears alſo by *Plato*, that it was thus likewiſe among the *Greeks*. For he would have the Prieſts of both Sexes, to accompany one that had diſcharged the Office of a *Cenſor* well, unto his Grave when he was buried, as unto a *pure Funeral*, (ὡς καθαρῶνλι τῷ τάφῳ ἑπεσθαι) but for this, he ſays, they muſt ask leave of *Apollo*, *Lib.* XII. *de Legibus*, *p.* 947. See *Porphyrius de Abſtin. Lib.* II. *ſect.* 50.

Among his people.] The Jews are ſo Critical, as from the word [*beammo*] *among his People*, to gather; that if a Man did not die among his People, but in a ſtrange Country, where there was no Body to take care of his Funeral, and ſee him buried, a Prieſt might do it himſelf, rather than his Body ſhould lye above ground.

Verſe 2. Ver. 2. *But for his kin that is near unto him.*] Here is an Exception to the general Rule; becauſe it would have been very hard to reſtrain natural Affection from carrying them to their Parents, and Children, and Brethren, and Siſters when they, died. Which Caſes would not often happen, as *Maimonides* obſerves in the place before alledged: and they are particularly named, that there might be no miſtake; nor any colour to

to extend this Indulgence to Relations more remote. Chapter XXI.

For his mother and his father, and for his ſon and for his daughter, and for his brother.] If any have a mind to know the *Rabbinical* Reaſons, Why the Mother is here put before the Father; and *v.* 11. the Father before the Mother, with ſuch like things, he may conſult *Simeon de Muis* in his *Varia Sacra*, p. 956, &c.

Ver. 3. *And for his ſiſter a virgin.*] I ſee no reaſon why it ſhould be reſtrained to his whole Siſter, both by Father's and Mother's ſide (as ſome of the Hebrew Doctors would have it) for that his half Siſter by either of them, was *nigh unto him* (as it here follows) it appears by the Law about inceſtuous Marriages, XVIII. 9. Verſe 3.

Which hath had no husband.] To take care of her Funeral: which her Brother therefore, though a Prieſt, might. It is commonly obſerved that there is no mention here of *his Wife*. But *Maimonides* with great reaſon thinks it was lawful for him to mourn for her: but it was needleſs to mention her, who, by the Law of God, was dearer to him than Father or Mother. And there is this Argument for it, that *Ezekiel*, who was a Prieſt, is forbidden, by a ſpecial command, to mourn for his Wife, which otherwiſe he would have done, XXIV. 16, *&c.*

Ver. 4. *But he ſhall not defile himſelf, being a chief man among his people.*] But though he might defile himſelf for ſuch very near Relations, yet he might not for the greateſt Man in the Nation, who was not ſo near of kin to him. This ſeems to me to be the eaſieſt and the moſt natural ſenſe of this Verſe, by adding the particle *lamed* (which in the two foregoing Verſes is put before *Mother*, *Father*, *Son*, *Daughter*, *Brother* and *Siſter*) to *Baal*, i. e. *chief man*, (as we tranſlate it) nothing being more uſual than to omit Verſe 4.

ſuch

Chapter XXI.

such a particle, which yet must be understood when it hath been often before-mentioned. And thus the *Vulgar Latin* understands it. And the sense is the same, if we take it as our Translation seems to intend it. *But he shall not defile himself* (for any other) *being a chief man*, &c. As for the Marginal Translation, I can see no ground for it: and there must be a greater Supplement by adding [*for his wife:*] which one cannot well think is here forbidden, as I observed on the foregoing Verse. They also who translate it, *A chief Ruler shall not defile himself*, &c. have still less reason; the whole Discourse in this place being concerning the Priests.

To profane himself.] He himself, in Sacred Offices, being the greatest Person, would have been prophaned, *i. e.* rendred a common Man; if he had mourned for any, but those whom Nature had very closely linkt him unto.

Verse 5.

Ver. 5. *They shall not make baldness upon their head, neither shall they shave off the corners of their beard, nor make any cuttings in their flesh.*] Though they were allowed to mourn for some persons, yet for none after this manner: that is, according to the Custom of certain Places in *Chaldæa*, as *Aben-Ezra* glosses upon these words. And he might have added also of the *Egyptians:* among whose Ceremonies we find this in after times, and it's likely had been very ancient. For *Jul. Firmicus* tells us, in the beginning of his Book, That in their Annual Lamentations of *Osiris*, they were wont *to shave their heads, that they might bewail the miserable misfortune of their King, by depriving themselves of the ornament of hair*, &c. And he adds, that they did tear their flesh, and cut open the scars of their old wounds, *&c.* where *Johan. Wouver* observes the same out of several other Authors. And *Plutarch* in his Book

Book of *Superſtition*, ſaith they generally uſed in mourning to be ſhaven; whereas the Hebrews let their hair grow. See X. 6. XIX. 27. Chapter XXI.

Ver. 6. *They ſhall be holy unto their God.*] Attend to their Office, unto which they are peculiarly conſecrated: and not, without great neceſſity, be at any time unfitted for it. Verſe 6.

And not profane the name of their God.] By doing as the common People did; or rendring themſelves uncapable to Miniſter unto the LORD; as they were when they were any way defiled.

For the Offering of the LORD made by fire.] They attend upon his Altar; where the Burnt-offerings, Peace-offerings, and all the reſt were offered.

And the bread of their God do they offer.] The word *And* is not in the Hebrew; and the ſenſe will be clearer if it be left out: *The offering of the LORD made by fire*, being called *The bread of their God*, i. e. his Meat, or Food. For the Altar was his Table; and what was burnt thereon was in the Nature of his Proviſion: which in the Scripture Language is comprehended under the name of Bread. So *Solomon Jarchi* ſaith, *whatſoever may be eaten is called bread*, (See III. 11.) Thus *Fruit* is called Bread, XI *Jer.* 19. and *Milk*, XXVII *Prov.* 27. and *Honey*, 1 *Sam.* XIV. 28. And therefore no wonder the *Sacrifices* are here called by that name, and by *Malachi* his *Meat* or *Food*, III. 12. Which phraſe is uſed, as the Author of *Sepher Coſri* well obſerves, to keep up the Notion that God dwelt gloriouſly, and kept Houſe among them, *Pars* II. *cap.* 26.

Ver. 7. *They ſhall not take a wife that is a whore.*] All inceſtuous Marriages were as much forbidden Prieſts as any other Men. But beſides, here are *three* ſorts of Perſons, whom it was unlawful for a common Prieſt Verſe 7.

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to marry, though there was no Kindred between them. The firſt is a *Whore*; whereby the Hebrew Doctors underſtand, not only one that was a common Proſtitute, but one that was not an *Iſraelite*, or an *Iſraelitiſh* Woman with whom a Man had lain, whom it was unlawful for her to marry. Which comprehends not only all ſuch as are forbidden in the XVIIIth Chapter of this Book; but thoſe alſo in XXIII *Deut.* 2, 3. See *Selden de Succeſſionibus*, *Lib.* II. *cap.* 2, & 3. and *Uxor Hebraica*, *Lib.* II. *cap.* 7. *Lib.* III. *cap.* 23.

Or profane.] A Woman was accounted ſo (as he ſhows in the ſame place) who was either deſcended from ſuch a Perſon, as is before mentioned; or who was born of ſuch a Conjunction, as is here forbidden to a Prieſt. And there are thoſe who think it may be underſtood of one that had been conſecrated to a falſe Deity; whom ſhe ſerved with the uſe of her Body, which ſhe expoſed to the Worſhippers of that Deity. Who though ſhe afterwards repented, and became good, yet a Prieſt was not to marry her, no more than an ordinary Whore. But the ſimpleſt meaning of theſe *three* ſeems to be, that they ſhould not marry one that had proſtituted her Body, or that had been any way vitiated, though againſt her will; or was of ſuſpected Chaſtity; or (as it follows) was devorced from her Husband.

Neither ſhall they take a Woman put away from her Husband.] For commonly Women were put away for ſome fault, as *Abarbanel* notes; and were preſumed not to be ſuch as a Prieſt ſhould deſire. To the ſame purpoſe *Procopius Gazæus*. A Prieſt, ſaith he, ſhould not only fly from manifeſt Evils, as Fornication, but decline whatſoever may blemiſh his Fame: now a Woman that is put away by her Husband, lies under a ſuſpicion of ſomething that is bad. For which reaſon

reaſon (as Mr. *Selden* obſerves in the place above-named) a Prieſt might not marry her, whom her Huſband's Brother refuſed to marry after his death. Chapter XXI.

For he is holy unto his God.] Conſecrated, after a ſpecial manner, to the Service of the Divine Majeſty; and therefore was not to diſhonour his Prieſthood by ſuch Marriages as were not of good reputation. If he did, he was not to be ſuffered to Miniſter, until he had given ſuch a Wife a Bill of Divorce; as *Maimonides* ſaith in *Biath Hamikdaſch, cap. 6.* An example of which there was in *Manaſſeh* the Brother of *Jaddua* the High-Prieſt; who marrying contrary to the Law, the Daughter of *Sanballat* the *Samaritan*, was commanded either to put her away, or not to come to the Altar. See *Selden, Lib.* II. *de ſucceſſione in Pontificatum, cap. 6. p.* 238.

Ver. 8. *Thou ſhalt ſanctifie him therefore.*] This Verſe 8. ſeems to be ſpoken to *Moſes*, and to all that ſhould ſucceed him in the Supream Authority, that they ſhould take care the Prieſts ſhould not marry with ſuch Perſons; or if they did, not be ſuffered to Miniſter in the Prieſt's Office, till they had put them away. Accordingly we find, that to keep the Prieſthood pure, and to avoid all ſuſpicion of any ſuch pollution, the Names of the Prieſt's Parents were carefully preſerved in the Genealogical Tables, as we learn from II *Ezra* 62. VII *Nehemiah* 64. See *Selden de Succeſſion. in Pontif. Lib.* II. *cap.* 3. *Uxor Hebr. Lib.* I. *cap.* 7.

For he offereth the bread of thy God.] Miniſtreth at the Altar. See *v.* 6.

He ſhall be holy unto thee.] Keep himſelf pure, that he may not be unfit to offer Sacrifice for the People, as need ſhall require.

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For I the LORD which ſanctifie you am holy.] I who have taken you to be my peculiar People, excel in all Perfections; and therefore require Perſons of extraordinary Sanctity to miniſter unto me.

Verſe 9. Ver. 9. *And the daughter of any Prieſt, if ſhe profane her ſelf by playing the whore.*] The Hebrew Doctors underſtand this of one married, at leaſt eſpouſed. So *Aben-Ezra* and *R. Sol. Jarchi* ſay expreſly, *Our Rabbins confeſs with one mouth, that one not eſpouſed is not concerned in this Law.* See *Selden Lib.* I. *Uxor. Hebr. cap.* 6. and *Lib.* III. *cap.* 23. *p.* 488.

She profaneth her father.] She was doubly guilty. Firſt in profaning, *i.e.* diſhonouring her ſelf; who being the Daughter of ſuch an eminent Perſon, committed ſuch an heinous Crime. And *ſecondly* in diſhonouring her Father, whoſe Reputation hereby ſuffered.

She ſhall be burnt with fire.] Which was the ſoreſt Puniſhment among the Jews, (See XX. 14.) and was not inflicted upon other Perſons, in this Caſe, (who were barely ſtoned, XXII *Deut.* 24.) but only upon the Daughter of a Prieſt, from whom greater Vertue was expected. But if the Witneſſes of this Fact were convicted of Perjury by other credible Witneſſes, produced by the Woman or her Father, then both her Husband who accuſed her, and thoſe falſe Witneſſes, ſuffered the ſame Puniſhment that ſhe ſhould have done. See *Selden, Lib.* III. *Uxor. Hebr. cap.* 1. *p.* 321.

Verſe 10. Ver. 10. *He that is the High-Prieſt among his brethren.*] Hitherto the Laws given in this Caſe concern the common Prieſts: now follow thoſe by which the High-Prieſt was to govern himſelf; who was under peculiar Laws more ſtrict than the reſt.

Upon

Upon whoſe head the anointing Oil was poured, &c.] He having a peculiar Conſecration different from the reſt, by pouring the holy Oil upon his Head, and cloathing him with the moſt glorious Robes, (See VIII. 7, 8, *&c.*) was in all reaſon to diſtinguiſh himſelf, more than the reſt of the Prieſts, from common Men. Chapter XXI.

And that is conſecrated.] In the Hebrew the words are, *whoſe hand is filled*; as it was with the fat and the right ſhoulder of the Ram of Conſecration, *&c.* by which he was hallowed to miniſter in the Prieſt's Office, XXIX *Exod.* 22, 23, 24.

To put on the Garments.] To be High-Prieſt.

Shall not uncover his head.] Rather, Shall not let his hair grow neglected without trimming; as the manner was in token of mourning. So *Onkelos* and *Jonathan*, and a great many more. See *Selden, Lib.* II. *de Succeſſione in Pontificatum, cap.* 5. *p.* 235. and what I have noted upon the *tenth* Chapter of this Book, *v.* 6.

Nor rent his Cloaths.] Another token of mourning, which he was to forbear. Though the *Talmudiſts* will have it, that he might rent his Garments at the bottom, about his feet; but not at the top, down to his breaſt; as *P. Cunæus* obſerves out of *Maſſ. Horajoth, Lib.* II. *de Rep. Hebr. cap.* 3. Before his Anointing, and Conſecration, and putting on the holy Garments, it was not unlawful for him to attend the Funeral of his Father. And therefore *Eleazar* was preſent when *Aaron* died, (XX *Numb.*) being as yet in a lower Miniſtry, and not compleatly advanced to the Office of High-Prieſt, but only declared *Aaron*'s Succeſſor by putting on him his Garments. See X. 6.

Ver.

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Verſe 11. Ver. 11. *Neither ſhall he go in to any dead body; nor defile himſelf for his father, or for his mother.*] He might not go into the Houſe, where the Body of his Father or Mother lay dead (which was permitted to the inferiour Prieſts, *v.* 2, 3.) and conſequently he was not to make any external ſigns of mourning for Son or Daughter, Brother or Siſter.

Verſe 12. Ver. 12. *Neither ſhall he go out of the Sanctuary.*] If he was there when he heard of the death of his Father or Mother, he was not to ſtir out from thence till he had finiſhed his Miniſtry. See X. 7. For he had a little Houſe (after the Temple was built) within the Precincts of it, where he commonly remained all the day time; which was called *Liſchcath cohen gadol*, the Parlour of the High-Prieſt, as *Cunæus* obſerves out of *Maſſ. Midoth, Lib.* II. *de Republ. Hebr. cap.* 3. At night he went to his own dwelling Houſe, which was in *Jeruſalem*, and no where elſe. There he might perform all the Offices of a Mourner, except thoſe which are here forbidden; and the People came to comfort him (as *Maimonides* relates in his Treatiſe on this Subject) and, ſitting upon the ground, while he ſat in his Chair at the Funeral Feaſt, they ſaid, *Let us be thy Expiation*, (*i. e.* let all the Grief that is on thee, fall upon us) unto which he anſwered, *Bleſſed be ye from Heaven*; as their words are reported in *Sanhedrim, cap.* 2. *n.* 1.

Nor profane the Sanctuary of his God.] By preferring his Affection to the Dead, before the Service of God in the Sanctuary: or by returning thither to his Miniſtry, when he had been defiled by the dead; which had been a great profanation. For he that touched a dead Body, was unclean ſeven days, XIX *Numb.* 11, 12.

For

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For the crown of the anointing Oil of his God is upon him.] Some ſupply the word *and* between *Crown* and *anointing Oil*; and ſo make *two* reaſons why he ſhould diſtinguiſh himſelf from all other Men. Firſt, becauſe the *holy Crown*, as it is called XXIX *Exod.* 6. which had *holineſs to the LORD* ingraven on it, XXVIII *Exod.* 36. was ſet uponhis Head: and his Head alſo was anointed with the *holy Oil*, XXX *Exod.* 25, 30. whereby he was, in a ſpecial manner, conſecrated to the Service of the moſt High. But there is no need of this; for the anointing Oil it ſelf was that which ſanctified him to his Office, and was poured on him, after the holy Crown was ſet on his head, VIII *Lev.* 9, 12. And ſo theſe words may be tranſlated, *The Conſecration* (for ſo the Hebrew word *Nezer* ſignifies) *of the anointing Oil of his God is upon him.* That is, he muſt remember he is ſolemnly devoted unto my Miniſtry, by that anointing; and therefore muſt not leave it to attend any other.

I am the LORD] Whoſe Servant he is, by a peculiar Obligation.

Ver. 13. *And he ſhall take a Wife.*] From the word *Wife* in the ſingular number, the *Talmudiſts* generally conclude, that *Poligamy* was not allowed to the High-Prieſt; who was to have but one Wife at a time, though other Men were permitted to have more. See *Selden*, *Lib.* II. *de Succeſſione in Pontif. cap.* 2. *p.* 207. and *Uxor Hebraica*, *Lib.* I. *cap.* 8. If he did take another, he was to give a Bill of Divorce to one of them before the great Day of Expiation; or elſe he was uncapable to perform the Offices of it; as *P. Cunæus* obſerves in the place fore-named out of *Joma*. But if his Wife died, it was not unlawful for him to marry again, as *Tertullian* fancied from this very place, *Lib. de Monogam. cap.* 7. and *Exhort. ad Caſt. cap.* 7.

Verſe 13.

In

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In her virginity.] And not ſo much as eſpouſed to any other Perſon. Nor was any ſort of Virgin thought fit for his Wife, but only one that was newly come out of her minority, and had not yet attained to her full puberty; as *Maimonides* explains the ſenſe of their ancient Doctors. See *Selden*, *Lib.* I. *Uxor. Hebr. cap.* 7. where he obſerves alſo, that this is to be underſtood of the High-Prieſt after he was in his Office: for if he had married a Widow before he was High-Prieſt, he was to keep her, and not put her away when he was advanced to it. But there are thoſe who imagine this Law obliged all the common Prieſts, who were to marry none but Virgins, as they are perſwaded from XLIV *Ezek.* 22. And no leſs Man than *Hugo Grotius* ſeems to be of this opinion, both here and in his Book *de Jure Belli & Pacis*, *Lib.* II. *cap.* 5. *n.* 9. in his *Annotata* to that Section. But the Hebrew Doctors are all of a contrary mind, and ſo are *Joſephus* and *Philo*, as Mr *Selden* obſerves in his *Addenda* to the *ſeventh* Chapter of his firſt Book *Uxor. Hebr.* and *Lib.* II. *de Succeſſ. in Pontif. cap.* 2. *p.* 208. And ſo *Cunæus* alſo in the place fore-named, ſpeaking of this very Law, *Non enim Sacerdotibus poſita eadem Lex fuit. Quippe viduam illi rite duxerunt*, &c. But above all, a later moſt learned Writer, *Joh. Wagenſeil*, hath largely confuted this opinion, in which he hath ſhown *Grotius* was ſingular. For beſides that *Ezekiel* there ſuppoſes they might marry the Widow of a Prieſt, it is evident both from Jewiſh and Chriſtian Interpreters, that the ſtate of things under the Law is not to be meaſured by what the Prophet *Ezekiel* ſaith concerning the future Temple and Prieſts. But as *Kimchi* himſelf ſaith upon this place, *If this Verſe muſt be expounded of every Prieſt, it relates to the greater ſanctity of the future Temple:* for the Law at firſt undoubtedly was, that

that none but the High-Prieſt was confined to marry a Virgin. What *Grotius* alledges out of *Joſephus* to prove his aſſertion, he hath ſhown, with due reſpect to ſo great a Man, doth him no Service. See his *Annotata ad Miſchna Sota, cap.* 4. *p.* 557, &c. Chapter XXI.

Ver. 14. *A Widow.*] This was peculiar to the High-Prieſt, that beſides other Women which no Prieſt might marry, he alone is forbidden to marry a Widow; as the ſame learned Perſon there ſhows is the ſenſe of all the Hebrew Writers. And *Moſes Kotzenſis* obſerves, that by a Widow is to be underſtood, not only a Woman that had been married, but if ſhe had been meerly eſpouſed, it was unlawful for the High-Prieſt to take her for his Wife: And by the *High-Prieſt*, he ſaith, is to be underſtood not only the Succeſſor of *Aaron*, but he alſo that was anointed to the War. Which ſeems to be a ſtretching of the word beyond its meaning: though the word *Widow* may be allowed to comprehend one only *eſpouſed*; whom he might not marry, though ſhe had been eſpouſed to his Predeceſſor. Verſe 14.

Or a divorced woman.] No, nor the Wife of his Brother that died without Iſſue: which others were bound to marry, but he was not.

Or profane.] The word *Chalalah* was explained before *v.* 7. which according to the Jews, ſignifies a Woman born of ſuch a Perſon as a Prieſt is prohibited to marry. As if the High-Prieſt had taken a Widow, and had a Daughter by her, that Child was *profane*, and might not be married, though a Virgin, by a ſucceeding High-Prieſt. And ſo of the reſt. See *Buxtorf. de Sponſal. & Divort. p.* 37, 38.

Or a harlot.] See *v.* 7.

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But he ſhall take a virgin of his own people.] He was commanded before to marry none but a Virgin; and now he is further limited to a Virgin of *Iſrael*. For he doth not mean one of his own Tribe; there being inſtances to the contrary of a High-Prieſt marrying into the Royal Tribe, 2 *Chron.* XXII. 11.

Verſe 15. Ver. 15. *Neither ſhall he profane his ſeed among his people.*] Many think this refers to what goes before; that he ſhould not debaſe his Family by ſuch mixtures as have been mentioned. But I rather think it to be a new Precept (as the *Vulgar Latin* takes it) that as he might marry none but of his own People, *i. e.* an *Iſraelite*: ſo among his People he ſhould not match with a vulgar Perſon, but with one nobly born. For that was the way to preſerve the dignity of the Prieſtly Office, at which all theſe Precepts aim.

For I the LORD do ſanctifie him.] I have ſeparated him to my ſelf, for a ſpecial and moſt holy Service. For which reaſon he was to diſtinguiſh himſelf from other Men, even in his marriage; to make them the more reverence the LORD whom he ſerved. Upon this account it was, that many Conſtitutions were made by the Elders, forbidding him what was allowed to other People; whereby they intended to advance his honour. For inſtance, he was forbidden to go into the Publick Baths, or to Feaſts. If he would viſit any that mourned, he was to be attended by other Prieſts. He was obliged to cut his hair every Week, but never to ſhave with a Raſor; to be in the Sanctuary every day, and to go home not above twice in a day; to have but one Wife at a time; and going into the Temple, to have three other Prieſts with him, *&c.* So *Maimonides* in *Cele Mikdaſh*, *cap.* 8.

Verſe 16. Ver. 16. *And the LORD ſpake unto* Moſes, *ſaying.*] Upon this occaſion God gave ſome other Precepts

cepts concerning the Prieſts, who were to wait upon him in his Houſe, and at his Table. Chapter XXI.

Ver. 17. *Speak unto* Aaron, *ſaying.*] Having forbidden ſuch Marriages as would have been a diſhonour to the Prieſthood, had they been permitted, he now forbids any to ſerve at his Altar, who had the leaſt blemiſh in his Body; for that would have diſparaged his Divine Service. Verſe 17.

Whoever he be of thy ſeed.] Whether high-Prieſt, or the common Prieſts.

In their generations.] In future Ages, as well as the preſent.

That hath any blemiſh.] From theſe general words, the Hebrew Doctors conclude, that not only the particular blemiſhes (afterward mentioned) made them uncapable to miniſter, but all other whatſoever which appeared in the Body; of which theſe here named are but a *Specimen* or Example. So *Maimonides* in *Biath Hammikdaſh*, whoſe words are, *The blemiſhes expreſſed in the Law, are propounded for examples of the reſt.* Which they reckon to be in all CXLII. accounting only thoſe, which openly appeared, and not thoſe which were inward in the Kidneys, Bladder, or Bowels; becauſe there are no examples of ſuch in the particulars which here follow. They are divided by the Doctors into *three Claſſes.* Such as made Beaſts unfit to be offered (XXII. 20.) as well as Prieſts unfit to miniſter; of which ſort they reckon *fifty.* And ſuch as only made Prieſts uncapable to miniſter; of which ſort they reckon *ninety.* And ſuch as only made Men look ill-favouredly; which were but *two.* See Mr. *Selden, Lib.* II. *de Succeſſione in Pontific. cap.* 5.

Let him not approach.] Unto the Altar.

To offer the bread of his God.] *i. e.* To Sacrifice. See *v.* 6. and III. 2.

Chapter XXI. Verſe 18.

Ver. 18. *For whatſoever man he be that hath a blemiſh.*] Though never ſo wiſe, or pious.

He ſhall not approach.] He makes it a ſtanding Law that no Man that had a blemiſh ſhould come to miniſter unto him at his Altar. And a reaſonable Law it was, approved by Pagans themſelves; for it is the very firſt qualificacion which *Plato* requires in him who was to be made a Prieſt, that he ſhould be ὁλόκληρος καὶ γνήσιος, &c. *perfect in all his parts, and not a Baſtard*; and that he ſhould be born of honeſt Parents, who had lived without the blemiſh of Murder, or any other Impiety, *Lib.* VI. *de Legibus, p.* 759. And ſuch a Law there was among the ancient *Romans: Sacerdos integer ſit*, That a Prieſt ſhould be intire in all his parts. Which *Seneca* mentioning (IV *Controv.* 2.) explains it by the example of *Metellus*, who loſing his Eyes, by adventuring to ſnatch the *Palladium* out of the Flames, when the Temple of *Veſta* was burnt, was denied the Prieſthood. For though he had done great Service, which did him great honour, yet their Opinion was, That *Sacerdos non integri corporis, quaſi mali ominis res, vitandus eſt*; a Prieſt who wanted any part of his Body, was to be avoided, as a thing that boded ill. For thus it was in Sacrifices, and therefore they thought with much more reaſon it ſhould be ſo in the Prieſts that offered them. See *Dilherrus Diſput. Academ. Tom. II. p.* 187, &c.

A blind man, or a lame.] Such natural defects, which befel us without, or againſt our will, as *Procopius Gazeus* obſerves, are not to be imputed to us as any fault: and therefore he thinks ſuch Vices in the Mind as anſwer to theſe Blemiſhes in the Body, are here intended by *Moſes*. Yet he could not but acknowledge, that if he will follow the literal ſenſe (which no doubt is meant by theſe words)

it

it is not becoming to ſee a Man to perform Prieſtly Offices, who hath any viſible blemiſh in his Body; for inſtance, *that halts, or cannot walk unleſs he have one to lead him.* But *Moſes*, he ſtill thinks, had a reſpect to higher Matters. *viz.* to all the good qualities that St. *Paul* requires in a *Biſhop.* And therefore by a *blind* Man, he underſtands one without knowledge; and by a *lame*, one that walks not uprightly in the ways of God's Commandments. Such accommodations are ſo eaſie, that I need not further take notice of them. Chapter XXI.

Or he that hath a flat Noſe.] In the two firſt words, *blind* or *lame*, there was no difficulty: but the word *harum* (which we tranſlate *hath a flat Noſe*) is not ſo plain. Yet the Hebrews generally agree it ſignifies one, the upper part of whoſe Noſe was ſo depreſſed, that the two Eye-brows ſeemed to meet, and to be but one: as *Bochartus* obſerves out of *R. Solomon* in his *Canaan, Lib. I. cap. 33. p. 655.*

Or any thing ſuperfluous.] The Hebrew word *Sarua* ſignifies any Member diſproportionable to the reſt: but more eſpecially (as their Doctors take it) *the inequality of thoſe Members that are pairs:* as when one of Man's Eyes, or Ears, or Legs, were bigger than the other.

Ver. 19. *Or a man that is broken-footed.*] Though a Man did not halt, yet if his Foot was ſo broken, that it look'd deformed, he was uncapable to miniſter to the Divine Majeſty, becauſe it rendred him contemptible in the Eyes of the People; at leaſt not ſo graceful, as the Servants of the moſt High were to be. Verſe 19.

Or broken-handed.] Any fracture in the Hand made a Man more remarkably unfit than the foregoing blemiſh; becauſe by this part all the Divine Offices were to be performed.

Ver.

Chapter XXI. Verſe 20.

Ver. 20. *Or crook-backt.*] The Hebrew word *Gibben* properly ſignifies *bunch-backt:* whether the bunch came from the luxation of the back-bone, or from a ſwelling in the fleſh.

Or a dwarf.] Who, beſides that he lookt deſpicably, was not able to reach up to the Altar. The Marginal tranſlation may be juſtified from the Hebrew, for *dak* in that Language ſignifies *lean*, or *ſlender:* but then the meaning muſt be, one whoſe fleſh was waſted by a *Conſumption*. The *Vulgar* took it for one *bleareyed*. And the LXX. alſo thought it ſignified ſome Diſeaſe in the Eyes, if the *Complutenſian* Edition be right, where this word is tranſlated ἔφηλος τὸς ὀφαλμὸς. But other Editions leave out the two laſt words, and then it is uncertain what ἔφηλος ſignifies: but moſt likely ſome ill-favoured ſpots or puſtles in the Face.

Or that hath a blemiſh in his eye.] The Hebrew words *toballul beeno* ſignifies one that hath a confuſed ſpot in the Eye. Which is called by the *Chaldee* Paraphraſts, and by the *Talmudiſts*, *Chillez* and *Chalazon*, which is the very ſame with the Greek word Χάλαζα, importing a concretion of a white Humor (like to an *Hailſtone*) χαλὰ τὸ βλέφαρον, as *Ægineta* ſpeaks, and *Galen* alſo. See *Bochart.* in his *Hierozoicon. P.* II. *Lib.* V. *cap.* 9. But this ſpot did not make a Prieſt uncapable to miniſter (as *Selden* obſerves in the place abovementioned, unleſs it was a little prominent; which made the blemiſh more apparent.

Or beſcurvy, or ſcabbed.] One of theſe words ſignifies a dry *ſcurf*, or *ſcab*; the other a purulent.

Or hath his ſtones broken.] Is burſten, or hath a rupture, as ſome expound it. The LXX. tranſlate it Μόνορχις; by which *Procopius Gazæus* underſtands an *Hermophrodite*.

Ver.

Chapter XXI. Verse 21.

Ver. 21. *No man that hath a blemiſh of the ſeed of* Aaron *the Prieſt ſhall come nigh*, &c.] This ſeems to confirm what was obſerved before, (*v.* 17.) that any other blemiſh, beſides theſe here particularly mentioned, made a Man uncapable to officiate at the Altar. And in the firſt place the Hebrew Doctors reckon *five* in the Ears, beſides the want of them. An Example of which *Joſephus* gives in the Story of *Hyrcanus* the High-Prieſt, whoſe Ears *Antigonus* cut off, that if he ſhould return again, he might not reſume his Office, *Lib.* I. *de Bello Jud. cap.* 11.

He hath a blemiſh.] This general repetition, is a farther confirmation that all apparent Blemiſhes, of the ſame kind with theſe here particularly named, excluded them from miniſtring at the Altar. And there being ſome of them that were *permanent* or perpetual (as they ſpeak) and others that were *tranſient*, which remained but for a time; no Man that had a Blemiſh, though only of the latter ſort, was to miniſter at the Altar, till it was gone.

He ſhall not come nigh to offer the bread of his God.] *i. e.* The *Offerings made by Fire* before-mentioned; which are here plainly repreſented as the Meat that was ſerved up to his Table. See *v.* 6. If any of them did preſume to offer at the Altar, there were different Effects of their Contumacy; according to the different Sorts of their Blemiſhes; which the Hebrew Doctors divide into *three Claſſes*, as I obſerved *v.* 17. If any Man having a Blemiſh of the *firſt* ſort miniſtred, it profaned the very Sacrifice which he offered, and he was to be ſcourged. The *ſecond* ſort did not vitiate the Sacrifice, but the Prieſt was to undergo the forenamed puniſhment. The *third* ſort was ſo inconſiderable, that neither of theſe Effects followed, upon his miniſtring who was blemiſhed by them; as

Mr.

Chapter XXI.

Mr. *Selden* obſerves, *Lib.* II. *de Succeſſ. in Pontif. cap.* 5. *p.* 234.

Verſe 22.

Ver. 22. *He ſhall eat of the bread of his God.*] But though ſuch a Prieſt might not offer any Sacrifice, yet he might eat with his Brethren of that part of the Sacrifices, which was given to them for their portion: which no Man in their Uncleanneſs might do. Therefore theſe natural Infirmities were not Legal *Impurities*, but only *Incapacities* (as we ſpeak) which diſabled them for their Office.

Here again the Sacrifices are repreſented, as the Proviſion made for the Divine Majeſty. See *v.* 6, 21.

Both of the moſt holy.] Such were the *Meat-offerings*, (II. 3. VI. 17.) the *Sin-offerings*, (VI. 25, 26.) and the *Treſpaſs-offerings*, (VII. 1. See XIV. 13.) The *Shew-bread* alſo was a moſt holy thing: and all ſuch were to be eaten only by the Males of the Prieſt's Family, in the holy place, XVIII *Numb.* 9, 10, 11, *&c.*

And of the holy.] Such were the Wave-breaſt, and the Heave-ſhoulder of the Peace-offerings, VII. 35. X. 14. and the Firſt-fruits, and the Tythes. But though the Peace-offerings of particular Perſons were among the *leſs holy* things; yet the Peace-offerings of the whole Congregation were *moſt holy*. See XXIII. 20.

Verſe 23.

Ver. 23. *Only he ſhall not go in unto the vail.*] He was not to enter into the Sanctuary, to burn Incenſe, or to trim the Lamps, *&c.*

Nor come nigh unto the Altar.] No nor go to the Altar of *Burnt-offering*, which was in the Court of the LORD's Houſe: but he was to ſit in the *Wood-room*, where he was imployed in picking out all the Wood which had any Worms in it, that it might be laid aſide,

ſide, and not carried to the Altar; as *Maimonides* and others relate. He had alſo another imployment, See XIII. 2. If any Man were ſo preſumptuous, or ſo forgetful, as to miniſter notwithſtanding the manifeſt Blemiſh which was upon him, he fell under Cenſure, and was Puniſhed according to the degree of his Fault; as I obſerved before *v.* 21. out of Mr. *Selden*, who hath, in the place there mentioned, handled this more accurately, than I thought it needful for me to do. Chapter XXI.

That he profane not my Sanctuary.] That he might not make others think meanly of the Service of God; and conſequently of God himſelf: who would have Men, in their greateſt perfection, miniſter unto him, to preſerve in Peoples minds a ſenſe of his moſt excellent Being, unto whom they miniſtred. For which reaſon all the foregoing Prohibitions were given, againſt marrying ſuch Perſons as had been vitiated, *&c.* and againſt mourning for the dead, that they might not *profane the name of their God*, v. 6. by doing as vulgar People did, or making themſelves uncapable to miniſter unto God, as they were when they were defiled. And thus *Maimonides* diſcourſes upon this Subject, *More Nevoch.* P. III. *cap.* 45. *God commanded his Miniſters ſhould wear precious Apparel, and that none ſhould be admitted to the Miniſtry, who had any defect in his Body; nay, they who were deformed and ill-favoured were excluded; becauſe the Vulgar do not judge according to Mens true worth or beauty* (which lyes in the Soul) *but according to their outward appearance, in the comlineſs of their Bodies, and the richneſs of their Garments. And therefore the end of all theſe things was, that God's Houſe might be had in due honour and reverence.*

Chapter XXII.

My Sanctuaries.] This word in the Plural Number, relates to the two parts of the Sanctuary: the Court where the Altar of *Burnt-offering* ſtood (which was an holy place) and that which was properly called the *Sanctuary*, wherein the Altar of Incenſe was. Into neither of which, a Prieſt that had any Blemiſh might enter, as was ſaid before.

For I the LORD do ſanctifie them.] I have ſet apart both thoſe places for my Service; and therefore no Man with a blemiſh ſhall be admitted into them, to perform any holy Office there. Yet they might come into the Court, to eat with their Brethren of holy things, but not in their Prieſtly Garments, which it was not lawful for them to uſe.

Verſe 24. Ver. 24. *And* Moſes *told it unto* Aaron, *and to his Sons, and unto all the Children of* Iſrael.] They were all acquainted with theſe Laws, becauſe they were all concerned the Service of God ſhould be adminiſtred acceptably unto him.

CHAP. XXII.

Verſe 1. Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] Theſe Commands that follow, were delivered at the ſame time with the foregoing; belonging to the ſame matter. For though the Prieſts, who had a blemiſh, might eat of the holy things, yet he would have them know that neither they, nor ſuch as were unblemiſhed, ſhould preſume to do it in their Uncleanneſs.

Ver.

Ver. 2. *Speak unto* Aaron, *and to his ſons, that they ſeparate themſelves.*] *Viz.* When they were in their Uncleanneſs, *v.* 3. Chapter XXII. Verſe 2.

From the holy things of the Children of Iſrael.] Abſtain from eating (*v.* 3, 4, 12.) of that part of the Sacrifices which belonged to the Prieſts; but was to be eaten only by ſuch of them as were free from Legal Impurities, VII. 20, 21. Nor were they to eat of the Firſt-fruits which were alſo their portion, (XVIII *Numb.* 12, 13.) but they might eat of the Tythes, which were allowed for their conſtant Suſtenance.

And that they profane not my holy Name.] This is the very ground of this Prohibition; that they might preſerve in their minds a due reverence to the Divine Majeſty: unto whom, as they might not approach, ſo they might not meddle with any thing Conſecrated to him, in a ſtate of Legal Impurity. All great Perſons are to be approached with a great deal of Ceremony, eſpecially when any are invited to their Table; otherwiſe they might fall into contempt. And therefore much more was this reverence to be ſhown to the Divine Majeſty, that they might entertain high Apprehenſions of him, by abſtaining from all things belonging to him, when they were under any pollution.

In thoſe things which they hallow unto me.] Which the Children of *Iſrael* devoted unto God: For ſo the foregoing words, and the next Verſe explain it.

I am the LORD.] The greateſt regard is to be paid to my Majeſty.

Ver. 3. *Say unto them, whoſoever he be of your ſeed.*] Of the Prieſts. Verſe 3.

Among your generations.] In ſucceeding times.

Chapter XXII.

That goeth unto the holy things.] To eat of them; as appears from *v.* 4, 6, 12.

Which the Children of Iſrael *hallow unto the LORD.*] Offer to him at the Altar.

Having his uncleanneſs upon him.] For which they were to ſeparate themſelves, *v.* 2.

That ſoul ſhall be cut off from my preſence.] Thruſt out of the Prieſt's Office; no more to miniſter at the Altar; and then it was the Act of a Judge: or cut off from the Land of the Living; which was done by the Hand of Heaven.

I am the LORD.] Who will vindicate my own Honour.

Verſe 4. Ver. 4. *What man ſoever of the ſeed of* Aaron.] Theſe words of *the ſeed of* Aaron include his Daughters, as well as his Sons; who might eat of ſome holy things, (XVIII *Numb.* 11, 19.) but not in their Uncleanneſs.

Is a leper, or hath a running iſſue.] There are *eleven Fountains* of Uncleanneſs (as the Hebrews ſpeak) two of which are theſe here mentioned; as appears from XIII. 3. XV. 2.

He ſhall not eat of the holy things until he be clean.] See XIV. 2. XV. 13.

And whoſo toucheth any thing that is unclean by the dead, or a man whoſe ſeed goes from him.] Theſe were two other Fountains of Uncleanneſs, XI. 31, 32, *&c.* XV. 16.

Verſe 5. Ver. 5. *Or whoſoever toucheth any creeping thing, whereby he may be made unclean.*] See XI. 24, *&c.*

Or a man of whom he may take uncleanneſs.] XV. 7.

Whatſoever uncleanneſs he hath.] Suppoſe the Leproſie, XIII. 45. Theſe are two ſuch Fountains of Uncleanneſs as the former.

Ver.

Ver. 6. *The ſoul which hath touched any ſuch, ſhall be unclean until even, and ſhall not eat,* &c.] So the Law was in the forenamed Caſes; as appears by the places above-mentioned. Chapter XXII. Verſe 6.

Ver. 7. *And when the Sun is down, he ſhall be clean.*] Having waſhed his fleſh with water. Verſe 7.

And ſhall afterward eat of the holy things, becauſe it is his food.] God was ſo gracious as not to keep a Prieſt any longer in a ſtate wherein he ſhould want his neceſſary, or comfortable, Suſtenance.

Ver. 8. *That which dieth of it ſelf, or is torn with beaſts, he ſhall not eat, to defile himſelf therewith.*] This was forbidden before to all the *Iſraelites*, XVII. 15. but made a Prieſt no longer unclean than an ordinary Man, becauſe of the foregoing reaſon. Verſe 8.

I am the LORD.] Who will have my Miniſters pure from all ſuch pollutions. The remainder of which were the uncleanneſs of the Water of Separation, as *Maimonides* ſpeaks, XIX. 21. and of the great Sacrifice of Expiation, XVI. 28. and of a menſtruous Woman, XV. 9. and of a Woman in Childbed, XII. 2. But nothing made Men ſo unclean, as the dead Body of a Man: which defiled not only him that touched it, for ſeven days, but all that came into the Houſe, and every thing that was in the Houſe where he died, XIX *Numb.* 11, 14. which was the reaſon of the foregoing Law, that the High-Prieſt ſhould not go in to the dead Body of his Father or Mother; nor any inferiour Prieſt be defiled for any, but their near Relations, XXI. 1, 2, 11.

Ver. 9. *They ſhall therefore keep mine Ordinance.*] Obſerve this Conſtitution; becauſe I, who am their LORD, make it. Verſe 9.

Leſt

Chapter XXII.

Leſt they bear ſin for it.] Be puniſhed, if they break it.

And die therefore.] As *Nadab* and *Abihu* did; who preſumed to break another Law about holy things.

If they profane it.] By eating of the holy things in their Uncleanneſs.

I the LORD do ſanctifie them.] Separate them to my Service: and by ſuch Conſtitutions teach them carefully to avoid all pollutions.

Verſe 10.

Ver. 10. *There ſhall no ſtranger eat of the holy thing.*] The *holy thing* here mentioned, is that before-named, X. 14. and by a *Stranger*, he doth not mean one of another Nation, but one that is not of the Seed of *Aaron*, or is not one of his Family. For the word in the Hebrew is not *Nechar*, which properly ſignifies ſuch a Stranger as is not an *Iſraelite*; but *Zar*, which ſignifies any one to whom a thing doth not belong; as holy things did not to thoſe, who were not at leaſt part of the Prieſt's Family, though not of his Race. For that ſuch might eat of them who were not of their Race, provided they belonged to them as a part of their Family, appears from the next Verſe.

A ſojourner of the Prieſt.] Who boards with him (as we now ſpeak) or dwells in a part of his Houſe as ſome underſtand it) but hath a diſtinct Family.

Or an hired ſervant.] Such were thoſe who ſerved by the day, (XIX. 13.) or for a certain time: and after that might diſpoſe of themſelves as they pleaſed.

Shall not eat of the holy thing.] None of theſe might eat of the Prieſt's portion, (X. 14. XVIII. *Numb.* 11.) becauſe they were not Members of his Family.

Ver.

Chapter XXII.

Ver. 11. *But if the Prieſt buy any ſoul (i. e.* Perſon) *with his money.*] There were thoſe of their own Nation, who by their Poverty were compelled to ſell themſelves or their Children, (XXV. 39.) and others they bought of other Nations, (*v.* 44, 45, *&c.*) who becoming Proſelytes to the Jews Religion, were permitted to eat of the Prieſt's Meat, becauſe they became part of his Family. Verſe 11.

And he that is born in his houſe, &c.] They that were born of ſuch purchaſed Servants were their Maſter's Goods; and ſuch a part of their Family, that they left them to their Children who ſucceeded them. And therefore they alſo were allowed to eat of the Meat of the Prieſt.

Ver. 12. *If a Prieſt's daughter alſo be married unto a ſtranger.*] Unto one that is not of the Family of the Prieſts. Verſe 12.

She may not eat of an offering of the holy things.] She loſt her right to eat of thoſe holy things, which ſhe did partake of while ſhe remained a part of her Father's Family. For that intituled Perſons to this Priviledge; inſomuch that a Prieſt, taking a Wife out of another Family, ſhe might eat of them, becauſe ſhe was one with him, and therefore had more right than a Servant. But for the ſame reaſon a Prieſt's Daughter married to a Stranger, might not eat of them, becauſe ſhe was gone out of his into another Family.

Ver. 13. *But if the Prieſt's daughter be a widow, or divorced, and have no child.*] If ſhe had any Children, they and ſhe made another Family: and they being begotten by a Father, who was not a Prieſt, had no right to eat of the Prieſt's meat. But if ſhe was left without Children, then ſhe was accounted ſtill one of her Father's Family; provided ſhe returned (as it follows) to live with him. Verſe 13.

And

Chapter XXII.

And is returned to her father's houſe, as in her youth.] To be a part of his Family, as ſhe was before ſhe married, X. 14.

She ſhall eat of her father's meat.] Have the ſame priviledge ſhe had when ſhe was a Virgin.

But there ſhall no ſtranger eat thereof.] This ſeems, as I ſaid, particularly to relate unto her Children, if ſhe had any; who being begotten by one of another Family, were lookt upon as *Strangers*. See *v.* 10.

Verſe 14. Ver. 14. *And if a man.*] Who hath no right to them.

Eat of the holy thing unwittingly.] Not knowing it to be an holy thing.

Then he ſhall put the fifth part thereof unto it.] Beſides his Sacrifice which he was bound to offer for his Treſpaſs. See V. 15.

And ſhall give it unto the Prieſt, with the holy thing.] He could not give the Prieſt the holy thing, which he had eaten: but the meaning is, that he ſhould make ſatisfaction to the Prieſt for the Damage done to him, by paying him the true worth of the thing, and the fifth part more of its value. See V. 16.

Verſe 15. Ver. 15. *And they ſhall not profane the holy things of the Children of* Iſrael, *which they offer unto the* LORD.] This ſeems to refer to the Perſons before-named; none of which ſhould preſume to profane Sacred things, by eating them, when they did not belong to them. The Prieſts ſeem alſo to be concerned in it, who were not to ſuffer them to eat ſuch holy things, as it follows in the next Verſe. Or, if it intirely relate to the Prieſts, the meaning is, they ſhould not profane holy things, by eating them in their uncleanneſs, *v.* 9. And one reaſon was, becauſe the Children of *Iſrael*, whoſe Offerings theſe were, might be diſcouraged from bringing them to the LORD, when they ſaw them ſo profaned.

Ver.

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Ver. 16. *Or ſuffer them:*] *i. e.* The People.

To bear the iniquity of treſpaſs, &c.] To fall under the puniſhment which God will inflict for their Treſpaſs, in eating things which do not appertain to them. The Marginal Tranſlation refers this alſo wholly to the Prieſts, in this manner, *Or, lade themſelves with the iniquity of Treſpaſs in their eating holy things*; viz. in their Uncleanneſs, and with ſuch Perſons (it may be added) as ought not to eat of them. Verſe 16.

For I the LORD do ſanctifie them.] Theſe words ſeem to juſtifie this laſt Interpretation. See *v.* 9.

Ver. 17. *And the LORD ſpake unto* Moſes, *ſaying.*] The following Laws, no doubt, were delivered at the ſame time with the former; becauſe they ſtill concern the ſame matter. Verſe 17.

Ver. 18. *Speak unto* Aaron, *and to his ſons, and unto all the Children of* Iſrael.] For they were all concerned in the perfection of the Sacrifices, as they were in the perfection of the Prieſts that offered them. See XXI. 24. Verſe 18.

And ſay unto them, whoſoever he be.] The Hebrew Doctors ſay, that the phraſe *iſch, iſch,* (*Man, Man, i. e.* any Man) is here uſed, as it was XVIII. 6. to ſhow that Gentiles are comprehended under this Law, as well as Jews; as Mr. *Selden* obſerves out of the *Gemara Babylon, Tit. Cholin.* See *Lib.* III. *de Jure Nat. & Gent. cap.* 4. *p.* 289.

Of the houſe of Iſrael, *or of the ſtrangers in* Iſrael.] They underſtand by *ſtrangers in Iſrael*, ſuch as they called *Proſelytes of the Gate*; who were not Circumciſed, but had renounced Idolatry, and joyned themſelves to the God of *Iſrael*. *R. Levi ben Gerſom* takes perfect Proſelytes to be here meant (whom they called *Proſelytes of Righteouſneſs*) yet not excluding the other.

Chapter XXII.

That will offer his oblation for all his vows, and for all his free-will-offerings.] See VII. 16.

Which they will offer unto the LORD for a Burnt-offering.] If a Gentile brought a *Peace-offering* to the LORD, it was offered as a *Burnt-offering*; and no *Meat-offering* was permitted to be offered with it, as *Maimonides* obſerves. See *Selden* in the place before-named; and *v.* 25. of this Chapter. And Dr. *Lightfoot* gives a large account of it in his *Temple Service, chap.* 8. *ſect.* 4.

Verſe 19. Ver. 19. *Ye ſhall offer at your own will.*] So theſe words are commonly underſtood; that the Sacrifices, both of Jew and Gentile, ſhould be ſpontaneous, as well as without blemiſh: though they will bear another ſenſe, as I obſerved *Chap.* I. *v.* 3.

A male without blemiſh, of the beeves, and of the ſheep, and of the goats.] See *Chap.* I. *v.* 3, 10. All *Burnt-offerings* were to be Males; though *Peace-offerings* might be Females, III. 1, 6. and ſo might *Sin-offerings* alſo, IV 32, but all without blemiſh. For as God accepted only ſome kind of Creatures, (viz. *Beeves*, *Sheep*, and *Goats*, and no other of the Herd) ſo he would have a choice to be made out of them, of the very beſt; as had been often before directed.

Verſe 20. Ver. 20. *But whatſoever hath a blemiſh, that ſhall ye not offer.*] This general Rule is here repeated, becauſe he is going to ſpecifie what Creatures they ſhould account blemiſhed.

For it ſhall not be acceptable for you.] This ſeems to juſtifie the Expoſition which I ſaid might be given of that phraſe in the foregoing Verſe, *at your own will*; or *for your acceptation.* See upon I. 3.

Verſe 21. Ver. 21. *And whoſoever offereth a Sacrifice of Peace-offerings unto the LORD.*] Which were either to obtain bleſſings, or to give thanks for them when they were obtained.

To

To accompliſh his vow.] It was uſual to make ſuch Vows, for procuring from God what they deſired, when they undertook a Journey, or went to Sea, or were ſick, or in any danger, *&c.* An example of which we have in I *Jonah* 16. where we read the Mariners in a Storm *offered a Sacrifice to the* LORD, *and made Vows:* i. e. they vowed a Sacrifice to God, (for they could not Sacrifice on Ship-board) when he had brought them to a ſafe Port. And ſo *Cicero* ſpeaks of certain Mariners, who being toſſed in a Tempeſt, vowed, if they gained their Haven, *Ei Deo, qui ibi eſſet, ſe vitulum immolaturos,* They would offer a Calf to the God of that place. And *Homer* in like manner brings in the Mother of *Telemachus*, vowing perfect Hecatombs unto all the Gods, if ſhe might obtain her deſire, *Odyſſ.* XVII. *v.* 59.

Or a free-will-offering.] This alſo was a *Peace-offering* for obtaining Bleſſings: not when they were in diſtreſs, I ſuppoſe, but in general to procure God's favour to them and theirs.

In Beeves, or Sheep.] And likewiſe *Goats:* for all theſe were allowed in *Peace-offerings*, III. 1, 6, 12.

It ſhall be perfect, to be accepted.] That was accounted *perfect*, which wanted none of its parts, nor had any defect in any of them. The Heathen themſelves did not think any other would be *accepted*, and therefore made a careful choice of their Sacrifices; as appears by thoſe words of *Virgil*, *Lib.* IV. *Æneid.* v. 57.

———*Mactant lectas de more bidentes.*

Which he calls elſewhere *eximij*, ſingled out as moſt excellent. *Lib.* IV. *Georg.* v. 550.

Quatuor eximios præſtanti corpore tauros.

Chapter XXII.

And that they might be such, there was *probatio victimarum*, a proof made of Sacrifices, as *Pliny* speaks, *Lib.* VIII. *cap.* 45. where he saith such as were lame, or had one leg shorter than the other, were rejected. Which *probation* was to be made by those that brought the Sacrifices; but if they did not do their duty, the Priest upon examination refused to admit them to be offered.

There shall be no blemish therein.] This is an explication of what he means by *perfect*. Which *Solon* (who seems to have taken the Rites of Religion from *Moses*) called Ἄφελῆ: in the explication of which word, *Hesychius*, after several other expressions, concludes with this ὁ μήτε πλεονάζων μήτε ὀλέων τὶ τῦ σώματος, *which neither hath any part more or less than it should have*. *Julius Pollux* (who reports this of *Solon*) hath a great number of other words to express the perfection required in Sacrifices, which were to be ἄρτια, ἄτομα, ὁλόκληρα, ὑγιῆ, ἄπηρα, πάμμελῆ, ἀρίμελῆ, μὴ κολοβὰ, μηδ' ἔμπηρα μηδ' ἠκρωτηριασμένα, μηδ' διάστροφα, *Lib.* I. *cap.* 1. some of which are of the same signification, and serve only to show how compleat their Sacrifices were to be.

Verse 22.

Ver. 22. *Blind, or broken*, &c.] In this and the following Verses he mentions XII blemishes, which render any Beast unfit for Sacrifice. And the first is *blind*; under which the *Hebrews* comprehend that which the *Latins* call *Cocles*, a Beast that hath but *one eye*.

Or broken.] In the Bones of the Thighs, or the Legs.

Or maimed.] Most take it for that which the *Latins* call *mutilum*, that which lacketh any part. The LXX. took it more particularly for that which had its Tongue cut out. The *Hebrew* Doctors for that whose

whoſe Eye-brows or Lips were ſlit, or cut off. Which is nearer to the Hebrew word *charuts* than the *Vulgar*, which tranſlates it only a *Scar*. Chapter XXII.

Or having a wen.] The Hebrews generally underſtand by the word *jabbeleth*, that which the Latins call *Verruca*, a *Wart*, or hard Knob riſing in the fleſh: which is better than the Vulgar, who tranſlates it *papulas*, which properly ſignifies *Pimples*, *Puſhes*, or *Wheals*. But I think our Tranſlation cannot be mended; a *Wen* being a more manifeſt deformity, and more common in Beaſts than the other.

Or Scurvy.] This is that which the Greeks call ψώρα, *the Itch*.

Or ſcabbed.] Some take this word to ſignifie the ſame with the Latin *impetigo*, i. e. *a Ring-worm* or *Tetter*, which ſpreads in the skin with a dry Scab: though others take it for that which they call *Porrigo*, for which I know no Engliſh word, unleſs it be the *mangy*. The Hebrews take it for the *Porrigo Ægyptiaca*, as *Bochart* obſerves, a Scabby Diſeaſe of this kind frequent among the *Egyptians*.

Ye ſhall not offer theſe unto the LORD.] Not ſo much as preſent them to be offered in Sacrifice.

Nor make an offering by fire of them upon the Altar unto the LORD.] Much leſs burn them upon the Altar, for the LORD will not accept ſuch Sacrifices.

Ver. 23. *Either a Bullock or a Lamb that hath any thing ſuperfluous.*] This word we had before (which we tranſlate *ſuperfluous*) XXI. 18. but it properly ſignifies the inequality and diſproportion that there is between thoſe parts that are pairs, as the Eyes or Legs; and particularly when one of them exceeds its juſt bigneſs: *ex. gr.* when one Leg is longer than it ſhould be. Verſe 23.

Or

Chapter XXII.

Or lacking in his parts.] This word signifies just the quite contrary to the other; when one part is less and more contracted than it should be: one Leg supposed shorter than ordinary. So all the Hebrews understand these words; particularly *Onkelos* and *Jonathan.*

That mayest thou offer for a free-will-offering.] A very learned Person of our own takes these words for an Exception to the foregoing general Rule; that such defects as these two should not hinder the acceptation of a Beast for a *Free-will-offering*, though not for a *Vow.* And it must be acknowledged that is the most plain and simple sense. But the Jews, as he observes, particularly *R. Solomon Jarchi*, expound them otherwise; and will not have this *Offering* to signifie the Sacrifice of such things at the Altar, but the giving them to the Priest for some Sacred use; to be sold, for instance, for the reparation of the Temple, for which they were accepted. See Dr. *Owtram*, *Lib.* I. *de Sacrificiis*, *cap.* 9. *n.* 2.

But for a vow, it shall not be accepted.] Free-will-offerings were much different from Vows, there being no obligation upon them to offer the former, as there was to offer the latter: and a less perfect Creature would be accepted in the one case, though not in the other.

Verse 24.

Ver. 24. *Ye shall not offer unto the* LORD *that which is bruised, or crushed, or broken, or cut.*] That is, as the Hebrews interpret it (and so do the LXX. and the Vulgar) any Beast whose Testicles were *compressed* or *bruised*, &c. For these *four* ways they used to *castrate* a Lamb (for instance) and make it a Wether: and so they did with Kids and Calves, as *Bochart* observes out of *Aristotle* and others, in his *Hierozoicon*, P. I. *Lib.* II. *cap.* 46.

Neither

Neither ſhall you make any offering thereof in your land.] The word *Offering* is not in the Hebrew: and this paſſage may be thus exactly tranſlated, *Neither in your Land ſhall ye make*, or *do*. So the LXX. the ſenſe of which the *Vulgar* expreſſes by adding the word *this*, *i. e.* the fore-named *caſtration*, either by compreſſion, or contuſion, or any other way. For *Joſephus* ſaith it was unlawful among them to geld any Creature; which was prohibited, to keep them from doing ſo with Men, which they were taught to be abominable. And theſe words ſuggeſted as much, being thus tranſlated, *Neither in your Land ſhall it be done.* See *Selden*, *Lib.* VII. *de Jure Nat. & Gent. cap.* 3. *p.* 799. Chapter XXII.

Ver. 25. *Neither from a ſtranger's hand.*] By *bennechar*, the Son of a Stranger (as it is in the Hebrew) who is called (XXV. 47.) *a Stranger and Sojourner*, (*viz.* a Gentile that dwelt among them) is meant a pious Man of another Nation, who had renounced Idolatry, and abſtained from Blood, and obſerved the reſt of the Precepts of the Sons of *Noah* (as they called them) but was not Circumciſed, which would have obliged him to the whole Law of *Moſes*. Such Perſons, being worſhippers of the true God, were permitted to bring him Sacrifices to be offered at his Altar. See *Grotius*, *Lib.* I. *de Jure Belli & Pacis*, *cap.* 1. *ſect.* 16. *n.* 3. Verſe 25.

Shall ye offer the bread of your God from any of theſe.] Some have taken theſe words, as if no Sacrifice was to be accepted from a Gentile, but only Mony, with which the Prieſt might buy a Sacrifice, and offer it for him. But this is confuted by *v.* 18. and here it is evident, he only forbids them to accept of any Sacrifice which had the fore-named blemiſhes, from a Gentile. Who might think them not unacceptable, becauſe the Gentiles made no ſcruple to offer ſuch as theſe laſt men-

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mentioned to their Gods; though their Laws, in ſome places, were againſt it. *The bread of your God:* The Hebrews underſtand hereby to be meant only *Burnt-offerings*; which *Maimonides* ſaith were accepted from a Gentile, even *Burnt-offerings* of Birds, though he had not yet renounced Idolatry. But they were not to accept from him *Peace-offerings* or *Meat-offerings*, or Sacrifices for *Sins of Ignorance* (IV. 27.) or *Treſpaſs-offerings* (mentioned VI. 6.) nor was a *Burnt-offering* to be accepted, unleſs it was a Free-will-offering, or a Vow, as Mr *Selden* obſerves, *Lib.* III. *de Jure Nat. & Gent. cap.* 4. But if he brought ſuch ſpontaneous Offerings as had the fore-mentioned blemiſhes, the Prieſt was to reject them (though the Gentiles might ſay they were ſuch as had been accepted by his Gods) or elſe he was to be ſcourged. So this Law is briefly expounded by the Jews when they reckon it up among their Precepts, that *a defective Sacrifice is not to be accepted, no not from the hand of a Gentile*, as he obſerves in the ſame Book, *cap.* 7. where he Diſcourſes at large on this Subject. And it need not ſeem ſtrange a Gentile ſhould bring any ſuch Sacrifices (when their Laws, as I obſerved before, required a choice to be made) for they were not ſo curious in their choice, as the Hebrews; but as *Tertullian* upbraids them ſacrificed *enecta, tabidoſa, & ſcabioſa, Apolog. adv. Gentes, cap.* 13: Which the better ſort of People perhaps did not offer, but the Vulgar did: and the Prieſts made no ſcruple to accept them.

Becauſe their corruption is in them, and blemiſhes be in them.] The word *corruption* ſeems particularly to relate unto the fore-mentioned *caſtration:* for it ſignifies ſuch a Corruption as is the Deſtruction of any Member. See *Bochart* in his *Hierozoicon, p.* 2. *Lib.* V. *cap.* 4. And *blemiſhes* relate to other defects, which made them unacceptable.

unacceptable. *Twelve* of which, as I ſaid, are here mentioned; but the Hebrews look upon them only as Examples and Specimens of other the like defects; which they make in all to be *fifty*, as I obſerved before out of *Selden*, *Lib.* II. *de Succeſſ. ad Pontific. cap.* 5. *Maimonides* gives us a Catalogue of them in his Treatiſe of *Entrance into the Sanctuary*, *cap.* 7. but to make up that full number, he is conſtrained to add theſe three, which have no example among the XII here mentioned, *viz.* ſuch *as tremble by age*, or *by ſome diſeaſe*, or are *torn by wild Beaſts*. Chapter XXII.

Ver. 26. *And the* LORD *ſpake unto* Moſes, *ſaying*.] Theſe Laws following being of the ſame nature, were in all likelihood delivered at the ſame time with the foregoing. Verſe 26.

Ver. 27. *And when a Bullock, or Sheep, or Goat is brought forth.*] Theſe were the only Beaſts that were allowed to be ſacrificed, *v.* 19. Verſe 27.

Then it ſhall be ſeven days under the dam, and from the eighth day and thenceforth, it ſhall be accepted for an offering, &c.] They were not fit for Food when they were not ſeven days old, and therefore not for Sacrifice; which was the *Bread* or Food of God, as it is called *v.* 25. But this hath been ſufficiently explained before XXII *Exod.* 30. I ſhall only add, that I have ſince obſerved that *P. Cunæus* hath briefly expreſſed the ſenſe of *Maimonides*, which I there repreſented, (*Lib.* III. *de Republ. Hebræor. cap.* 5.) and that the Gentiles were ſo far from offering Creatures ſo young, that they thought them fitteſt for Sacrifice, when they were two years old; as appears from the words of *Virgil* before-mentioned,

———*Mactant lactas de more bidentes.*

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where *Servius* ſaith that *bidentes* were ſo called, becauſe they were *biennes*, two years of age; for it was not lawful to Sacrifice thoſe that were younger, nor thoſe that were older.

Verſe 28. Ver. 28. *And whether it be Cow, or Ewe, ye ſhall not kill it, and her young both in one day.*] Leſt the young one, ſaith *Maimonides*, ſhould happen to be killed before the Dam, which would have given the greateſt grief to her, *More Nevoch. P.* III. *cap.* 48. Any thing that lookt like Cruelty therefore, was by this Law baniſhed from among them; for they might not ſo much as kill both the Young and the Dam on the ſame day, to offer them to God himſelf; of which he is here ſpeaking.

Verſe 29. Ver. 29. *And when ye will offer a Sacrifice of Thankſgiving unto the* LORD.] He had mentioned *Free-will-offerings* and *Vows* before *v.* 21. and now briefly touches upon the third ſort of *Peace-offerings*. See VII. 15, 16.

Offer it at your own will.] Male or Female; of the Herd, or of the Flock, III. 1, 7, 12. Or the meaning may be (as hath been often ſaid) *He ſhall offer it in ſuch a manner, as that it be accepted.* See I. 3.

Verſe 30. Ver. 30. *On the ſame day it ſhall be eaten*, &c.] See VII. 15.

Verſe 31. Ver. 31. *Therefore ſhall ye keep my Commandments, and do them*, &c.] Becauſe he had ſaid before *v.* 30. and now repeats it again in the concluſion of this Verſe, *I am the* LORD. To whom they owed obedience; eſpecially when he required they ſhould reverently uſe all holy things.

Verſe 32. Ver. 32. *Neither ſhall ye profane my holy Name.*] This may refer either to what goes before, (that they ſhould not make him and his Service contemptible, by offering ſuch things as were defective, *&c.*) or, be taken

ken as a Precept by it ſelf. And then the Name of God was profaned *three* ways, (as Mr. *Selden* obſerves) beſides the moſt grievous of all, by Blaſphemy. Either when a Man for fear of death, violated the Divine Law; or when he contemptuouſly and wantonly broke any Precept; or when a Man of great note, for Knowledge and Piety gave a Scandal to others by doing ſuch things, as were not perhaps directly againſt the Law, yet made him loſe all his Authority. See *Lib.* II. *de Jure Nat. & Gent. juxta Diſc. Hebr. cap.* 10. Chapter XXII.

But I will be hallowed among the Children of Iſrael.] Either by the obſervation of his Laws, or by puniſhing thoſe who tranſgreſſed them: For ſo this phraſe is uſed, X. 3.

I am the LORD which hallow you.] Have ſeparated you to my ſelf, as a ſpecial People, from all others, by Laws different from theirs, and more excellent.

Ver. 33. *That brought you out of the Land of* Egypt, *to be your God.*] And moreover, diſtinguiſhed you from all others, by ſingular Benefits: particularly by delivering you from the moſt grievous Slavery, that I might make you a happy People. Verſe 33.

I am the LORD.] When you remember my benefits, remember I am your Soveraign, who expect your Obedience.

Chapter XXIII.

CHAP. XXIII.

Verse 1. Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] All the Laws in this Chapter were delivered at one time, not long after the former.

Verſe 2. Ver. 2. *Speak unto the Children of* Iſrael.] Who were highly concerned to obſerve all the Solemnities enjoyned in this Chapter, in ſuch a manner as God required.

And ſay unto them, concerning the Feaſts of the LORD.] It hath been anciently obſerved, that φιλέορτοι οἱ Σύροι, *the Syrians were great lovers of Feaſts.* Which made it the more reaſonable (if they were ſo in *Moſes* his days) that the *Iſraelites*, who were to be their Neighbours in the Land of *Canaan*, ſhould have ſo many Feaſts appointed them, weekly, monthly, and yearly; all in Honour of their God. From whence they are called *Feaſts of the* LORD. But this word *MOED*, which we tranſlate a *Feaſt*, properly ſignifies an *Aſſembly*. And ſo Mr. *Thorndike* would have it here tranſlated; becauſe the name of *Feaſts* is proper to thoſe Solemnities which are to be celebrated with joy and chearfulneſs: whereas under this general word *Moed* is comprehended the Day of Atonement, which is one of the *Aſſemblies* here named, *v.* 27. but was no *Feaſt*; being to be obſerved with the greateſt Humiliation and Affliction that could be expreſſed. He therefore exactly tranſlates theſe words in this manner, *The Aſſemblies of the* LORD (for the word *concerning* is not in the Hebrew) *which ye ſhall proclaim for holy Convocations, theſe are my Aſſemblies.* See *Religious Aſſemblies*, *Chap.* II. All that can be ſaid for our Tranſlation is, That the Day of Atonement being a Day

Day of Reſt from all Labour, it may go under the Name of a *Feaſt*, in oppoſition to working days. Chapter XXIII.

Which ye ſhall proclaim.] Or *call*, by the ſound of the Trumpet, which the Prieſts were to blow upon theſe days, X *Numb.* 10.

To be holy Convocations.] The ſame Hebrew word (*Mikra*) which here ſignifies a *Convocation*, ſignifies alſo *reading*, VIII *Nehem.* 8. For on theſe days they were called to Aſſemble togeather to hear the Law read to them, as well as to offer Sacrifice, and make their Prayers to God, with Thankſgivings for his Benefits.

Even theſe are my Feaſts.] Or *my Aſſemblies*, as I ſaid before: the firſt of which was the Sabbath, then the Paſſover, Penticoſt, the beginning of the New Year, the Day of Atonement, and the Feaſt of Tabernacles: which are all contained under the general word *Moed*, and none beſides.

Ver. 3. *Six days ſhall work be done.*] They were allowed all theſe for any ſort of buſineſs wherein they pleaſed to employ themſelves. Verſe 3.

But the ſeventh day is the ſabbath of reſt.] See XX. *Exod.* 9, 10. XXXI. 15. This was the greateſt of all Solemnities appointed for Aſſemblies, returning once every week; and therefore is ſet in the head of all the reſt; from which it ſeems to be diſtinguiſhed, *v.* 37, 38. And accordingly in the next Verſe, having here mentioned this as a day by it ſelf, he begins to reckon the *Feaſts* or *Aſſemblies of the* LORD. And the reaſon why this day was made a *Sabbath of Reſt*, was, becauſe God himſelf then reſted from his Works. In memory of which they were to keep this Day free from all Labour, that the belief of the Creation of the World might be fixed in their Minds; or, as *Maimonides* phraſes it, (*More Nevoch. P.* II. *cap.* 113.) *A belief that*

nothing

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nothing is cœvous with God. Whence that saying of theirs (mentioned by *Aben-Ezra*) *whosoever doth any work upon the Sabbath-day, denies the work of the Creation.*

Ye shall do no work therein.] They were commanded so to rest on this day from all bodily labour, as not to kindle a fire, to dress the meat they eat upon it: which is not required upon any other day, but only this and the great Day of Expiation, (*v.* 28, 30.) Concerning these two days alone it is said, *Thou shalt do no work upon it:* but of the days of other Assemblies, no more is said but this, *Thou shalt do no servile work therein,* v. 7, 8, *&c.* that is, only such work as they were wont to put their Slaves to do, was prohibited. For though they might not bake, nor boil their Meat on the Sabbath-day, XVI *Exod.* 23. nor on the day of Expiation, *v.* 28. of this Chapter; yet on other Solemn days they might make provision for their Tables, XII *Exod.* 16. where *Aben-Ezra* notes *of none of the solemn Assemblies, besides the Sabbath and the day of Atonement, it is said* NO MANNER OF WORK: *only of the Passover he saith it, and addeth an exception of the Meat of the Soul*; that is, what was requisite for the Sustenance of Nature. As our Mr. *Thorndike* observes, in the place before quoted.

It is the Sabbath of the LORD *in all your dwellings.*] To be kept holy in honour of the LORD, by every man whersoever he dwelt: For they had Synagogues for Worship in all their Towns; though most of the other Assemblies could be held only in the place where the Sanctuary, and afterwards the Temple was, whither all their Males went up thrice a year at the great Festivals. *Aben-Ezra* therefore thus glosses upon these words, IN ALL YOUR DWELLINGS,

LINGS, *in your Land and out of your Land; at home and upon the way.* To ſhow that the Command XXXV *Exod.* 3. *(You ſhall kindle no fire throughout your habitation upon the Sabbath-day)* was to be obſerved not only whilſt they lived upon *Manna* in the Wilderneſs (when God gave them a double portion on the ſixth day, that they might prepare it againſt the Sabbath, XVI *Exod.* 5, 29.) but in all places, whereſoever they dwelt afterwards. Chapter XXIII.

Ver. 4. *Theſe are Feaſts of the LORD.*] Now follow the Solemn Aſſemblies which are to be kept by this Ordinance of mine; beſides that of the Seventh day, which was celebrated from the beginning. Verſe 4.

This looks like a *Title* to all that inſues.

Even for holy Convocations.] Solemn Meetings of the People, who were called together to celebrate the Mercies of God with Sacrifices of Thankſgiving and Publick Rejoycings. Such there were in all Nations, who had their Πανηγύρεις (as the Greeks called them) *general Aſſemblies* of all the Country, to do Honour to their Gods. As in *Egypt* we are told by *Herodotus*, *Lib.* II. *cap.* 59. they did once a year πανηγυρίζειν in honour of *Iſis*, *Mars* and *Diana*. The like was in other Nations, as every body knows.

Dr. *Hammond* hath obſerved ſomething concerning this phraſe *holy Convocations*, upon XX S. *Matth. not.* c.

Which ye ſhall proclaim in their ſeaſons.] Or in their appointed times: which here follow.

Ver. 5. *On the fourteenth day of the firſt month.*] See XII *Exod.* 6. Verſe 5.

At even.] See XII *Exod.* 6.

Is the LORD's Paſſover.] See XII *Exod.* 27.

Ver.

Chapter XXIII. Verse 6.

Ver. 6. *And on the fifteenth day of the ſame month, is the Feaſt of unleavened bread unto the* LORD, &c.] That is, then the ſeven days of eating unleavened Bread were to begin, XXII *Exod.* 15.

Seven days ye muſt eat unleavened bread.] See XII *Exod.* 19, 20.

Verſe 7.

Ver. 7. *On the firſt day ye ſhall have an holy Convocation.* XII *Exod.* 16.

Ye ſhall do no ſervile work therein.] Such days as theſe were not obſerved ſo ſcrupulouſly as the ſeventh day of every week, on which (as I obſerved before) they might not boil nor bake, *i. e.* prepare their Meat; which on this day was allowed, as appears from the place laſt named in *Exodus*. Nor might they ſtir out of their place, *i. e.* take a Jouney on the *Sabbath*, XVI *Exod.* 29. but on this day they might: As appears from XVI *Deut.* 7. where having ſacrificed the Paſſover, and eaten it on the fourteenth day at Even, they have leave given them to go home the next Morning, which was the firſt day of unleavened Bread. For on this very day, betimes in the morning, they came out of *Egypt*, and travelled from *Rameſes* to *Succoth*. By *ſervile work* therefore we are to underſtand their ordinary Labours on other days, from which both they and their Servants were to abſtain on this day. Which it was the cuſtom of all Nations to forbear, upon ſuch great Solemnities, as *Strabo* informs us *Lib.* X. where he ſaith, Κοινὸν τοῦτο καὶ τῶν Ἑλλήνων καὶ Βαρβάρων ἐστί, τὸ τὰς ἱερομηνίας μετ' ἀνέσεως ἑορταστικῆς ἄγειν· *This is common both to Greeks and Barbarians, to keep their holy days, with a feſtival remiſſion of their labours.*

Verſe 8.

Ver. 8. *And ye ſhall offer an offering made by fire ſeven days unto the* LORD.] Theſe were not meerly idle times, but days for Divine Service; about which there

is

is a particular direction given afterwards, XXVIII *Numb.* from the 19*th* Verſe to the 25*th*, where the Sacrifices for every one of the ſeven days are preſcribed. And though there is no mention of any particular work of the Moral Service of God upon theſe days (no more than there is of that Sanctification of the *Sabbath-day*) yet the Jews were not ſo blind, but that they were able to perceive the Spiritual Service of God, by Prayers, and Praiſes, and hearing the Law, and meditating upon God's works, was required on theſe days, eſpecially on the *Sabbath:* which appears from *Joſephus*, and *Philo*, and divers others of their later Writers. Chapter XXIII.

In the ſeventh day is an holy Convocation.] XII *Exod.* 16.

Ye ſhall do no ſervile work therein.] It was to be obſerved as the firſt day of the ſeven; that the Feaſt might conclude as it began.

Ver. 9. *And the* LORD *ſpake unto* Moſes, *ſaying.*] Though the following Command could not be yet practiſed; yet he would have them take a particular notice of it, as no leſs ſolemnly enjoyned than the foregoing. Verſe 9.

Ver. 10. *Speak unto the Children of* Iſrael.] They being all concerned in this Precept. Verſe 10.

And ſay unto them, when ye be come into the Land which I give unto you.] In the Wilderneſs they ſowed no Corn, and therefore could not be obliged by this Precept till they came to *Canaan:* nay, till they had driven out the old Inhabitants, and God had given them reſt in the Land of Promiſe, as *Moſes* himſelf ſeems to expound it, XII *Deut.* 10, 11.

And ſhall reap the harveſt thereof.] Begin to reap it, as it is explained, XVI *Deut.* 9.

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Then ye ſhall bring a Sheaf.] Or an *handful*, as it is tranſlated in the Margin of our Bibles. And there was the very ſame cuſtom among the Heathen, to bring δράγμα, an handful of the new Corn, to be offered to their Gods, as *Diodorus Siculus* ſaith the practice was among the *Egyptians*.

Of the Firſt-fruits.] There were ſeveral things comprehended under the name of *Firſt-fruits*, which are commanded to be offered unto God, XXIII *Exod.* 19. The *Greeks* have accurately diſtinguiſhed them by proper and peculiar Names. Πρωτότοκα were the Firſt-born of Men or of Cattel mentioned XIII *Exod.* Then Πρωτογενήματα were the *firſt Corn* that was ripe, or the *firſt fruit* of Trees, which they brought from the Field, or from their Plantations, before they eat any themſelves. And then Ἀπαρχαὶ (which the Hebrews call *Terumoth*, or *Trumoth*) were the Firſt-fruits of their Wine and Oil (XVIII *Numb.* 12.) and the firſt Loaves or Cakes made of their Wheat, mentioned below *v.* 17. See there.

Of your harveſt.] Of Barley-harveſt, which began at the *Paſſover*, when they offered the Firſt-fruits here mentioned; as Wheat-harveſt began at *Pentecoſt*, when they offered the Firſt-fruits mentioned *v.* 17. as at the Feaſt of *Tabernacles* thoſe of the Vine, and other Fruit-trees were brought and offered. And ſo much weight was laid on this, and there were ſo many of them, and ſuch care taken of their payment, becauſe this was held by all Mankind as a principal part of Religion, to make this early Acknowledgment to God for his Goodneſs. Inſomuch, that they who offered no Firſt-fruits were lookt upon as Atheiſts. So *Porphyry*, *Lib.* 3. περὶ Ἀποχῆς, *ſect.* 78. And indeed this was a practice derived from the beginning of the World, IV *Gen.* 3, 4. *Ariſtotle* himſelf teſtifies as much, when

when he ſaith *Lib.* VIII. *ad Nichomachum*, Αἱ ἀρχαῖαι θυσίαι καὶ σωόδοι, &c. *The ancient Sacrifices and Aſſemblies were after the carrying in the Harveſt, when they offered the Firſt-fruits*, μάλιστα γὰρ ἐν τούτοις ἐσχόλαζον τοῖς καιροῖς, *for they chiefly relaxed themſelves at thoſe Seaſons.*

Unto the Prieſt.] Who offered part of it to God, and had the reſt himſelf. For thus the Jews deſcribe the gathering and offering of them. On the Evening of the firſt day of the Paſſover-week, ſome were ordered by the *Sanhedrim* to take Sickles and Baskets, *&c.* and go out when it was dark (having a great Company with them) and cut a Sheaf of Corn; which they brought into the Court of God's Houſe, and parcht it, (as may be gathered from the *ſecond* Chapter of this Book, 14, 15, 16.) and having ground it, they ſifted it often (no leſs than *thirteen* times) till it was very fine flour. After which they took out a Tenth-deal (an *Omer*, which was the tenth part of an *Ephah*) and brought it to the Prieſt, who took out an handful, and put it on the Altar with Oil and Frankincenſe; and the remainder he had for himſelf. See Dr. *Lightfoot* in his *Temple Service*, *Chap.* XIV. *ſect.* 2. Dr. *Owtram de Sacrificiis*, *Lib.* I. *cap.* 8. *n.* 6. And *J. Wagenſeil* upon *Sota*, *cap.* 2. *Annot.* 11.

Ver. 11. *And he ſhall wave the ſheaf before the* LORD.] Verſe 11. They did not offer the Corn green in the Ears (as I obſerved in the foregoing Verſe) but parcht, dried, ground, and ſearſed, and then they waved a Tenth-deal of the Flour, which came from the Sheaf, as a preſent to the LORD of the whole Earth.

To be accepted for you.] To procure God's Bleſſing upon the reſt of the Harveſt; and that they might have liberty to uſe the Corn it produced: which it was not lawful for them to do, till the Firſt-fruits were given to God.

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On the morrow after the Sabbath the Prieſt ſhall wave it.] We are not to underſtand by the *Sabbath* the Seventh day's Reſt, which was the Opinion of the *Sadducees*, as *R. Levi ben Gerſon* tells (upon the *fifth* of *Joſhua*) but the day here mentioned *v.* 7. which was a kind of *Sabbath*, becauſe no Servile work might be done therein. And therefore this *morrow after the Sabbath* was the *ſixteenth* day of *Niſan*, or the next day to the *firſt* of Unleavened Bread. So the LXX tranſlate it, τῇ ἐπαύριον τῆς πρώτης, *the morrow after the firſt:* and *Joſephus* more plainly, τῇ δευτέρᾳ τῶν ἀζύμων ἡμέρᾳ, &c. *on the ſecond day of Unleavened Bread, which is the ſixteenth day of the Month*, &c. *Lib.* III. *Antiq. cap.* 10. This was the firſt of the *fifty* days, which they reckoned till *Pentecoſt*, v. 15. and was the day on which *Manna* ceaſed when they came into *Canaan*, becauſe then they eat of the Fruits of that Country (V *Joſh.* 10, 11, 12.) And indeed it was not lawful for them (as I ſaid before) to eat of the Fruits of the Earth, till after the Paſſover; becauſe then the Sheaf of the Firſt-fruits was waved, which conſecrated the reſt of the Corn. And ſo God continued *Manna* to them, till they had other Food to eat.

Verſe 12.

Ver. 12. *And ye ſhall offer that day when ye wave the ſheaf, an he-lamb without blemiſh*, &c.] Though this day was not ſo holy as the firſt day of Unleavened Bread, yet it was a part of the Feſtival, and was called *Moed katon*, a leſſer Solemnity; as all the reſt of the days were, between the firſt and the ſeventh. And therefore a ſpecial Offering is here ordered upon this day, beſides the daily Burnt-Sacrifice; and beſides the Sacrifice which was appointed (*v.* 8.) to be offered upon every one of the ſeven days.

Ver.

Chapter XXIII. Verse 13.

Ver. 13. *And the Meat-offering thereof ſhall be two Tenth-deals of fine flour*, &c.] I obſerved before (upon the *ſecond* Chapter, *v.* 1.) that all ſorts of *Bread* might be offered to God, as being a very ancient Sacrifice, and commonly uſed at every Table: for which reaſon *Wine* alſo is here ordered; but it was to be ſimple Wine, not mixed, as was the Heatheniſh Cuſtom. *Salt* alſo was added (II. 13.) as common at all Tables; but no *Honey*, nor *Leaven*, which Mens Superſtition had introduced, (and therefore expreſly forbidden in that place, *v.* 11.) as it did alſo *Milk*, and *Herbs*, and *Leaves of Trees*; not a word of which is to be found in the Law of *Moſes*. But here it is obſervable, that he commands *two Tenth-deals* of fine Flour to be offered; whereas one Tenth was the common *Meat-offering* (XXIX *Exod.* 40.) Becauſe, as one of them was a neceſſary attendant on the Lamb (mentioned before *v.* 12.) ſo the other was in honour of the day, which was a leſſer kind of Feſtival.

And the Drink-offering thereof ſhall be of wine, the fourth part of a hin.] Here is not a double proportion of Wine ordered, but the uſual quantity; becauſe, perhaps this was a Thankſgiving only for their Corn, not for their Vintage, which came afterwards.

Verſe 14.

Ver. 14. *And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day, that ye have brought an offering to your God.*] It was not lawful for them to reap, and therefore not to eat any of the Fruits of the Earth, till the forenamed Firſt-fruits were offered, as an acknowledgment to the Donor of them. For nothing was more juſt and equal, all Men thought, than to give ſome part to him, who gave to them all they had: and in the firſt place, to give him his due, before they took any thing to themſelves. The *Romans* in this expreſſed the ſenſe of all Mankind;

Chapter XXIII. kind; who as *Pliny* tells us, *Lib.* XVIII. *cap.* 2. *Ne guſtabant quidem novas fruges, aut vina, antequam Sacerdotes primitias tibaſſent,* did not ſo much as taſte of their Corn or Wine, till the Prieſts had offered the Firſt-fruits.

It ſhall be a ſtatute for ever, &c.] As long as their Polity laſted.

In all your dwellings.] Throughout the whole Land of *Canaan.*

Verſe 15. Ver. 15. *And ye ſhall count unto you from the morrow after the Sabbath.*] From the *ſixteenth* day of *Niſan*, or the *ſecond* day of Unleavened Bread; which was the morrow after the Sabbath, *v.* 11.

From the day that ye brought the ſheaf of the Wave-offering.] This is added only as a fuller deſcription of the time, from which they were to count.

Seven Sabbaths ſhall be compleat.] Seven whole Weeks, reckoning that day from which the account begun, for the firſt day of the firſt of thoſe Weeks; which made XLIX. days in all. *Maimonides* thinks it was for the honour of this great Day of *Pentecoſt*, that they were to count the days till it came; juſt like a Man, ſaith he, who expects his beſt Friend, is wont to tell the days and hours till he arrive, *More Nevoch. P.* III. *c.* 43. And therefore the preſent Jews begin this Supputation, with a ſolemn Prayer, ſaying, *Bleſſed art thou, O LORD our God, the LORD of the World, who haſt ſanctified us with thy Precepts, and commandeſt us to number the days of Harveſt: and this is the firſt day.* And thus they go on to pray till the ſeventh day, when they add, *Now there is one Week:* and ſo they proceed in the ſame Prayers to the Evening of *Pentecoſt.* Which Feaſt they not being able now to keep, as the Law appoints, they pray to God every day, after they have done counting, that he would reſtore

reſtore *Jeruſalem* and the *Temple*, and then they promiſe to do all that is here preſcribed. And this *counting* in ſome places is performed publickly in their Synagogues; yet ſo that every Maſter of a Family is bound every night to do it at home. See *Buxtorf. Synag. Judaica, cap.* 20. Chapter XXIII.

Ver. 16. *Even unto the morrow after the ſeventh Sabbath ſhall ye number fifty days.*] The next day after the ſeventh Sabbath (or Week) made juſt *fifty* days; from which this Feaſt was called *Pentecoſt:* and in the Old Teſtament, *the Feaſt of Weeks*; becauſe it began the next day after the Seven Weeks before-mentioned, XXXIV *Exod.* 22. Verſe 16.

And ye ſhall offer a new Meat-offering to the LORD.] *Viz.* Of new Corn made into Loaves, as it follows in the next Verſe: which was the Firſt-fruits of Wheat-harveſt, as the place before-mentioned tells us, XXXIV *Exod.* 22.

This day the *Samaritans* take to have been the firſt day of the Week; after the very Letter of this Law, which is thus made out, by the great Primate of *Ireland:* Our bleſſed LORD being ſlain at the Feaſt of the *Paſſover*, the whole *Sabbath* following (which was the firſt day of Unleavened Bread) he reſted in his Grave. The next day after that *Sabbath*, the *Sheaf*, or *Omer* of the Firſt-fruits of the Barley-harveſt was offered to the LORD; when Chriſt roſe from the dead, and became *the Firſt-fruits of them that ſlept.* From this day was the account taken of the *ſeven Sabbaths*, or Weeks: and upon the morrow after the Seventh (that is, upon our Lord's Day) was celebrated the Feaſt of Weeks; which is called *the day of the Firſt-fruits*, (XXVIII *Numb.* 26.) becauſe then were offered the *Firſt-fruits* of their ſecond, or Wheat-Harveſt; and therefore called *the Feaſt of Harveſt*,

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(XXIII *Exod* 16.) becauſe then was the Principal, and the Concluſion of the whole Harveſt of the year. Upon which day the Apoſtles having themſelves received the *Firſt-fruits of the Spirit*, begat three thouſand Souls, through the Word of Truth; and preſented them as the *Firſt-fruits of the Chriſtian Church* unto God, and unto the Lamb. Now the matter being ſo ordered by God, that in the obſervation of the Feaſt of Weeks, the Seventh day of the Week (the Jewiſh Sabbath) was purpoſely paſſed over, and that great Solemnity kept upon the firſt day of the Week, no wonder the Chriſtian Church hath appropriated that day, inſtead of the Seventh, for the Service of God.

Verſe 17.

Ver. 17. *Ye ſhall bring out of your habitations.*] Theſe Oblations ſeem to have been offered at a common charge, in the name of the whole Nation; which is the reaſon of this phraſe, *Out of your habitations.* For to affirm, as ſome do, that *two Loaves* were to be brought out of every Houſe, or at leaſt out of every Town, is abſurd: for they may as well ſay, *ſeven Lambs* (as it follows) which were offered with this Bread, were to be furniſhed in like manner, out of every Family or Town.

Two Wave-loaves, of two Tenth-deals.] A double proportion, as before *v.* 13. which was preſented to God, the LORD of the whole World, by waving them to all quarters. Each Loaf did not contain two Tenth-deals; but there was one in each Loaf.

They ſhall be of fine flour.] Of Wheat.

They ſhall be baken with leaven.] And therefore were not burnt upon the Altar (for that was unlawful, II *Lev.* 11, 12.) but wholly given to the Prieſts. Whence it was, as the Jews obſerve, thas the Bread accompanying

companying their Peace-offerings of Thankſgiving were leavened, (VII. 13.) and not burnt on the Altar, but intirely given to the Prieſts, the Servants of God, who attended at his Altar, that they might Feaſt together with him. Chapter XXIII.

They are the firſt-fruits unto the LORD.] Other Firſt-fruits are mentioned *v.* 10. but theſe were the principal, being the Firſt-fruits of Wheat-harveſt; which with all the reſt are exactly enumerated by *Nehemiah* X. 35, 36, 37. And that place of *Pliny*, mentioned *v.* 14. ſeems to prove that the Heathen offered both the firſt of their Fruits before they brought them out of their Fields and Vineyards; and alſo the firſt of what was made of them after they were brought home. Which they did partly out of gratitude to God, to thank him for making the year fruitful; and partly to pray him to grant fruitful Seaſons for the future.

Ver. 18. *And ye ſhall offer with the Bread ſeven Lambs without blemiſh*, &c.] This being a great day, and Burnt-offerings being the nobleſt ſort of Sacrifice, purely in honour of God, a greater number, both of Lambs and other Creatures, are required upon this Solemnity. Verſe 18.

And one young Bullock, and two Rams.] In XXVIII *Numb.* 27. it is ſaid, *Two young Bullocks, and one Ram*, beſides the ſeven Lambs. Perhaps they were left to their liberty, either to bring one young Bullock and two Rams, or one Ram and two young Bullocks. Or elſe, thoſe mentioned in *Numbers* were diſtinct Sacrifices beſides thoſe here mentioned: and ſo *Joſephus* ſaith, *Lib.* III. *Antiq. cap.* 10. that there were offered upon this day, *three* young Bullocks, *two* Rams (it ſhould be *three* Rams) and *fourteen Lambs*. All which were offered, beſides the Morning and Evening Sacrifice of every day.

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They ſhall be a Burnt-offering to the LORD, *with their Meat-offering*, &c.] There being all ſorts of Sacrifices preſcribed for the great Solemnity of this Day, he mentions the Burnt-offering in the firſt place, becauſe it was the principal, and offered next to the two Loaves.

Verſe 19. Ver. 19. *Then ſhall ye Sacrifice one Kid of the Goats for a Sin-offering.*] Next followed the *Sin-offering:* Which, for a particular ſin of the Congregation, was a *Bullock*, 18. 14. but for the ſins of the Nation in general only *a Kid of the Goats.* For as *Maimonides* obſerves (*More Nevoch. P.* III. *cap.* 46.) the more grievous the Sin was, the viler the Sacrifice; there being no greater Sin than Idolatry, nor viler Sacrifice than a She-goat: and yet this was the Expiation of that Sin, as they interpret IV. 27. XV *Numb.* 17.

And two Lambs of the firſt year, for a Sacrifice of Peace-offerings.] Double the number to what was commonly offered. For this being an high day all ſorts of Sacrifices (as I ſaid before) were offered (*Burnt-offerings*, *Sin-offerings*, and *Peace-offerings*) upon it: and in greater proportions (except the Sin-offering) than on other days. And theſe were the only *Peace-offerings* of the whole Congregation of *Iſrael*, offered only at this one time of the year, and never elſe.

Verſe 20. Ver. 20. *And the Prieſt ſhall wave them with the Bread of the Firſt-fruits, for a Wave-offering before the* LORD.] Theſe Sacrifices, with the *Treſpaſs-offering* for a Leper (XIV. 12, 24.) were the only Offerings that were waved about towards all the corners of the World. So *Abarbinel* upon this place: *The waving was performed by the Prieſt, who reached them out, upward and downward, this way and that way, towards the ſix quarters of the World; to ſhow that the Earth is the* LORD's, *and the fulneſs thereof.* Or, as R. *Levi ben Gerſom* ſpeaks, that

that they might underſtand, *the Providence of God is everywhere, above and beneath, in every corner of the World.* Chapter XXIII.

With the two Lambs.] This ſeems to ſignifie the forenamed *Burnt-offering* and *Sin-offering* were thus waved, as well as theſe *Peace-offerings:* That is, ſome part of them all, in the name of the reſt; for the Prieſt could not wave the whole Body of them, they were ſo heavy.

They ſhall be holy to the LORD *for the Prieſt.*] Who had not only the Breaſt and the Shoulder (as was uſual) but all the fleſh of theſe *Peace-offerings* (their Blood being ſprinkled, and their Inwards burnt) was given unto him, to be eaten by the Males among the Prieſts, in the Court of the Sanctuary; even as the *Sin-offerings* were. For theſe *Peace-offerings* being (as I before-noted) the only Peace-offerings of the whole Congregation, were reckoned among the *moſt holy* things: whereas the Peace-offerings, of private Men, were *leſs holy*; as Dr. *Lightfoot* obſerves in his *Temple Service, cap.* 8. *ſect.* 4. And the true reaſon why the Prieſt had all the Fleſh of theſe Sacrifices, was, becauſe they being for the whole Congregation, the Offerers were too many, to have any portion of them diſtributed among them.

Ver. 21. *And ye ſhall proclaim on the ſelf-ſame day.*] Before the Solemnities began. Verſe 21.

That it may be an holy Convocation to you.] See *v.* 4. The reaſon of this holy Aſſembly, was partly to commemorate God's great Goodneſs, in giving the Law from Mount *Sinai*, on the *fiftieth* day after their coming out of *Egypt*, (which was the chief end of God's bringing them from thence, as *Maimonides* ſpeaks, *P.* III. *More Nevoch. cap.* 43.) and partly to thank him for giving them ſuch fair hopes of compleating

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their Harveſt, which had been begun at the Paſſover.

Ye ſhall do no ſervile work therein.] It was to be obſerved, as the firſt and the laſt days of Unleavened Bread, (*v.* 7, 8.) with ſuch a Reſt, as made it little different from a Sabbath. And that *great Viſion*, (as *Maimonides* calls it) at the giving of the Law laſting but one day, was the reaſon the memory of it was celebrated only for one day in the year; whereas the Feaſt of Unleavened Bread laſted ſeven days; for one day was not ſufficient to make them ſenſible enough of the Affliction they endured in *Egypt*. But perhaps one day only was appointed at *Pentecoſt* to be free from all Servile work, becauſe of the great Buſineſs of Wheat-harveſt, which was then coming on; and could not permit them to be ſo much at leiſure, as they were when the Fruits of the Earth were all gathered. Then they kept a Feaſt ſeven days, (*v.* 39.) as they did at the beginning of Barley-harveſt, when the Feaſt of Unleavened Bread was held. At which time Harveſt did not come on ſo faſt, as it did at *Pentecoſt*: for the Firſt-fruits then were of Green Corn, parched and dried, and offered to God, for the hope they had he would bring the reſt to maturity.

Verſe 22.

Ver. 22. *And when ye reap the Harveſt of your Land, thou ſhalt not make clean riddance of the corners of the Field*, &c.] This Precept hath been ſufficiently explained before, XIX. 9, 10. Only the occaſion of its repetition here ought to be obſerved; which is the mention of Harveſt and Firſt-fruits, which in gratitude they then offered unto God. Of whoſe Goodneſs he would have them ſo ſenſible, as not to be unmindful of the Poor; but to be ſuch Benefactors to them, that they might ſtill receive more Benefits from God.

Ver.

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Verſe 23.

Verſe 24.

Ver. 23. *And the* LORD *ſpake unto* Moſes, *ſaying.*] Theſe words are frequently prefixed to a new matter; though delivered at the ſame time with what went before.

Ver. 24. *Speak unto the Children of* Iſrael, *ſaying.*] Who (as I have often ſaid) were all concerned to take notice of ſuch Precepts.

In the ſeventh month, in the firſt day of the month, ye ſhall have a Sabbath.] Such a Sabbath as thoſe mentioned *v.* 7, 8, 21.) on which no Servile work was to be done; as it follows in the next Verſe. For the ſeventh Month was the firſt Month of the year, according to the ancient computation; and continued ſo ſtill to ſeveral purpoſes: particularly with reſpect to their *Jubilee*, when they were to blow the Trumpet, as they did on this day: which was the chief New Moon in all the year; and the more illuſtrious, becauſe it fell in the time when all the Fruits of the Earth were gathered.

A memorial of blowing with Trumpets.] It is not eaſie to tell, of what this blowing of Trumpets was a memorial. *Maimonides* in the place fore-named (*More Nevoch. P.* III. *cap.* 43.) will have it to be inſtituted, to awaken the People out of ſleep, and call them to repentance; being to put them in mind of the great Day of Expiation, which followed *nine* days after. This he explains more largely in his *Jad Chazakah*, in the Treatiſe of *Repentance*, *cap.* 3. where he ſaith, The ſound of the Trumpet at this time, did 'in effect ſay, Shake off your drowſineſs ye that ſleep; 'and being awaked, watch to your duty; Search and 'try your ways; Remember your Creator, and repent. 'You whom the Vanity of the Times hath led into a 'forgetfulneſs of the Truth; who ſpend your days, 'wandring after empty things, which profit nothing;

'bethink.

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'bethink your ſelves, and take care of your Souls. 'Let every one forſake his evil way, and his thoughts 'which are not good. And accordingly, he ſaith 'in the ſame place, the *Iſraelites* were wont to multi-'ply Alms and Good Works; and to apply them-'ſelves to the Precepts (as his phraſe is) from the 'beginning of the year, till the Day of Atonement, 'more diligently than at any other time; riſing in the 'night to pray in their Synagogues till break of day, *&c.* But, though this be very pious, I ſee no ground for it; no more than for what they ſay of Commemorating the Deliverance of *Iſaac:* For why ſhould not blowing of Trumpets be ordered for a preparation to other Solemn days, and in memory of other Deliverances, as well as this of *Iſaac?*

It ſeems more probable that all Nations making great ſhouting, rejoycing, and feaſting in the beginning of the year, at the firſt New Moon, (as many have obſerved) hoping the reſt of the year, by this means, would prove more proſperous: God was pleaſed to ordain this great rejoycing among his People, in honour of himſelf, upon the Day of the firſt New Moon, (which was to be continued every firſt Day of the Month) that he might preſerve them from the Worſhip of the *Moon*; and make them ſenſible that he alone gave them good years, and renewed his Mercies daily, from Month to Month, upon them. *Bonfrerius* imagines that God put an honour upon this Month, becauſe it was the *ſeventh:* that as every *ſeventh day* was a Sabbath, and every *ſeventh year* the Land reſted, *&c.* ſo every *ſeventh month* of every year ſhould be a kind of Sabbatical Month; there being more Feaſts in this Month, than in any other Months in the Year.

But

But all this doth not explain what this blowing of Trumpets was a *memorial* of; which I take to be the Creation of the World; which was in *Autumn*. Upon which account it was, that they anciently began their year at this time, as the Eaſtern People do at this day. They acknowledged alſo God's Goodneſs, in bleſſing all the year paſt, and bringing them to the beginning of a new year; which they prayed him to make happy to them. Chapter XXIII.

They began to blow at Sun-riſe, and continued it till Sun-ſet. He that founded the Trumpet began with the uſual Prayer, *Bleſſed be God, who hath ſanctified us with his Precepts*, &c. ſubjoyning theſe words, *Bleſſed be God, who hath hitherto preſerved us in life, and brought us unto this time.* When all was ended, the People ſaid with a loud voice theſe words of the *Pſalmiſt*, LXXXIX *Pſal.* 15. *Bleſſed is the people that know the joyful ſound: they ſhall walk, O LORD, in the light of thy countenance.* See *Buxtorf. Synag. Jud. cap.* 24.

Such blowing with Trumpets was uſed by the Gentiles; particularly in the Solemnities they obſerved in honour of *the Mother of the Gods:* One whole day (which was the ſecond) being ſpent in blowing of Trumpets, as *Julian* tells us in his *fifth Oration* upon this Subject, ἐν' ἑξῆς περιαλπισμὸς παραλαμβάνεται, *p.* 168.

Ver. 25. *Ye ſhall do no ſervile work therein.*] It was a very Solemn Day, like the Day of Pentecoſt, (*v.* 21.) and others before noted, on which they might only make proviſion for their Meals, XII *Exod.* 16. which were wont to be very liberal upon this day. And among other Diſhes they ſerve up to the Table a *Ram's head*, in the memory of that Ram, which Verſe 25.

was

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was ſacrificed in the room of *Iſaac*; which they fancy was upon this day.

But ye ſhall offer an offering made by fire unto the LORD.] About which Directions are given afterwards, XXIX *Numb.* 2, &c. For it was not to be a Day of Reſt meerly, but of Religion.

Verſe 26. Ver. 26. *And the* LORD *ſpake unto* Moſes, *ſaying.*] The following Precept is of great moment, which makes this Preface to be ſet before it.

Verſe 27. Ver. 27. *Alſo on the tenth day of this ſeventh month, there ſhall be a day of atonement.*] This hath been explained XVI. 29, 30, 31.

It ſhall be an holy convocation to you.] On which they were to aſſemble, to humble themſelves before God, as it here follows.

And ye ſhall afflict your ſouls.] See Chapter XVI. I ſhall only add, That the Jews fancy this Solemn day of Faſting was appointed, partly to avert thoſe Diſeaſes which were wont to be rife in the Autumnal Seaſon: and this day choſen rather than any other, that they might expreſs their Grief at that time, when the Sin of the Golden Calf was committed.

And offer an offering made by fire unto the LORD.] A *Burnt-offering*; about which Directions are given in XXIX *Numb.* 8.

Verſe 28. Ver. 28. *And ye ſhall do no work on that ſame day.*] See *v.* 3. and XVI. 31.

For it is a day of atonement.] Set apart wholly for this work; which is at large deſcribed in the XVIth Chapter.

To make an atonement for you before the LORD *your God.*] Firſt the Prieſt made an Atonement for himſelf and his Family, XVI. 6, *&c.* and then for the People, and for the holy Place, *&c. v.* 15, 16, 33.

Ver.

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Ver. 29. *For whatſoever ſoul he be that ſhall not be afflicted on that day, he ſhall be cut off from among his people.*] The Affliction here ſpoken of conſiſted chiefly in abſtaining from all manner of Food (as the Jews make account) from one Evening to the next. In which time, if any Man eat to ſatisfie his Appetite, that is, above the quantity of a Date, he was in danger to be cut off; by the hand of God, I ſuppoſe. So they ſay in *Joma, cap.* 8. *n.* 2. Beſides which, there were *four* other Mortifications: for no Man was to put on his Shoes; nor anoint himſelf; nor waſh his Face; nor enjoy his Wife. See *Buxtorf. Synad. Jud. cap.* 26. Verſe 29.

Ver. 30. *And whatſoever ſoul he be that doth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.*] The two great things required on this day, being to Afflict themſelves, and to reſt from Labour; they who tranſgreſſed either of theſe Commands, are threatned to be cut off, and that by God himſelf, as this Verſe teaches us to Expound the foregoing. Verſe 30.

Ver. 31. *Ye ſhall do no manner of work. It ſhall be a ſtatute for ever,* &c.] This is repeated again, becauſe it was a thing of ſuch high importance, that they ſhould wholly attend to the buſineſs of this great Day; which was a Day of Humiliation, and Repentance, and making their Peace with God. And, as the Jews themſelves obſerve, there was no Man ſo good but he had offended in ſome thing or other: and beſides, they were to Afflict themſelves for the Sins of the whole Body of the Nation. Verſe 31.

Ver. 32. *It ſhall be unto you a Sabbath of reſt.*] As the weekly Sabbath was, *v.* 3. when they did not meerly *reſt* from Labour, but imployed themſelves in the Divine Service; as *v.* 8. I obſerved they did on Verſe 32.

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other Sabbaths of leſſer ſtrictneſs. And this the Heathens themſelves could diſcern, that the deſign of their Feſtivals, which were Days of Eaſe and remiſſion of Labours, was τὸν νοῦν ἀπάγειν ἀπὸ τῶν ἀνθρωπικῶν ἀσχολημάτων, to withdraw the Mind from Human Imployments, τὸν ὃ ἔτας νοῦν τρέπει πρὸς τὸ θεῖον, that ſo a Man may have leiſure to turn his Mind towards God. Which is a moſt Divine ſaying of *Strabo*, (which I think I have noted before, but cannot be too oft repeated) *Lib.* X. *Geograph. p.* 467.

And ye ſhall afflict your ſouls in the ninth day of the month at even.] They kept the High-Prieſt on the *Even of the Day of Expiation* from eating much, becauſe it would make him ſleepy, as they tell us in *Joma, cap.* 1. *n.* 4. Where our learned *Sheringham* obſerves, that the Evening before is called *the Even of the Day of Expiation*, becauſe they began the Faſt before the ſetting of the Sun: ſo that the whole Evening belonged to the following Sabbath. By which, theſe two places, XVI. 29. where it is ſaid they ſhall Afflict their Souls on the *tenth* day, and this Verſe which ſaith on the *ninth* day, which ſeem to claſh one with another, may be eaſily reconciled. For they began to afflict themſelves in the concluſion of the *ninth* day, and ended the Faſt in the concluſion of the tenth. See *Menaſſeh ben Iſrael, Queſt.* 4. *ad Lev.*

From even unto even ſhall ye celebrate your Sabbath.] This juſtifies what was juſt now ſaid, That this Day began in the Even of the ninth day, and continued till the Even of the tenth.

Your Sabbath.] So this day was called, becauſe no manner of work might be done on this day, no more than on the Seventh, or weekly Sabbath, *v.* 31. And ſo it is called by the Prophet, LVIII *Iſaiah* 13.

Ver.

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Ver. 33. *And the* LORD *spake unto* Moſes, *ſaying.*] The ſame Preface is prefixed to this, as to the reſt; becauſe it was one of the three greateſt Solemnities appointed by God in remembrance of his Benefits. See *v.* 39.

Verſe 34. Ver. 34. *The fifteenth day of this ſeventh month ſhall be the Feaſt of Tabernacles, for ſeven days unto the* LORD.] It was to begin on the fifteenth day, and continue ſeven days, as the Feaſt of Unleavened Bread did. The deſign of this Feaſt is thus expreſſed by *Maimonides*, who compares it with the Paſſover. Which ſerved, ſaith he (*More Nevoch. P.* III. *c.* 43.) to preſerve the memory of all the Miracles which God did in *Egypt*, out of which he brought them at that time; as the Feaſt of Tabernacles did to preſerve the memory of the Signs and Wonders he did in the Wilderneſs; where he afforded them his Divine Protection under a glorious Cloud, and preſerved them without any Houſes, both in the cold of Winter and heat of Summer. In ſhort, there are *two* ends mentioned in this Chapter, of the Inſtitution of this Feſtival: one to give thanks for the Fruits of the Earth, which were then gathered, *v.* 39. another, and the principal, in a grateful remembrance that they dwelt in Booths forty years, and were brought into better Habitations when they came to *Canaan*, v. 42, 43.

Verſe 35. Ver. 35. *And on the firſt day ſhall be an holy Convocation*, &c.] It was to be obſerved as the day of *Penteco ſt*, *v.* 21. And they every one carried in their hands the Bough of ſome *goodly Tree*, as the Hebrews underſtand the firſt words of *v.* 40. *Joſephus* deſcribing this Feſtivity *Lib.* III. *Antiq. cap.* 10. mentions in the firſt place Boughs of Myrtle.

Chapter XXIII. Verse 36.

Ver. 36. *Seven days ye shall offer an offering made by fire unto the* LORD.] The peculiar Sacrifices, with their Meat-offerings, which were to be offered on these seven days, are distinctly set down in XXIX *Numb.* from the *thirteenth* Verse to the end. Where it will be most proper to consider them.

On the eighth day shall be an holy Convocation unto you.] See *v.* 4.

And ye shall offer an offering made by fire unto the LORD.] A *Burnt-offering*, with a *Meat-offering* attending upon it; according to the appointment in XXIX *Numb.* 36, 37.

It is a solemn Assembly.] This is a new word, which is not used hitherto concerning any of the Feasts here mentioned; signifying, as we translate it in the Margin, *a day of restraint*, or rather, *a closing*, or *concluding day*; for then the Solemnity ended. And so *Theodoret*, τὸ τέλος τῆς ἑορτῶν, *the Conclusion of the Feasts.* Whence the last day of the Feast of unleavened Bread is also called by this Name of *Atzereth*, XVI *Deut.* 8. And so is the Feast of *Pentecost* (which was kept in the end of seven Weeks) called by *Josephus* by the same name of *Asartha*, *Lib.* III. *Antiq. cap.* 10. This therefore as it was the *last*, so it was the *great day* of the Feast, as St. *John* calls it, VII. 37. On which day they read the last Section of the Law, and so concluded the reading of the whole five Books of *Moses.* And thence any great Solemnity is called by this name of *Atzereth*, 2 *Kings* X. 22. I *Joel* 14. This seems to me to be a far better account of this word, than that which the Jews commonly give, who render it *a day of detention*; because, saith *Abarbanel*, they were bound to *detain* the Feast to this day (whereas no other Feast continued more than seven days) staying at *Jerusalem* till it was over. Whence this day seems to him to be

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to the Feaſt of Tabernacles, as the Day of Pentecoſt was to the Paſſover. For as they were bound to count ſeven Weeks from that time, and then make this fiftieth day a Feaſt; ſo they are here commanded, after the ſeven days of the Feaſt of Tabernacles, to ſtay and feaſt one day more. Others of them, as *R. Solomon Jarchi*, ſay this was as if a Man, having been entertained by his Friend ſeven days, ſhould, to expreſs greater kindneſs to him, be detained one day more. Chapter XXIII.

And ye ſhall do no ſervile work therein.] But ſpend their time in Feaſting, Mirth and Rejoycing; with thankful Acknowledgments of God's Benefits to them. See *v.* 7, 8.

Ver. 37. *Theſe are the feaſts* (or Aſſemblies) *of the LORD, which ye ſhall proclaim to be holy Convocations.*] This was the Preface to them, *v.* 4. and now is the Concluſion; to make them the more obſerved. Verſe 37.

To offer an offering made by fire unto the LORD, a Burnt-offering and a Meat-offering, and a Sacrifice, &c.] Theſe Offerings are particularly ſet down (as hath been noted all along) in the XXVIII. and XXIXth of *Numbers*. And by *a Sacrifice* ſeems here to be meant *a Sin-offering*; which is ordered, throughout thoſe two Chapters, together with Burnt-offerings upon all theſe Feſtivals.

Ver. 38. *Beſides the Sabbaths of the LORD.*] *i. e.* Beſide the Sacrifices appointed upon all the Sabbaths in the year: which were not to be omitted, if any of the Feaſts here mentioned fell upon the ſeventh day of the Week. Verſe 38.

And beſide your gifts.] Moſt underſtand by *Gifts*, ſuch Preſents as Men made to God, beyond their *Firſt-fruits* and *Tenths*. But it may be thought only a general

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neral word, including the two particulars which follow, *Vows* and *Free-will-offerings.*

Verse 39.

Ver. 39. *Alſo in the fifteenth day of the ſeventh month, when ye have gathered in the fruit of the Land,* &c.] Here is no new injunction in this Verſe, but only an inforcement of what was ſaid before: the very ſame days being appointed to be obſerved, with thoſe named *v.* 24. Therefore the Hebrew Particle *Ak* ſhould not have been tranſlated *alſo*, but *ſurely*, or *certainly*, or *truly*; as we tranſlate it in other places: particularly XXIX *Gen.* 14. *Surely thou art my bone and my fleſh.* LXXIII *Pſal.* 1. *Truly God is good to* Iſrael. II *Lament.* 16. *Certainly this is the day that we looked for.*

When ye have gathered in the fruit of the Land.] Theſe words give a reaſon of the repetition of the Command; becauſe there was ſomething more deſigned in this Feſtival, than meerly the remembrance of their Condition in the Wilderneſs; which was to expreſs their Thankfulneſs to God for their deſired Harveſt, which they had now gathered. For which cauſe, beſides the *ſeven* days which were in Commemoration of their dwelling in Tents in the Wilderneſs, there was an *eighth* added to acknowledge his Mercy, of receiving the Fruits of the Earth.

Ye ſhall keep a Feaſt unto the LORD ſeven days.] Theſe were the Feaſt of Tabernacles, which laſted all theſe ſeven days.

On the firſt day ſhall be a Sabbath.] See *v.* 35.

And on the eighth day ſhall be a Sabbath.] In the inſtitution of the Feaſt of Unleavened Bread, it is ſaid *in the ſeventh day is an holy Convocation, ye ſhall do no ſervile work therein*; i. e. it ſhall be a Sabbath, *v.* 8. but here the *eighth* day hath that honour put upon it

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(not the *ſeventh*) being added to the Feſtival for a peculiar reaſon; and therefore to be obſerved in a very ſolemn manner. For the Feaſt of Tabernacles fell in the time of Vintage, when the Fruits of the Earth were, in a manner all gathered, XVI *Deut.* 13. From whence it is called by the name of the *Feaſt of Ingatherings*, XXIII *Exod.* 16. not becauſe the whole Feaſt was celebrated on this account; but becauſe a principal part of it were kept on this ſcore, *viz.* the *eighth day*; as the other ſeven days were in memory of their dwelling in Tents. But that the *eighth* day had no relation to this, is apparent; for they did not dwell in Tabernacles on the *eighth* day of this Feaſt, but only on the *ſeven* preceding. Which being ended, they returned to their Houſes, and kept this day there to another purpoſe, here named: for ſo it is expreſly ſaid *v.* 42. *Ye ſhall dwell in booths ſeven days.* Which being over, a great Solemnity continued to another purpoſe; and was kept after another manner, not in Booths, but in their Houſes. So *Maimonides* in his *More Nevoch. P.* III. *cap.* 43. *That we go from the Feaſt of Tabernacles to another Solemnity, on the eighth day, it tends to make our joys perfect: which could not be done in Tabernacles, but in large and ſpacious Houſes and Palaces.* Where they made ſtill greater Feaſts, as well as ſung the Praiſes of God at the Temple, with Trumpets and Inſtruments of Muſick. In which Service, ſome ſay thoſe three *Pſalms* were uſed, which have the Title of *Al-hagittith* (*viz.* VIII. LXXXI. and LXXXV. For *Gath* ſignifies a Wine-preſs; and therefore they think theſe *Pſalms* were ſung in the time of the Vintage. Certain it is, that the two laſt named were ſung at ſome great Solemnity, wherein they celebrated God's wonderful Providence over them. And that they uſed to ſing and ſhout at their Vintage, is clear, from

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from IX *Judg.* 27. XVI *Isa.* 9, 10. XLVIII *Jer.* 33. II *Hosea* 15. Which the Gentiles imitated, who when they pressed their Grapes, sung a Song to *Bacchus*, which was thence called ἐπιλήνιος, *the Song of the Wine-press.* See *Scaliger*, *Lib.* I. *Poet. cap.* 55.

Now this being a time of such great Rejoycing, in both respects, it led *Plutarch* into a fancy that the Jews celebrated two Feasts unto *Bacchus* at this time. For he writes in his *Symposiacs*, *Lib.* IV. *Probl.* 3. That in the midst of Vintage the Jews spread Tables furnished with all manner of Fruit, and Lived in Tabernacles, made especially of Palms and Ivy wreathed together; and call the day which goes before the Feast, *The Day of Tabernacles.* And then a few days after, saith he, they keep another Festivity, which openly shows it was dedicated to *Bacchus*, for they carried Boughs of Palms in their hands, *&c.* with which they went into the Temple, the *Levites* (who he fancies were called so from Εὐοῖος, which was the name of *Bacchus*) going before with Instruments of Musick, *&c.* All which may very well incline us to think that the Gentiles corrupted this holy Festivity, (as they did other Sacred Institutions) and turned it into the prophane *Bacchanalia:* which is no improbable conjecture of *Jo. Mich. Dilherrus* in his *Dissert. de Caccozel. Gentil. cap.* 3.

Verse 40.

Ver. 40. *And ye shall take you on the first day.*] Then thay began to build their Booths, that they might dwell in them the rest of the Feast.

Boughs of goodly Trees, &c.] Some fancy that this is not a direction for the building of Booths with these Branches, but for the carrying them in their hands, as *Josephus* tells us, *Lib.* III. *Antiq. cap.* 10. And they say these Branches were called *Hosanna's*, because they sung those words of the *Psalmist* as they

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march along with theſe Boughs in their hands, *Save now* [in the Hebrew the word is *Hoſan-na*] *O LORD: O LORD ſend now proſperity*, CXVIII. 25. And this is ſo riveted in the Minds of the Jews, that *Aben-Ezra* makes it the Opinion of the *Sadducees* to hold that they were for any other uſe. But it is evident from VII *Nehem.* 15. that they cut theſe Branches to make Booths, and not to carry in their hands; though it is likely that this might alſo be thought a fitting Expreſſion of Joy in after-times; eſpecially after they were expelled out of their own Land. It is not unlikely alſo that they celebrated this Feſtival by ſinging of *Hoſanna's*, among other tokens of Rejoycing; praying for a happy new year, whoſe Feaſt went a little before on the firſt of this Month. Whence the Rabbins call this Feaſt of Tabernacles by the name of *Hoſanna*; and the laſt day of it they call *Hoſanna Rabba.* And they repeat this often in their Prayers at that time, as they tell us in their *Minhagim* (or Books of *Rituals*) ſaying,

For thy ſake, O our Creator, Hoſanna.
For thy ſake, O our Redeemer, Hoſanna.
For thy ſake, O our Seeker, Hoſanna.

As if they beſeeched the bleſſed Trinity, *to ſave* them, and *ſend help* to them. In ſhort, they call the Prayers they ſay at this Feaſt, by the name of *Hoſanna's*, as *Joh. Michael Dilherrus* hath obſerved, *Lib.* II. *Electorum, cap.* 20.

Boughs.] The Hebrew word *Pri* ſignifies *Fruit*, as is noted in the Margin of our Bibles. From whence ſome have gathered that they were to be the Boughs of Fruit-bearing-trees: nay, the Jews fancy they were to be Boughs with their Fruit, as well as Leaves, on

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them. But *Buxtorf* made no doubt (in his XVIth *Chapter* of *Synag. Judaica*) that the word is rightly tranſlated a *Bough*, whether without Fruit, or with it: though in later Editions of that Book this paſſage be left out.

Goodly Trees.] The Hebrew word *hadar* doth not meerly ſignifie that which is *beautiful* and goodly, but that which is *large* and *well ſpread*; as is obſerved by *Hottinger* in his *Smegma Orientale*, *Lib.* I. *cap.* 7. where he thinks theſe words may be thus exactly tranſlated, *Take to you the Boughs of Trees with broad Leaves, ſuch as the Branches of Palm-trees.* So that *hadar* is a general word, and *Branches of Palm-trees*, a ſpecial inſtance of a Tree with ſpacious Leaves; which were the fitteſt to be uſed, becauſe they were beſt able to defend them, either from heat or cold, or rain. *Maimonides* takes this word to ſignifie the Boughs of a particular Tree, which he will have to be a *Citron.* And the Jews are ſo poſſeſſed with this opinion, that, at this day, they fancy the Feaſt cannot be celebrated without ſuch Branches. And therefore the Jews now in *Germany* ſend into *Spain*, and endeavour to get one every year with the *Pome-citrons* on it. And after the Feaſt they offer the Citrons to their Friends, as a great preſent. *Hottinger* ſaith he had one preſented to him at *Heidelberg*, that very year he wrote his Book now mentioned. See Dr. *Lightfoot* in his *Temple Service*, *chap.* 6. *ſect.* 3. and *Buxtorf. Synag. Jud. cap.* 21.

Branches of Palm-trees.] With which *Judea* abounded, and was ſo noted for them, that in the ancient Coins a *Palm-tree* repreſented that Country.

And

And the boughs of thick Trees.] Which were ſhady, and afforded a good ſhelter. The Jews take theſe for *Myrtles*, which have very thick Leaves and Boughs, cloſe one to another; though the Leaves be ſmall.

And Willows of the Brook.] If this Tranſlation be right, it's likely they ſerved only to twine about the reſt, and bind them together. And therefore in *Nehemiah* VIII. 15. no mention is made of them: their Tabernacles not conſiſting of ſuch Boughs, which were uſed only for the compacting and tying together the other.

And ye ſhall rejoyce before the LORD *your God ſeven days.*] Theſe were the ſeven days of the Feaſt of Tabernacles (as I noted before) which were ſpent in Feaſting and other tokens of Joy; with Thanks to God for his great Goodneſs, who had brought them out of the Wilderneſs, where they had no Fig-trees, Vines or Pomegranates, into a Country which abounded with fruitful Trees of all ſorts. Which was the reaſon, *Maimonides* thinks, that *Moſes* bids them take the Boughs of the moſt *goodly Trees* wherewith to build their Booths, *More Nevoch. P.* III. *cap.* 43.

But of all the Joys at this Feſtival, none was comparable to that of *drawing and pouring out water:* concerning which the *Talmudiſts* have this noted ſaying, *He that never ſaw the rejoycing of drawing Water, never ſaw rejoycing in all his Life.* The manner of which is deſcribed out of the Jewiſh Writers, by Dr. *Lightfoot* in his *Temple Service*, *Chap.* 16. *ſect.* 4. And our bleſſed Saviour is thought to allude to it, when in the *laſt, the great day* of this Feaſt, he cried, ſaying, *If any man thirſt, let him come unto me and drink,* &c. *out of his belly ſhall flow rivers of living water,* VII *John* 37, 38. But I have not met with any one that gives a tollerable reaſon of this Cuſtom at the Feaſt

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of Tabernacles. Which I take to have been in memory of that Water which followed them all the time they were in the Wilderneſs, without which they had periſhed: and in thankfulneſs to God, that he had brought them into *a Land of Brooks of Water, of Fountains and Depths that ſpring out of Valleys and Hills*, as well as into *a Land of Vines and Fig-trees, and Pomegranates*, &c. as *Moſes* ſpeaks, VIII *Deut.* 7, 8.

Verſe 41.

Ver. 41. *And ye ſhall keep it a feaſt unto the* LORD *ſeven days in the year.*] He repeats it again, becauſe it was of very great importance that they ſhould keep in mind ſuch a ſingular Benefit as this, of their Preſervation in the Wilderneſs.

It ſhall be a ſtatute for ever in your generations.] For the end mentioned *v.* 43.

Ye ſhall celebrate it in the ſeventh month.] They came out of *Egypt* in the firſt Month; and then began to dwell in Tabernacles at *Succoth* (XII *Exod.* 37.) and from that place were conducted ever after under the Cloud, XIII *Exod.* 20, 21. Which being in that Month we call *March*, ſome may think it had been moſt proper to have kept this Feaſt at that time of the year, and not in *September*. To which the Jews anſwer, That in *March* Summer began, when it was uſual for People to dwell in Booths, as more refreſhing than Houſes. So that if they had kept this Feaſt then, it would not have been known that they dwelt in Booths by a ſingular Command of God, and in memory of a Divine Benefit; but Men would have thought the ſeaſon of the year led them to it. Therefore God appointed it in the *ſeventh* Month, which is a time of Cold and Rain, when Men commonly left their Tabernacles, and betook themſelves to their Houſes, that it might appear they did not go out of their Houſes into Booths for their own pleaſure, or from common

common Cuſtom, but by the Divine Precept, in memory of a marvellous Benefit. Yet the *fifteenth* day of this Month was appointed for the beginning of this Feaſt, becauſe it was upon the *fifteenth* day of the firſt Month that they marcht out of *Egypt* to *Succoth*. Chapter XXIII.

Ver. 42. *Ye ſhall dwell in Booths ſeven days.*] They left their Houſes for ſeven days, and went into the Fields, and pitcht their Tents there; or on their Houſe-tops; or in their Court-yards, as we read in VIII *Nehem.* 17. Verſe 42.

All that are Iſraelites born ſhall dwell in Booths.] Sick People were excepted; and the *Rabbins* alſo freed Women and little Children from this Obligation. If the Rain likewiſe proved ſo great that they could not live there dry, and the Cold ſo intenſe that it endangered their Healths, they might all return to their Houſes.

Ver. 43. *That your generations may know that I made the Children of* Iſrael *to dwell in booths.*] This expreſſes the end and intention of this Feaſt, which was to preſerve a memory in future Ages, of the Goodneſs of God to their Fore-fathers, in affording them his Divine Protection; which overſhadowed them, and was a covering to them (when they had no Houſes) by that glorious Cloud which went before them to conduct them. For all the Forty years they were in the Wilderneſs, it overſpread them like a Tabernacle, and defended them from the Injury of the Weather, and wild Beaſts, and all their Enemies; they having no other ſhelter, in that deſolate place, but only this. And conſequently, this Feaſt was inſtituted to make them ſenſible, how very happy they were in goodly Cities and fine painted Houſes (as *Maimonides* ſpeaks in the place above-mentioned) when they came to the good Land promiſed to their Fathers, who wandered Verſe 43.

in

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in a howling Wilderneſs, without any certain dwelling place.

And another Feaſt was tack't to this on the *eighth* day on purpoſe, to make them more ſenſible of the happy exchange of their Condition from a Wilderneſs, into a Land of Corn, and Wine and Oil, which they had plentifully gathered. Dr. *Lightfoot* in his *Harmony of the Evangeliſts* upon III *Luke* 21. hath another reaſon for the Obſervation of this Feſtival: For which I can ſee no ground, and therefore do not mention it, but refer the Reader to the firſt Volume of his Works, *p.* 477.

When I brought them out of the Land of Egypt.] For the very firſt place where they reſted, after their firſt day's march out of *Egypt*, was called *Succoth*, (as I obſerved before) that is, *Tabernacles:* becauſe here they began to ſpread their Tents, in which they lived ever after, for forty years. Nay, in the very Land of *Canaan* there were ſome who preferred Tents before Houſes; as appears by that phraſe we meet with ſo often, when any Aſſembly or Army was diſſolved; *They went every man to his Tent.* And indeed, it was the moſt ancient way of Living, for Shepherds, and ſuch as fed Cattel, as *Moſes* obſerves IV *Gen.* 20. and therefore no wonder it laſted ſo long among the *Iſraelites*, who originally were ſuch People.

I am the LORD *your God.*] Whoſe Commands ought to be obſerved, and whoſe Benefits ought to be remembred.

Verſe 44.

Ver. 44. *And* Moſes *declared unto the Children of* Iſrael *the Feaſts of the* LORD.] So he was commanded to do, *v.* 2. they being concerned as much as *Aaron* and the Prieſts in keeping theſe holy Solemnities, in honour of the LORD.

CHAP.

CHAP. XXIV.

Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] Directions having been given, after the ſetting up of the Tabernacle, for the ſeveral ſorts of Sacrifices that were to be offered there, (particularly upon the great Day of Atonement) and *Aaron* and his Sons having been conſecrated, and care taken that none of their Poſterity ſhould Miniſter before God, but ſuch only as were without blemiſh; nor any other Sacrifices be offered, but ſuch as were every way perfect; and only ſuch Feaſts obſerved, as are mentioned in the foregoing Chapter; he proceeds now to give order for the daily Service of God in the Sanctuary, which was not yet ſettled, till the Princes had all made their Offerings, *&c.* VII *Numb.* 1, 2, &c. VIII. 1. Verſe 1.

Ver. 2. *Command the Children of* Iſrael, *that they bring unto thee.*] The daily Sacrifices were to be maintained at the publick Charge; and ſo were the Incenſe and the Lamps: and therefore it was proper to ſpeak to all the People, in whoſe name the Prieſts performed all theſe things, to take care they ſhould be furniſhed with them. See XXX *Exod.* 13, &c. Verſe 2.

Pure Oil-olive, beaten, for the light, to cauſe the Lamps to burn continually.] All this hath been explained XXVII *Exod.* 20. where this order was firſt given, and now is commanded to be put in execution. It is not improbable, that the Oil, to make it more *pure* and free from all Dregs, paſſed through two Strainers into the Lamps; as *Fortunatus Scacchus* indeavours to make out, *Myrothec.* I. *Elaiochriſ. Sacr.* 10.

Ver.

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Verse 3. Ver. 3. *Without the vail of the Teſtimony*, &c.] This is a ſhort expreſſion, which in XXVII *Exod.* 21. is delivered more fully, *without the Vail, which is before the Teſtimony*, that is before the Ark.

Shall Aaron *order it.*] He or his Sons, as it is explained in XXVII *Exod.* 21.

From the evening unto the morning.] The Hebrew word *Boker* properly ſignifies that part of the *Morning*, which is from break of day till Sun-riſe; and the other word *Arvaim* the *Evening*, after Sun-ſet till it be dark. Therefore very early in the Morning, and late at Night, the Prieſts were to look after the Lamps.

Before the LORD continually.] For the Lamps burnt on one ſide of the Sanctuary, as the Table ſtood on the other ſide with the Shew-bread on it: and both of them *before the LORD*, i.e. before the Ark of the Teſtimony, where the Divine Majeſty dwelt, XXV *Exod.* 30. XXVI. 35.

It ſhall be a ſtatute for ever, &c.] XXVII *Exod.* 21.

Verse 4. Ver. 4. *He ſhall order the Lamps upon the pure Candleſtick.*] The Candleſtick was made of *pure Gold*, XXV *Exod.* 31. XXXVII. 17. and thence ſeems to be called the *pure Candleſtick*, XXXI *Exod.* 8. But here it is poſſible, *Moſes* may have reſpect to the making it clean every day, before the Lamps were lighted.

Before the LORD continually.] See XXX *Exod.* 7, 8.

Verse 5. Ver. 5. *And thou ſhalt take fine flour.*] Of the beſt Wheat.

And bake twelve Cakes.] Theſe are called *the Bread of the Preſence* (which we tranſlate *Shew-bread*) in the place now named, XXV *Exod.* 30. where ſee what I have noted. They were prepared by the *Levites*, 1 *Chron.* 9. 32. XXIII. 29. and were in number XII. to repreſent

repreſent the Twelve Tribes of *Iſrael*, as continually before God, *i. e.* under the care of his gracious Providence. Nor was this number diminiſhed after the Apoſtacy of Ten Tribes from the Worſhip of God at the Tabernacle; but ſtill Twelve Cakes were ſet before the LORD; becauſe there were a remnant of true *Iſraelites* among them, (1 *Kings* XXX. 18.) and this was a conſtant Teſtimony againſt thoſe Apoſtates, and ſerved to turn them back to the right Worſhip of God at that place; where they were aſſured they and their Sacrifices would be acceptable, and no where elſe. Which made *Abijah* mention this to *Jeroboam* and the Ten Tribes, among other things, that ſhould induce them to repent of their forſaking God and his dwelling place; where he tells them, *The Prieſts the Sons of* Aaron *miniſter, and the Levites wait on their buſineſs: And they burn unto the* LORD *every morning and every evening, Burnt-ſacrifices and ſweet Incenſe: the Shew-bread alſo ſet they in order upon the pure Table; and the Candleſtick of Gold with the Lamps thereof, to burn every evening*, &c. See 2 *Chron.* XIII. *v.* 9, 10, 11, &c. Chapter XXIV.

Two tenth deals ſhall be in one Cake.] That is, two *Omers*; for an *Omer* was the tenth part of an *Ephah*, XVI *Exod.* 36. Where we likewiſe read *v.* 22. that every *Iſraelite*, while they were in the Wilderneſs, gathered juſt this quantity againſt every Sabbath. On which day theſe *Cakes* being ſet upon God's Table, (as it here follows *v.* 8.) Dr. *Lightfoot* thinks, both the Meaſure and the Time, were deſigned to put the *Iſraelites* in mind of their Suſtenance in their Wilderneſs.

Ver. 6. *And thou ſhalt ſet them in two rows*, &c.] One upon another, as the Hebrew Writers expound it. Who ſay alſo, that they were ſet length-wiſe croſs Verſe 6.

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over the breadth of the Table: and that they were *ten* hand-breadths long, and *five* broad, and *seven* fingers thick. See Dr. *Lightfoot*'s *Temple Service*, *Chap.* 14. *sect.* 5.

Upon the pure Table.] It was called *pure*; becauſe it was overlaid with pure Gold, XXV *Exod.* 24. and we may be ſure, was kept very clean and bright.

Before the LORD.] Who dwelt in the moſt holy place; before which the Bread was ſet.

Verſe 7.

Ver. 7. *And thou ſhalt put pure Frankincenſe.*] The beſt that could be got, unmixed with any thing elſe. And there was no better in the World, than their neighbouring Countries afforded.

Upon each row.] On the top of each row of Cakes, there was ſet a golden Diſh, with an handful of Frankincenſe therein.

That it may be on the bread.] Or, *for the bread.* That is, offered unto God, inſtead of the Bread; which was to be given to the Prieſts, who waited on him at his Table, for their portion.

For a memorial.] For an Acknowledgment of God and of his Soveraignty over them; and to beſeech him to be always gracious to them, (See *Chap.* 2. *v.* 2.) and to repreſent alſo (as *Conradus Pellicanus* underſtands it) that God was ever mindful of his People, and had a great love to them; for *the eyes of the LORD are over the righteous, and his ears open to their prayers.*

Even an offering made by fire unto the LORD.] The Frankincenſe being ſet upon the Bread, they ſeem to be conſidered as one thing: part of which was to be offered unto God; and the reſt to be given to his Miniſters. Now inſtead of the *Bread*, which was the principal, the *Frankincenſe* was burnt every Week unto the LORD, when the *Bread* was eaten by the Prieſts. Which *Bread*, it is evident, (*v.* 9.) is called

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one of the Offerings of the LORD *made by fire:* because this *Frankincenſe*, which ſtood upon it all the Week, was burnt as an Oblation to him. Chapter XXIV.

Ver. 8. *Every Sabbath he ſhall ſet it in order before the* LORD *continually.*] The Shew-bread was prepared the Evening before: and then on the Sabbath *four* Prieſts went in to fetch away the old Loaves and Frankincenſe that had ſtood there all the Week before; and other *four* followed after them to carry new ones, and Frankincenſe in their ſtead. For *two* of them carried the two rows of Bread (ſix Cakes apiece) and the other two carried each of them a golden Diſh, in which the Frankincenſe was ſet upon the Bread. See Dr. *Lightfoot* of the *Temple Service*, *Chap.* 14. *ſect.* 5. Verſe 8.

Being taken from the Children of Iſrael.] At whoſe charge they were provided; though prepared by the *Levites*. See X *Nehem.* 32, 33.

By an everlaſting Covenant.] By vertue of that Command (which they had all agreed to obſerve) which required the Shew-bread to be ſet before the LORD alway, XXIV *Exod.* 3. XXV. 30.

Ver. 9. *And it ſhall be* Aaron's *and his ſons.*] Who as God's Servants, eat of the Bread which came from his Table. Verſe 9.

And they ſhall eat it in the holy place.] For the moſt holy things could be eaten no where elſe. See VI. 26, 29.

For it is moſt holy unto him.] See Chap. II. of this Book, *v.* 3.

Of the Offerings of the LORD *made by fire.*] It need not ſeem ſtrange that this Bread, which was not burnt upon the Altar, as Meat-offerings were, ſhould be reckoned among the Offerings made by fire: for as the Altar (where thoſe Meat-offerings were burnt) is called God's Table, I *Mal.* 12. ſo this Table where

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the ſhew-bread ſtood was really God's Altar. Inſomuch that the Bread which was ſet upon it before him, was lookt upon as offered unto him: and the Frankincenſe ſet upon the Bread as a part of it, being really burnt, it may be called an *Offering made by fire.* Thus the Gentiles alſo, as an excellent Perſon of our own hath obſerved, thought Tables, rightly dedicated unto their Gods, to ſupply the place of Altars. So *Macrobius* ſaith (*Lib.* III. *Saturnal. cap.* 11.) it evidently appeared by *Papyrian*'s Law, That *aræ vicem præſtare poſſe menſam dicatam*, a Table conſecrated might ſerve inſtead of an Altar. Of which he gives an inſtance in the Temple of *Juno Populonia*; and then proceeds to give a reaſon for it, becauſe Altars and Tables, *eodem die, quo ædes ipſæ, dedicari ſolent*, were wont to be dedicated on the ſame day with the Temples themſelves. From whence it was that a Table, *hoc ritu dedicata*, dedicated in this manner, was of the ſame uſe in the Temple with an Altar. See Dr. *Owtram de Sacrificiis*, *Lib.* I. *cap.* 8. *n.* 7.

By a perpetual ſtatute.] As long as theſe Sacrifices laſted.

Verſe 10.

Ver. 10. *And the ſon of an Iſraelitiſh woman, whoſe father was an Egyptian, went out among the Children of* Iſrael.] In the Hebrew the words run thus; *And there went out the ſon of an Iſraelitiſh woman, and he was the ſon of an Egyptian man, in the midſt of* (or, *among*) *the Children of* Iſrael. Which laſt words ſignifie, that though his Father was an *Egyptian* by birth, yet he was become a Proſelyte by *Religion.* And was one of thoſe (it is probable) who went along with the *Iſraelites* when God brought them out of *Egypt*, XII *Exod.* 38. So *R. Solomon Jarchi* interprets this phraſe, *Among the Children of* Iſrael. Hence, ſaith he, we learn that he *was a Proſelyte of Righteouſneſs.* And

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Aben-Ezra to the ſame purpoſe, *He was received into the number of the Jews.* See a great many more in Mr. *Selden*, *Lib.* II. *de Synedriis*, *cap.* 1. *numb.* 2. where he obſerves, That it is the common Opinion of the Jews, this Man was the Son of him whom *Moſes* kill'd in *Egypt*, II *Exod.* 12.

And this ſon of the Iſraelitiſh woman, and a man of Iſrael, *ſtrove together in the Camp.*] When God was delivering the foregoing Laws unto *Moſes*, this Caſe ſeems to have hapned. And the Jews ſay the Controverſie between theſe two was this: The former, looking upon himſelf as having a good right to it by his Mother, came and endeavoured to ſet up a Tent among the Children of *Dan*, in that place where their Tribe had pitched their Tents: which was oppoſed by one of that Tribe, who told him the right of his Mother would do him no ſervice, unleſs his Father had been an *Iſraelite*: for the Law was (II *Numb.* 2.) that every Man of the Children of *Iſrael* ſhould pitch by his own Standard, with the *Enſign of their Father's Houſe.* Which Law, though given afterward, yet they ſuppoſe was the Rule before: by which this Man was condemned, by thoſe that heard the Cauſe, to be in the wrong.

Ver. 11. *And the Iſraelitiſh woman's ſon blaſphemed the Name of the* LORD, *and curſed.*] Sentence being given againſt him, he uttered *blaſphemous words* againſt God himſelf, (perhaps renounced the LORD) and alſo *curſed* thoſe Judges that had condemned him. Verſe 11.

The Jews commonly think that this Blaſphemy was his pronouncing the peculiar Name of God; which he heard at Mount *Sinai*, when the Law was given. But this is a meer fancy; for there were ſome reproachful words utter'd againſt God, as well as againſt the Judges,

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as appears from *v.* 15. And they themſelves acknowledge, that a Proſelyte was guilty of death whether he curſed by the proper Name of God, or any other, as Mr. *Selden* ſhows, *Lib.* II. *de Jure Nat. & Gent. cap.* 12. *Pellicanus* thinks it probable that this Man mockt at the foregoing Laws which were delivered about the Worſhip of God; and contemned God himſelf when he was told by whoſe Authority they were enacted.

And they brought him unto Moſes.] If the occaſion of their ſtrife was ſuch as the Jews imagine, then Mr. *Selden* thinks it highly probable that the Cauſe had been heard and judged by ſome of the leſſer Courts eſtabliſhed by *Jethro*'s advice, (XVIII *Exod.* 21, 22.) where the Blaſphemy had been ſo plainly proved, that he was convicted of it: but they doubting about the Puniſhment of ſo high a Crime, referred the conſideration of that to *Moſes*, as the Supream Judge.

And his mother's name was Shelomith, *the daughter of* Dibri, *of the Tribe of* Dan.] I ſee no reaſon of mentioning the name of the Woman from whom he was deſcended; but that all might be ſatisfied of the Truth of this Hiſtory.

Verſe 12.

Ver. 12. *And they put him in ward.*] Committed him to Priſon; that he might be ſecured till his Puniſhment was declared.

That the mind of the LORD *might be ſhewed them.*] In the Hebrew the words are, *That it might be expounded to them* (*viz.* by *Moſes*) *according to the mouth of the* LORD: that is, as the LORD ſhould declare to him. And ſo *Onkelos* renders them, *Till the matter was expounded to them, according to the ſentance of the word of the* LORD. For it is noted here by a famous Commentator among the Jews, (as Mr. *Selden* obſerves in the place before-mentioned, *Lib.* II. *de Synedr. c.* 1.) that

that God was conſulted about this matter, *becauſe they did not know whether he was to die for this crime; or whether his judgment was to be expected from the hand of Heaven, or otherwiſe.* Whence *Jarchi* ſays, *they did not know whether he was guilty of death or not.* And ſo *Theodoret Q.* XXXIII. in *Lev.* There was no Law, as yet, about this matter. But there was a plain Law, that whoſoever curſed his Father or Mother, ſhould die, XXI *Exod.* 17. from whence they might juſtly infer he was to be ſo puniſhed, who curſed his heavenly Father; there being alſo another Law againſt thoſe that reviled the Judges and Rulers, XXII *Exod.* 28. And therefore I take it, they only doubted what kind of death he ſhould die, about which *Moſes* conſulted the Divine Majeſty. Chapter XXIV.

Ver. 13. *And the LORD ſpake unto* Moſes, *ſaying.*] It's likely *Moſes* went into the Sanctuary to enquire of God, who from the Mercy-ſeat pronounced the following Sentence againſt him; and alſo made a perpetual Law about this Caſe, with ſome others. Verſe 13.

Ver. 14. *Bring forth him that curſed without the Camp.*] This is the Sentence pronounced by the mouth of God, from whom they expected it. And *firſt* he orders the Criminal to be carried forth out of the Camp, as an *unclean*, (V *Numb.* 2, 3.) nay an *accurſed* thing, VII *Joſh.* 24. Verſe 14.

And let all that heard him.] Next, he orders the Witneſſes to be produced, who heard him ſpeak the blaſphemous words.

Lay their hands upon his head.] This was a peculiar thing in this Caſe, Hands being laid upon no Man's Head condemned by the *Sanhedrim*, but only upon a Blaſphemer. By which Ceremony they ſolemnly declared, that they had given a true teſtimony againſt him, and thought him worthy of the Death he was con-

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condemned to ſuffer. And perhaps prayed God, that all the puniſhment of this Sin might fall upon this Man, and not upon them, nor the reſt of the People. And ſo the Jews tell us their manner was to ſay, *Let thy blood be upon thy own head, which thou haſt brought on thy ſelf by thy own guilt.*

And let all the Congregation ſtone him.] This was the laſt part of the Sentence, that when they that heard him Curſe had taken off their hands, all the Congregation ſhould ſtone him. Which is the ſame Puniſhment the Law inflicted on him that curſed his Father or his Mother, XX. 9. See there.

Verſe 15. Ver. 15. *And thou ſhalt ſpeak unto the Children of* Iſrael, *ſaying.*] Upon this occaſion a new Law is made, in expreſs terms againſt Blaſphemy.

Whoſoever curſeth his God.] Some of the Hebrews underſtand this of a Gentile who lived among them, and was not yet ſolemnly made a Proſelyte of the Gate, that if he curſed the God which was worſhipped in his Country, he ſhould die for it. See *Selden Lib.* II. *de Jure Nat. & Gent. cap. ult.* And *Procopius Gazæus* extends the words to ſuch Perſons as curſed the God they worſhipped, though he were a falſe God. Which is according to the common Rule of the *Talmudiſts*, that where we find theſe words *iſch iſch*, (*man, man*, which we well tranſlate *whoſoever*)' they comprehend Gentiles as well as Jews. But no doubt this Law particularly concerned the People of *Iſrael*; whom God intended by this Law to preſerve from ſuch horrid impiety, as is here mentioned.

Shall bear his ſin.] Be ſtoned. See XX. 9. If the word *curſeth* be underſtood in the proper ſenſe, *Procopius* well obſerves, that nothing could be more ſenſleſs than this Sin, and upon that account deſerved ſtoning; *for he that curſeth his God, upon what God will he call*

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to confirm his curſe? But the Hebrew words ſeems to import only ſpeaking *contemptuouſly of God.* Chapter XXIV.

Ver. 16. *And he that blaſphemeth the name of the LORD ſhall ſurely be put to death,* &c.] It is uncertain whether this be an higher degree of the Sin mentioned in the foregoing Verſe; or only a repetition of the ſame Law, with a more expreſs declaration of the puniſhment he ſhould bear for his ſin. The Jews unreaſonably underſtand it of him alone that *expreſſed the Name*, i. e. the moſt holy name of God, as they ſay in *Sanhedrim*, *cap.* 7. *num.* 5. where *Joh. à Coch* obſerves out of the *Hieruſalem Targum* on XXXII *Deut.* that it is thus explained, *Wo unto thoſe that in their Execrations uſe the holy Name; which is not lawful for the higheſt Angel to expreſs.* But this is a piece of their Superſtition: the meaning undoubtedly is, That if any Man reproached the moſt High, he ſhould die for it; but the meer pronouncing his holy Name, could be no Crime, when Men might ſwear by it, though not take it in vain, VI *Deut.* 13. XX *Exod.* 7. Verſe 16.

All the Congregation ſhall certainly ſtone him.] As they were ordered to do with the preſent Offender, *v.* 14.

As well the ſtranger, as he that is born in the Land, &c.] By *Stranger* may be meant a Proſelyte like the *Egyptian*, whoſe Offence was the occaſion of this Law: But the Jews extend it to *Samaritans* and *Gentiles*; only they ſay, ſuch were to be puniſhed by the Sword, and not by Stoning.

Ver. 17. *And he that killeth any man, ſhall ſurely be put to death.*] This Law was given before XXI *Exod.* 12. And it is not eaſie to give an account, why it is here repeated after the Caſe of a Blaſphemer. Perhaps it was upon the occaſion of the laſt words in the foregoing Verſe, *As well the ſtranger, as he that is born* Verſe 17.

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in the land, when he blaſphemeth the name of the LORD, *ſhall be put to death.* For, after the following Laws, they are repeated again as a general Rule, *v.* 22. that no Man might think it hard a Stranger ſhould be puniſhed for Blaſphemy, as much as an *Iſraelite*; when in other Caſes the ſame Judgment paſſed upon them both. *Procopius Gazæus* thinks a Murderer is joyned with a Blaſphemer, becauſe they have the ſame mind and intention; the one deſiring to deſtroy God, if it were poſſible, as the other doth his Neighbour. *Therefore the Law puts them together; juſt as on the contrary, when it commands the love of God, it couples with it the love of our Neighbour.* So he.

Verſe 18. Ver. 18. *And he that killeth a beaſt, ſhall make it good, beaſt for beaſt.*] It was not incongruous, as the ſame *Procopius* ſpeaks, to annex unto the Law againſt Murder, a Law againſt other Injuries. And concerning this, ſee XXI *Exod.* 33, 34. For the Hebrew word *Behemah* here uſed, ſignifies ſuch domeſtick tame *Beaſts* as are there mentioned.

Verſe 19, 20. Ver. 19, 20. *If a man cauſe a blemiſh in his neighbour, as he hath done, ſo ſhall it be done to him,* &c.] This Law concerns only free Perſons, not their Slaves: and hath been explained, XXI *Exod.* 24, 25.

Verſe 21. Ver. 21. *And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.*] This is a ſhort repetition of the two firſt Laws here mentioned, *v.* 17, 18. to make them the more regarded.

Verſe 22. Ver. 22. *Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own Country.*] In theſe, and in all other Caſes, as well as Blaſphemy, (*v.* 16.) you and the Stranger ſhall be judged by one and the ſame Law.

For

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For I am the LORD *your God.*] Who will neither favour *your* wickedneſs, nor ſuffer *theirs* to go unpuniſhed; but do equal Juſtice unto *all.* Yet the Jews, by a *Stranger* here, will underſtand only a *Proſelyte of Righteouſneſs*, as they call him: that is, one who had intirely embraced their Religion; for ſuch alone, they imagine, were equalled with them. See *Selden, Lib.* IV. *de Jure Nat. & Gent. cap.* 1. *pag.* 468.

Verſe 23.

Ver. 23. *And* Moſes *ſpake unto the Children of* Iſrael, *that they ſhould bring forth him that had curſed, out of their Camp*, &c.] It appears by this, that all the foregoing Admonitions were repeated to *Moſes*, upon the occaſion of the Law againſt Blaſphemy, before he proceeded to put it in execution.

And the Children of Iſrael *did as the* LORD *commanded* Moſes.] Executed the whole Sentence pronounced by God againſt the blaſphemous Perſon, *v.* 14.

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Verſe 1.

Ver. 1. AND *the* LORD *ſpake unto* Moſes *in Mount* Sinai, *ſaying.*] That is, in the Wilderneſs of *Sinai*, I *Numb.* 1. For they ſtayed almoſt a whole year not far from this Mountain; from whence they did not remove till the *twentieth* day of the *ſecond* Month of the *ſecond* year after their coming out of *Egypt.* See X *Numb.* 11, 12. And thus the Hebrew Particle *Beth* is often uſed for *by* or *near*; as in XXXVII *Gen.* 13. V *Joſh.* 13. and we find this expreſſion again in the end of the next Chapter, and in the concluſion of this Book. Which ſhows that all

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here related was delivered to *Moſes* in the *firſt* month of the *ſecond* year after their coming out of *Egypt*, immediately after the Tabernacle was ſet up, XL *Exod.* 17.

Verſe 2.

Ver. 2. *Speak unto the Children of* Iſrael, *and ſay unto them.*] For what follows was of univerſal concernment.

When ye come into the land which I give you.] This Law, though delivered before they left Mount *Sinai*, could not take place till they came into *Canaan.*

Then ſhall the land keep a Sabbath.] Reſt from being tilled, or ſowen, *&c.* See XXIII *Exod.* 11.

Unto the LORD.] In obedience to him; and in honour of him. Some have underſtood the foregoing words, *When ye ſhall come into the Land which I give you*, as if they were to begin the *Sabbatical* year as ſoon as they entred into *Canaan:* which is very abſurd; for ſo, not the *ſeventh*, but the *firſt*, would have been the year of Reſt. And that had been very inconvenient, if not deſtructive; the War making ſuch great waſte, no doubt that Proviſion would have been very ſcarce, if no care had been taken for the enſuing year. It is to be conſidered alſo, that the old ſtore upon which they lived when they entred into the Land of Promiſe, was the fruit of the labour of the *Canaanites*, and not of the Children of *Iſrael.* The meaning therefore is, that the *ſeventh* year after their entrance into *Canaan*, or rather, after they were ſettled, and had reſt in it, they ſhould let the Land reſt.

The only queſtion is, When this year was to begin? whether in the month of *Tiſri*, (which anſwers to our *September*) which was the ancient beginning of the year; or in *Niſan*, (anſwering to our *March*) which was made a new beginning of it, by an expreſs Law, XII *Exod.* 2. the former ſtill continuing the beginning

beginning of the year for Civil things, as this for Sacred. Now there is great reaſon to think that this *Sabbatical* year was to Commence from *September*, when all their Harveſt was over, which began in *March*. Then they were not to ſow, as they were wont to do in *October* and the following Months; but to ſtay till the return of this Seaſon the next year. For if this year had been to begin in *March*, they could not have reaped the Harveſt of the *ſixth* year. Chapter XXV.

Ver. 3. *Six years ſhalt thou ſow thy fields, and prune thy Vineyard, and gather in the fruit thereof.*] XXIII *Exod.* 10. But what was allowed in other years, is forbidden in this. Verſe 3.

Ver. 4. *But in the ſeventh year ſhall be a Sabbath of reſt unto the Land, a Sabbath for the LORD.*] Or, *unto the LORD*, (as we tranſlate it before *v.* 2.) who though he gave this Land to them, continued the Proprietor of it (as he declares *v.* 23.) and the LORD in chief, himſelf. Of whom they held it by this Tenure, that they ſhould till it, *&c.* only *ſix* years together, for their own uſe; and in the *ſeventh*, let it lye in common, for ſuch uſes as he appointed. And it was for the honour of the LORD, that they obſerved this Law: for as the Weekly Sabbath was an acknowledgment that *they* were his, ſo this Sabbatical Year was an acknowledgment that their *Land* was his. Verſe 4.

Thou ſhalt neither ſow thy field, nor prune thy vineyard.] By this he explains what he means by letting it reſt. And theſe two words, *ſow* and *prune*, comprehend all other things that were uſually done about their Fields or Trees; as plowing, digging, dunging, *&c.* And though a *Vineyard* be only mentioned, yet it is plain by XXIII *Exod.* 10. that *Olive-yards* are comprehended under the ſame Law: and theſe are mentioned only as examples of all other Fruit-trees, which were to be left in common, as theſe were.

Mai-

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Maimonides ſeems to be ſomething too curious in what he ſaith upon this Subject; for inquiring why *Moſes* mentions only theſe two things, *ſowing* and *pruning*, his reſolution is, That for theſe two, if Men offended in them this year, they were puniſhed with that ſcourging called *Malkut*; but if they offended in any other ſort of Labours belonging to the Culture of the Fields, or of Trees, they were not puniſhed with the ſcourging of *Malkut* (which was by a certain meaſure, not exceeding *thirty nine* ſtripes) but with the ſcourging called *Mardut*, i. e. of Contumacy and Rebellion, which was without number or meaſure. As if a Man digged or ploughed his ground; if he gathered out the ſtones, or dunged it, *&c.* if he planted Trees, or grafted, *&c.* he ſuffered the ſcourging of Rebellion. And more than this, he ſaith it was not lawful in the *ſeventh* year to plant any Tree, though it was not a Fruit-tree; nor to cut off the dead Branches; nor to make a ſmoak under them to kill the Worms; nor to anoint young Plants to preſerve them from the bitings of Birds, *&c.* If they did, they were liable to the ſcourging of *Mardut*. Nay, he is ſo nice, as to ſay it was unlawful to ſell to any Man any Inſtrument of Husbandry, in this year; as a *Plough*, a *Yoke*, a *Sieve*, &c. yet he allows them, when they were under the oppreſſion of the Gentiles, and bound to find Proviſion for their Armies, to ſow ſo much as would maintain them. Of which things he diſcourſes at large in his Treatiſe called *Schemitta ve Jobel*, *cap.* 1. and *cap.* 7.

Verſe 5.

Ver. 5. *That which groweth of it ſelf.*] Either from Seed which fell caſually the year before; or from the old Root which ſprouted out again, as *Maimonides* expounds it in the ſame Treatiſe, *cap.* 4. which is wholly about ſuch things.

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Of thy harveſt.] Of the Corn ſcattered laſt Harveſt. He ſaith nothing of their Gardens; which, it is probable, every Man had to his own private uſe, and was not bound to lay them open to all.

Thou ſhalt not reap.] That is, ſaith he, not the whole Field, ſo as to gather it into Cocks, and to tread out the Corn with his Oxen (if any did, they were ſcourged with *thirty nine* ſtripes) but they might cut down a little, in common with other Perſons, and ſhake it out, and eat it, as he there determines, *ſect.* 2.

Neither gather the grapes of thy Vine undreſſed.] In the Hebrew the words are, *The Vine of thy Separation:* for it was ſeparated this year from his dreſſing. And what he gathered in common with others, was not to be preſſed in a Wine-preſs, but with another Inſtrument; the like he ſaith of *Olives*, and of *Figs*, and other things, which were to be ordered after another manner in this year, than in the foregoing, *ſect.* 23.

For it is a year of reſt unto the Land.] This general reaſon is ſo oft repeated, to make them ſenſible they were no more to do any thing about their Land this *ſeventh year*, than they were to labour upon the *ſeventh day*. But he acknowledges, that if a Gentile hired Land in their Country, he was not bound to let it reſt, *ſect.* 29. of that Chapter.

Ver. 6. *And the Sabbath of the Land.*] Here the word *Sabbath* ſignifies the Fruit that grew in the Sabbatical year; as the word *Sabbaths* is uſed before XXIII. 38. for the Sacrifices upon the Sabbaths. Verſe 6.

Shall be meat for you.] This explains the prohibition of reaping any Corn this year, or gathering any fruit, not to be meant abſolutely; but only that they ſhould not look upon any thing that grew this year, as peculiarly theirs, becauſe it grew in their ground; but

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but let all be common to others, as well as themſelves.

For thee, and for thy ſervant, and for thy maid, &c.] This, and the next Verſe, ſhow that all the Fruits of the Earth, were perfectly in common this year: for the very Beaſts were not excluded, and therefore much leſs any Man that dwelt among them, though he was uncircumciſed. But it is very plain likewiſe, that the Owner of the Land and his Family were not forbidden to take their ſhare; but might gather for their daily uſe as well as others: only not lay up any thing ſeparate for themſelves.

Verſe 7.

Ver. 7. *And for thy Cattel, and for the Beaſt that are in thy Land, ſhall all the increaſe thereof be meat.*] For his own Cattel, and for other Mens: which were not to be fed with the Fruits which are proper to Men, (as *Maimonides* obſerves in the ſame Book, *cap.* 5. *ſect.* 5.) but if they came of themſelves, and eat Figs, for inſtance, they were not to be hindred. But it ſeems probable that wild Beaſts might be driven out of their Vineyards, *&c.* in this year, as well as others; becauſe they made ſuch waſte, as would have very much damaged the owner for the future. As for all other tame Creatures, the Jews (if we may believe *Maimonides*, *cap.* 7.) were ſo ſuperſtitiouſly careful they ſhould have an equal ſhare with themſelves; that when there was no Fruit any longer for the Beaſts in the Field, they ceaſed to eat what they had gathered for themſelves; and if they had any thing of it left, threw it out of their Houſes.

Verſe 8.

Ver. 8. *And thou ſhalt number ſeven Sabbaths of years unto thee,* &c.] Which put together made XLIX years, as it follows in the reſt of this Verſe. They began their firſt Account (as *Maimonides* there obſerves) from the *fourteenth* year after their entrance into

to

to *Canaan:* for they were ſeven years in conquering the Land; and ſeven more in dividing to every one their portion; ſo that the *firſt Sabbatical* year was in the *one and twentieth*, and the *firſt Jubile* in the *ſixty-fourth* year after they came to the Land of Promiſe: So he *cap.* 10. where he obſerves they numbred *ſeventeen* Jubiles from that time, to their Captivity in *Babylon*, which fell out in the end of a *Sabbatical* year, and the *thirty-ſixth* of the *Jubile.* Chapter XXV.

Ver. 9. *Then ſhalt thou cauſe the Trumpet of the Jubile.*] The word *Jobel* (which we tranſlate *Jubile* in the next Verſe) is not in the *Hebrew*, but *Teruah*, which in the Margin we tranſlate *loud of ſound.* For the Trumpet was blown after a different manner at this time, than upon other occaſions, that every one might underſtand the meaning of it. Verſe 9.

To ſound.] In the Hebrew the word is, *cauſe it to paſs*, that it might be heard everywhere, throughout the Land. So theſe words may be moſt litterally tranſlated, *Thou ſhalt cauſe to paſs the Trumpet loud of ſound.*

On the tenth day of the ſeventh month, in the day of atonement.] This day was very fitly choſen, that this year might begin at the ſame time that a general Atonement was made for the Sins of the whole Nation. For they would be the better diſpoſed, to forgive their Brethren their Debts, when they craved Pardon for their own.

Shall ye make the Trumpet ſound (or *paſs*) *throughout all your Land.*] This is repeated, to make them careful to awaken every one to their duty, by the ſound of the Trumpet at every door; there being an unwillingneſs in moſt People, to part with their Servants, and their Lands, *&c.* which they had long enjoyed. And therefore every private Man, as *Maimonides* ſaith,

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was bound to blow with a Trumpet, and make this ſound nine times, that they might fulfil theſe words of this Precept, *throughout all your Land.* By this means, as *R. Levi Barcelonita* notes, every one was the better inclined to hearken, when he ſaw it was *a duty incumbent on the whole Country, which all were to perform.*

Verſe 10.

Ver. 10. *And ye ſhall hallow the fiftieth year.*] Diſtinguiſh it from all other years, by doing what follows. *Maimonides* fancies that theſe two Precepts of *numbering ſeven Sabbaths of years*, v. 8. and of *ſanctifying the fiftieth year*, were delivered only to the Houſe of Judgment; whoſe buſineſs, no doubt, it peculiarly was, to give notice of this year, and to cauſe the Trumpet to be ſounded, and all the following Precepts to be obſerved. *Schemitta ve jobel, cap.* 10. *num.* 1.

And proclaim liberty.] Unto all Servants, who were this year made free.

Throughout all the Land. Even in all the Highways, as *Aben-Ezra* gloſſes; that every one might have notice.

Unto all the Inhabitants thereof.] That is, to all the Children of *Iſrael* who were Servants; or ſo poor, that they had ſold their Eſtates, as it here follows. From theſe words the Jews gather, that after the Tribes of *Reuben* and *Gad*, and half Tribe of *Manaſſeh* were carried Captive, Jubiles ceaſed. They are the words of *Maimonides* in the fore-named Treatiſe; for then *all the Inhabitants of the Land* were not in it. And therefore much more when they were all carried Captive, they only numbred the reſt of every *ſeventh* year, without any *Jubile.*

It ſhall be a Jubile unto you.] Whence this year hath the name of *Jobel*; there are ſo many Opinions, that *Bochartus* himſelf ſcarce knew which to follow. *Joſephus*

phus ſaith it ſignifies ἐλευθερίαν, *liberty*; and the LXX and *Aquila* tranſlate it ἄφεσιν, *remiſſion*: having a regard to the thing, rather than to the import of the word *Jobel*; which never ſignifies any thing of that nature. *D. Kimchi* tell us that *R. Akiba*, when he was in *Arabia*, heard them call a Ram by this name of *Jobel*; and thence ſome fancy this year was ſo called, becauſe it was proclaimed with Trumpets of Rams-horns. But what if there were no ſuch Trumpets? as *Bochart* thinks there were not, theſe Horns being not hollow. See *Hierozoicon P.* I. *Lib.* II. *cap.* 43. *p.* 425, *&c.* where ſeveral other Opinions are confuted. The moſt probable that I meet withal, is that it was called *Jobel* from the peculiar ſound which was made with the Trumpet when this year was proclaimed. For the Trumpet blowing for ſeveral purpoſes, *viz.* to call their Aſſemblies together; to give notice of the moving of their Camps; to excite Souldiers to fight; and to proclaim this year; there was a diſtinct ſound for all theſe ends, that People might not be confounded, but have a certain notice what the Trumpet ſounded for. And this ſound mentioned before (*v.* 9.) was peculiarly called *Jobel*; as *Hottinger* thinks, who conſiders a great many other Opinions, in his *Analecta Diſſert.* III. wherein he follows *Joh. Forſterus*, who, near an hundred years before, obſerved that *Jobel*, which we commonly tranſlate *Trumpet* (XIX *Exod.* 13. and other places) doth not ſignifie the Inſtrument it ſelf, but the ſound that it made. And when it is uſed abſolutely, alone, it ſignifies this year; which was called *Jobel* from that ſound which was then made; as the Feaſt of Unleavened Bread was called *Peſach*, from the Angel paſſing over them, when he ſlew the *Egyptians*. The Opinions of the Hebrew Writers about it, are collected and largely repreſented by

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Joſephus de Voiſin, Lib. I. *de Jubilæo, cap.* 1.

And ye ſhall return every man unto his poſſeſſion.] Unto his Field, or his Houſe, which his Poverty had forced him to ſell; but now was reſtored to him without any price; becauſe they were not ſold abſolutely, but only till this year. By which means the Eſtates of the *Iſraelites* were ſo fixed, that no Family could ruin it ſelf, or grow too rich. For this Law provided againſt ſuch Changes; revoking once in fifty years all Alienations, and ſetting every one in the ſame Condition wherein they were at the firſt. By which means Ambition was retrenched; and every Man applied himſelf with affection, to the improvement of his Inheritance, knowing it could never go out of his Family. And this application was the more diligent, becauſe it was a religious duty, founded upon this Law of God.

And ye ſhall return every man unto his family.] From which he had been eſtranged by being ſold to another Family; either by himſelf, or by his Father, or by the Court of Judgment. So here are two parts of the *liberty* fore-named, more expreſly declared: Their Land, which was alienated, returned to the firſt Owner; and ſuch as were ſold for Servants into another Family, came home again to their own Family, being freed from their Servitude. Which was a figure of that *acceptable year of the* LORD, as St. *Luke* calls it, IV. 19. in the Prophet *Iſaiah*'s Language; wherein our bleſſed Saviour preached Deliverance to all Mankind. The Jews themſelves are not ſo ſtupid, as to think nothing further was intended, but only freedom from bodily Servitude, in this year of *Jubile*: for *Abarbanel* himſelf, in this very Verſe, indeavours to diſcover ſomething of a Spiritual Happineſs. For the former part of the words now mentioned, *Ye ſhall return*

return every man to his poſſeſſion, he ſaith belong to the Body: but the latter part, *And every man unto his family,* belongs to the Soul, and its return to God. So ſeveral others, whom *J. de Voiſin* produces in the forenamed Book, *cap.* 2. And if our Dr. *Lightfoot* hath made a right Computation, the laſt year of the Life of our Saviour, who by his Death wrought an Eternal Redemption, and reſtored us to our heavenly Inheritance, fell in the year of Jubile; the very laſt that was ever kept. For if we count from the end of the Wars of *Canaan,* which was ſeven years after they came into it, (and I do not know why we ſhould not think they begun to number then, and not ſeven years after, as *Maimonides* would have it) there were juſt *fourteen hundred years* to the *thirty-third* of Jeſus Chriſt; that is, juſt XXVIII *Jubiles.* And it is the Confeſſion of the old Book called *Zohar,* as he obſerves, That *the Divine Glory ſhould be freedom and redemption in a year of Jubile.* See *Harmony of the New Teſtament, ſect.* 59. And *Uſſerij Chronologia Sacra, cap.* 13. Chapter XXV.

Ver. 11. *A Jubile ſhall that fiftieth year be unto you.*] It is a queſtion whether the year of Jubile was the year following the *forty-ninth* year; or the *forty-ninth* year was the Jubile; which reckoning the foregoing Jubile for one, was the *fiftieth* year. *Joſephus Scaliger* in his fifth Book *de Emend. Temporum,* and ſeveral other great Men are of this laſt opinion; to avoid a great inconvenience which otherwiſe would enſue, *viz.* That the *forty-ninth* year being the Sabbatical year in which the Land was to reſt, if the next year to that had been the Jubile, two Sabbatical years would have come immediately one after another, for the Land was to reſt in the year of Jubile, as it here follows. One would have expected therefore that in the *forty-eighth* year there ſhould have been a ſpecial Promiſe, that the Land Verſe 11.

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Land ſhould bring forth Fruit for *four* years, and not for *three* only; as the Bleſſing is promiſed every *ſixth* year, *v.* 21. Thus *Jacobus Capellus* reaſons in his *Hiſtoria Sacra & Exotica ad A. M.* 2549. But others think this Objection not to be ſo great as to make them depart from the letter of this Law, which ſaith *v.* 10. *Ye ſhall hallow the fiftieth year:* and here in this Verſe, *A Jubile ſhall that fiftieth year be unto you.* Though a very learned Man, *P. Cunæus* thinks this is of no great moment either way; for it is uſual in common ſpeech, *Septimanam octidum appellare* (and *Hoſpinian* in like manner, we call a Week *octiduum* (*eight* days) becauſe we reckon *utramque Dominicam* both the LORD's days) And the greateſt Writers anciently called an *Olympiad*, which contained but the ſpace of four compleat years, by the name of *Quinquennium*. See *Lib.* I. *de Republ. Judæorum, cap.* 6. Yet, beſides the expreſs words of the Law, the Conſent of the Jews ſways very much the other way: for they accurately diſtinguiſh between the *Schemitta*, or Year of Remiſſion, and *Jobel*, the year of Jubile, even then when theſe two Solemnities immediately ſucceeded each other; as I ſhall have occaſion to obſerve on the next Verſe.

Ye ſhall not ſow, neither reap that which groweth of it ſelf in it.] Becauſe it was the Sabbatical year, (*v.* 4, 5.) as ſome will have it; from the obſervance of which they were not abſolved by its being the Jubile. But others think, as I obſerved, that the Jubile it ſelf, was a new Sabbatical year.

Verſe 12.

Ver. 12. *For it is the Jubile.*] He doth not ſay it is the *Sabbath of the Land*, as he doth of the ſeventh year, *v.* 6. Which makes for their opinion who think the Jubile was not the ſame with that, but a new Sabbatical year: ſo that two years together they neither ſowed nor reaped. But they that maintain the other opinion,

opinion, look upon this only as a new reaſon why they ſhould forbear ſuch labour this year; becauſe, beſides that it was the Sabbatical year, it was alſo the Jubile: a time of great joy, in regard of the Liberty to which every one was reſtored; which made it more neceſſary every one ſhould enjoy what the Earth brought forth of it ſelf, and none appropriate any thing to themſelves. Chapter XXV.

It ſhall be holy unto you.] Becauſe it was the LORD's Sabbath. *v.* 3. Separate from the common Employments of other years; being dedicated to the uſes expreſſed in this Law, *v.* 10. which are *two*, *Manumiſſion* of Servants, and *Reſtitution* of Men to their ancient Poſſeſſions. Unto which ſome add a *third*, viz. *Remiſſion of Debts.* But the Jews are of a quite contrary opinion; that in this the year of Jubile differed from the Sabbatical year; that Debts were remitted in the one, but not in the other. Whence thoſe words of *Maimonides* in the Treatiſe I have ſo often mentioned, *cap.* 10. *ſect.* 16. 'In this the Sabbatical year 'excels the Jubile, that it remits Debts, which the Ju'bile doth not: But the Jubile in this excels the Sabba'tical year, that it ſets Servants free, and reſtores Poſ'ſeſſions, which the other doth not. And the Jubile 'likewiſe reſtores Poſſeſſions in the very beginning of 'the year: but the Sabbatical year doth not releaſe 'Debts till it be ended.

Ye ſhall eat the increaſe thereof out of the field.] By plucking what they needed for every day's uſe; but not by reaping, and gathering, and laying up in Barns.

Ver. 13. *In the year of this Jubile ye ſhall return every man to his poſſeſſion.*] This being the moſt remarkable thing belonging to the Liberty of this year, it is therefore here again repeated. For it was ſo famous, Verſe 13.

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mous, that the Heathens themſelves took notice of it: inſomuch that *Diodorus Siculus* ſaith, *Lib.* XI. it was not lawful for the Jews τὰς ἰδίας κλήρους πωλεῖν, to ſell their own Inheritances. Meaning, as Mr. *Selden* expounds it (*Lib. de Succeſſ. ad Leges Hebr. cap.* 14.) to ſell them quite, ſo as to alienate them for ever from their Families; which is expreſly forbidden *v.* 23. And ſo the *Locrians*, as is obſerved by *Ariſtotle* in his *Politicks*, were prohibited by their Laws to ſell their ancient Poſſeſſions. See *P. Cunæus Lib.* I. *de Repub. Jud. cap.* 4.

Many Reaſons are given by learned Men for this Law among the Jews, (See *Menochius Lib.* III. *de Repub. Hebræor. Quæſt.* 3.) The moſt obvious is, that by this Law God fixed the Jews to the Land of *Canaan*: ſince all their Poſſeſſions were ſo entailed, that the right Heir of any of them could never be wholly excluded from his Eſtate; but it would intirely return to him after a certain number of years. And by this means alſo they preſerved a diſtinct knowledge of their ſeveral Tribes and Families to which they belonged: for which end their Genealogies were of neceſſity to be carefully kept, that they might be able to prove their right to the Inheritance of their Anceſtors. By which means, as *Menochius* notes, it was certainly known of what Tribe and Family the *Meſſiah* was when he was born. And M. *Alix* hath taken notice (which is worth obſerving) that God ordered things ſo, that they ſhould have the means of preſerving their Genealogies, by not ſuffering them to continue in Captivity out of their own Land, for the ſpace of two whole Jubiles. For they were but LXX years in *Babylon*; in which ſhort time their Genealogies could not be eaſily confounded; eſpecially ſince ſeveral who ſaw the firſt Temple burnt, lived to ſee the ſecond begin to be rebuilt.

rebuilt. Two other Reaſons are moſt judiciouſly managed by *Petrus Cunæus*, *Lib.* I. *de Republ. Hebr. cap.* 3. to which I refer the learned Reader. Chapter XXV.

Ver. 14. *If thou ſelleſt ought to thy Neighbour, or buyeſt ought of thy Neighbour's hand, ye ſhall not oppreſs one another.*] As *Moſes* took care that the Wealth of ſome ſhould not oppreſs the Poverty of others, by making the foregoing Law, that a poor Man ſhould not loſe his Land for ever; ſo in the buying of a poor Man's Land, he would not have the Rich Man give leſs for it than it was worth; no more than the poor Man require more for it than its juſt value, till the year of Jubile. The Hebrew Doctors have formed a Rule about this: that if a Man bought any thing for a *ſixth* part leſs than its worth, or ſold it for a *ſixth* part more than its worth, he was bound to reſtore that *ſixth* part: but nothing at all if it were ſhort of a *ſixth* part, wherein he had damaged his Neighbour. But if the difference was more than a *ſixth* part, the Buyer might reſcind his Contract, if the Bargain was not quite finiſhed, and require his Money again. And the Seller (if the damage was on his ſide) might at any time require the thing to be returned to him, at the price for which he ſold it. See *Selden*, *Lib.* VI. *de Jure Nat. & Gent. cap.* 5. Verſe 14.

Ver. 15. *According to the number of years after the Jubile, thou ſhalt buy of thy Neighbour.*] They were to conſider how many years were gone ſince the laſt Jubile; and conſequently to purchaſe the Profits of the remaining years till the next. For they could not either by Sale, or any other Contract, transfer *plenum fundi dominium* (as *Cunæus* ſpeaks) their full intereſt in the Land, to any other Man. Verſe 15.

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And according unto the number of years of the fruits, he ſhall ſell unto thee.] He that ſold the remaining term of years till the Jubile, was to conſider that every *ſixth* year there was no Fruit; and therefore he ſhould demand nothing for them: but ſet his price only according to the number of the other years, not reckoning thoſe.

Verſe 16. Ver. 16. *According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price.*] This is added only to make what was ſaid before plainer; that the price ſhould riſe or fall, according as there were more or few years to come before the next Jubile. For example *Maimonides* puts this Caſe; If there be *ten* years to the Jubile, and a Man buy another's Field for an Hundred pence; after which the Buyer having enjoyed it *three* years, the Seller hath a mind to redeem it, he muſt then give to him that bought it of him Seventy pence. In like manner if the Buyer have enjoyed it *ſix* years, the Seller muſt give him Forty pence.

For according to the number of the years of the Fruits doth he ſell unto thee.] Therefore if a Man, ſaith the ſame *Maimonides* (*cap.* 11. *num.* 6.) ſell another a Field full of Fruit, and after two years would redeem it, he muſt not demand him to reſtore the Field as he ſold it, full of fruit, becauſe it is ſaid here, *according to the multitude of years*, or *fewneſs of years* (and in the foregoing Verſe) *according to the number of years after the Jubile*) which ſhow the *years* only were to be conſidered in the Redemption, and not the *Fruits*.

Verſe 17. Ver. 17. *Ye ſhall not therefore oppreſs one another.*] The Seller by demanding too much; nor the Buyer by giving too little.

But

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But thou ſhalt fear thy God.] For nothing could be ſo powerful as the Fear of God to reſtrain them from Oppreſſion; and to preſerve an equality between the Land to be ſold, and the price to be paid.

For I am the LORD your God.] Whoſe Land this is, and by whoſe Favour you enjoy it.

Verſe 18. Ver. 18. *Wherefore ye ſhall do my ſtatutes, and keep my judgments.*] Which are the Tenure whereby you hold this Land of me.

And ye ſhall dwell in the Land in ſafety.] And if you obey them, you ſhall not be diſturbed in it by your Enemies.

Verſe 19. Ver. 19. *And the Land ſhall yield her increaſe, and ye ſhall eat your fill, and dwell therein in ſafety.*] He incourages them in their Obedience, by a promiſe of Plenty and Abundance; as well as of Safety and Security in their Poſſeſſions.

Verſe 20. Ver. 20. *And if ye ſhall ſay, what ſhall we eat the ſeventh year? &c.*] To take away all diſtruſt of his Promiſe, he removes an obvious Objection which might ariſe in their Minds; that they might want food if they neither ſowed, nor gathered in their increaſe, in the ſeventh year, as he required.

Verſe 21. Ver. 21. *Then will I command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.*] This is the Anſwer to the doubt they might have of wanting Suſtenance, that he would bleſs them with ſuch a plentiful Crop in the ſixth year, as ſhould be ſufficient for that and for the two following years. From which *Petrus Cunæus* thinks the Argument very ſtrong, that there were not two Sabbatical years together, one in the *forty-ninth*, and another in the *fiftieth* year; for then the Earth in the ſixth year, ſhould have brought forth not for *three years*, but for *four*; which was never heard of in any Country. *Paleſtine* indeed

Chapter XXV. was a Country, to which God afforded an extraordinary bleſſing, beyond the common Laws of Nature; yet ſince there are no Teſtimonies of ſo great and frequent a Miracle in the Book of God, we ought not eaſily to believe this. Thus he *Lib.* I. *de Republ. Hebr. cap.* 6. To which it may be replyed, that this was not ſo frequent as he makes it, but only once in *fifty* years: and the reaſon why *Moſes* here ſaith, *the Land ſhould bring forth fruit for three years*, and not for *four*, is becauſe he ſpeaks only with reſpect to the common Sabbatical years (every *ſeventh* year) not to the *great Sabbatical* year, as they call the XLIXth. Before which God may very well be ſuppoſed to have bleſſed the Earth with a larger Crop than in any other preceding ſixth year. Beſides, though it is ſaid they ſhould not *ſow* in the Jubile, *v.* 11. yet it is not ſaid they might not prune their Trees, as it is of other Sabbatical years, *v.* 4. ſo that they might be dreſſed as in other common years, to yield a plentiful Increaſe for their ſupport in the ſucceeding year.

Verſe 22. Ver. 22. *And ye ſhall ſow the eighth year, and eat yet of old fruit, until the ninth year.*] Some have interpreted theſe words, as if they were to eat the old ſtore, till the Fruits of the *ninth* year came in; and bring it as an Argument that the Sabbatical year began in *March:* whereas the plain ſenſe is, that the Fruits of the eighth could not be thraſhed out for food till the ninth year. And then the next words,

Until her fruits come in, ye ſhall eat of the old ſtore.] Are not to be underſtood of the Fruits of the *ninth* year, but of the Fruits of the *eighth*, which were to be eaten in the *ninth*. Till then they were to live upon the old ſtore; which ſerved for *two* years, beſide the *ſixth*.

Ver.

Chapter XXV. Verse 23.

Ver. 23. *The Land ſhall not be ſold for ever.*] Having mentioned the ſelling of their Land (*v.* 14, 15, 16.) he here again enacts it ſhould not be ſold for ever. Which may be called the *Lex agraria* of the Jews; whereby Eſtates were preſerved in the Family to which they belonged, at the diviſion of the Land by *Joſhua*. For they could not be quite *cut off*, as the words are in the Hebrew, which we tranſlate *for ever*; or as it is in the Margin, *for cutting off*: ſo that the Seller and his Heirs ſhould be cut off from it, as Mr. *Selden* interprets it. Or, as the LXX. εἰς βεβαίωσιν, *by an alienation* never to be reſcinded: but all Eſtates were at the Jubile to return to their firſt Owners, or their Heirs, though they had changed Poſſeſſors an hundred times, by being ſold ſo oft. And the ſame Law held in Donations, as much as in Sales, as *Maimonides* obſerves. Yet this is to be underſtood only of abſolute Alienations, without any mention of time: for if any Man ſold without fraud an Eſtate to his Neighbour for *ſixty* years, it was not to return to him or his Heirs in the year of Jubile, which came before the expiration of that term: for in the Jubile, ſaith he, nothing returns but that which was ſold for ever, *Halicoth Schemitta ve Jobel, cap.* 11. *ſect.* 2. And ſee *Selden de Succeſſionibus ad Leges Hebr. cap.* 24.

For the Land is mine.] I reſerve to my ſelf the Supream Dominion in it, and Propriety of it; and have diſpoſed it to you, on ſuch terms as I thought fit.

For ye are ſtrangers and ſojourners with me.] Theſe words ſuggeſt another ſenſe of the foregoing; that their Land was God's, as he dwelt in a ſpecial manner there in the Sanctuary, which was his Royal Palace: And they were all his Tenants, who held the Land of him as long as he pleaſed; but were no more to him, than the Proſelytes were to them. The Land was his, and

Chapter XXV. and not theirs; and they did but enjoy the uſe and the fruits of it, but had not the property. See Mr. *Mede pag.* 157.

Verſe 24. Ver. 24. *And in all the Land of your poſſeſſion, ye ſhall grant a Redemption for the Land.*] If any Man whoſe Poverty had forced him to ſell his Land, grew afterward ſo rich, that he was able to redeem it before the year of Jubile, this Law provides he ſhould be permitted to do it, and the Buyer could not refuſe it. But then this was to be done honeſtly and truly: he was not to borrow Money of another Man to redeem it; no, nor ſell other Land to redeem that which he had ſold before, which they lookt upon as a Fraud to the Buyer. Therefore he had this right, only in caſe he was grown rich ſince the ſale: otherwiſe, he was to ſtay till the year of Jubile, when it returned to him for nothing. So *Cunæus* out of the ſame *Maimonides*, *Lib.* I. *cap.* 2.

Verſe 25. Ver. 25. *If thy brother be waxen poor, and hath ſold away ſome of his poſſeſſion.*] No Man, if we may rely upon the ſame *Maimonides*, might ſell his Houſe or his Field till the time of Jubile, unleſs Poverty compelled him to it. For it was not lawful to ſell it, that he might lay up the price of it in his Coffer; or exerciſe Merchandize; or buy Goods, Servants, or Cattle; but only buy neceſſary Proviſion with it. But if any Man did trangreſs, and imploy the Money otherwiſe, the ſale notwithſtanding was held to be good.

And if any of his kin come to redeem it, then ſhall be redeemed what his brother ſold.] Here is a further enlargement of this Liberty, that if any of his near Relations would redeem the Land he had ſold (though he was not able to do it himſelf) it ſhould be allowed. For the deſign of *Moſes* in this Law was, *Ne paucorum*

paucorum opulentia quandoque cæteros opprimeret, leſt the wealth of a few ſhould at any time oppreſs the reſt. Chapter XXV.

Ver. 26. *And if the Man have none to redeem it, and himſelf be able to redeem it.*] In the Hebrew it is *his hand hath attained and found ſufficiency:* which juſtifies the limitation the Jews put upon this, (as I obſerved *v.* 24.) that he ſhould not have the right of Redemption, unleſs he was grown able to repurchaſe it, ſince the ſale of it. Verſe 26.

Ver. 27. *Then let him count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it.*] This was the manner of the Redemption: they counted how many years were gone ſince the Sale; and if there remained juſt ſo many more to the Jubile, then he paid the Buyer half the price at which he purchaſed it, for its Redemption. But if the number of years from the Sale to the Jubile, were not equal, then he deducted proportionable to the years he had enjoyed it ſince the purchaſe, and gave him as much as the years remaining till the Jubile were worth. And if he ſold a Field at firſt for an Hundred pounds, ſuppoſe, and he that bought it, ſold it to another for two Hundred, he was to redeem it, as *Maimonides* ſaith, according to what was firſt given for it, becauſe it is ſaid here he ſhall reſtore the overplus *unto the man to whom he ſold it:* In like manner, if a Man ſold a Field for an Hundred pound, which in the hands of the Buyer ſo improved, that it might be ſold for two Hundred, the Redemption was to be according to what was firſt paid for it. But if he ſold it for two Hundred pound, and it was grown ſo much worſe that it is was worth but an Hundred, it was to be eſteemed in the Redemption according to the preſent value. His reaſon is, Becauſe *the condition of him that* Verſe 27.

ſold

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ſold his Inheritance was always to be bettered; and the condition of him that bought it to be made worſe.

Verſe 28. Ver. 28. *But if he be not able to reſtore it to him, then that which is ſold ſhall remain in the hand of him that hath bought it, until the year of Jubile.*] If he could not pay him the Money it coſt him, according to the fore-mentioned proportion, nor any of his Kindred redeem it for him; then he that bought it was to enjoy all the Profits of it till the Jubile.

And in the Jubile he ſhall go out, and he ſhall return to his poſſeſſion.] The Purchaſer was to quit his poſſeſſion of the Land; and he that ſold it enjoy it again for nothing. And whoſoever he was that poſſeſſed the Land at the Jubile, though it had been ſold never ſo often before it came to him, the Jubile ejected him; and reſtored the Land to the firſt Owner or his Poſterity. For no Man, as was before obſerved, could either by Sale, or any other Contract, transfer the full Dominion of his Land to another Man; ſo that it ſhould be his for ever.

Verſe 29. Ver. 29. *And if a man ſell a dwelling houſe in a walled City, then he may redeem it within a whole year after it is ſold.*] This Verſe and the next make a great difference between Houſes in walled Cities, and Lands in the Country. If ſuch Houſes were ſold, Men could not redeem them from the Purchaſer when they pleaſed, but muſt do it within the compaſs of a year, or elſe they were barred for ever: and the year of Jubile would not relieve them.

Within a full year may he redeem it.] He might redeem it the next day after he had ſold it, if he pleaſed; paying the full price that was given for it. And if he that ſold it was dead, his Son might redeem it; or if he that bought it was dead, it might be redeemed from his Son, if done within the year. But his Kindred could

could not redeem it; nor might he borrow Money to redeem it; nor redeem it by parcels: but he might ſell ſome of his Goods to redeem it. So *Maimonides* in the fore-mentioned Treatiſe, *cap.* 12. where he ſaith, If a Man ſold an Houſe in ſuch a City, and the Jubile fell out in the year of Sale, it did not reſtore the Houſe to the ſeller; but continued his that bought it, unleſs within a year from the day it was ſold it was redeemed. Chapter XXV.

Ver. 30. *And if it be not redeemed within the ſpace of a full year, then the houſe ſhall be eſtabliſhed for ever to him that bought it.*] The Reaſons for this Law ſeem to be ſuch as theſe; That by this means (as *Menochius* obſerves, *Lib.* III. *de Republ. Hebr. cap.* 11.) Cities might be better filled with Inhabitants; who were invited thither, when they had hope of a Settlement there. And *ſecondly*, that Men might not raſhly and eaſily part with their Houſes, which they could never recover, after they had let one year ſlip, which was allowed for their redemption. And *thirdly*, Tribes and Families were not diſtinguiſhed by Houſes they had in Cities: from whence it was that the *Levites* might poſſeſs them, who otherwiſe are ſaid to have no poſſeſſion in the Land of *Canaan*. And *laſtly*, perhaps it was intended by this Law, that Proſelytes, who were not of the Hebrew Nation, and could have no Fields or Vineyards, might yet have ſomething of their own ſtable and certain; and not be forced always to want a perpetual poſſeſſion. Verſe 30.

It ſhall not go out in the Jubile.] They ſay in the *Gemara* of *Bava kama*, that the Houſes in *Jeruſalem* were not ſubject to this Law; becauſe that City, as they pretend, did not belong to any certain Tribe. See *L'Empereur* upon that Book, *cap.* 7. *p.* 172.

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Verſe 31.

Ver. 31. *But the houſes in the Villages, which have no walls round about them, ſhall be counted as the fields of the Country,* &c.] The quite contrary Law is made for Country-houſes; which might be redeemed at any time: and if they were not, returned to their firſt Owners at the Jubile. The reaſon of this difference is very plain: for the Houſes in walled Cities were their own proper Goods; but in the Country they were accounted part of the Land which was God's. And ſo theſe words are to be underſtood, they *ſhall be counted as the fields in the Country:* that is, fall under the ſame Law with the Lands, *v.* 23.

Verſe 32.

Ver. 32. *Notwithſtanding the Cities of the Levites.*] Of which we have an account XXXV *Numb.* 2. Theſe are accepted from the foregoing Law concerning Houſes in walled Cities, as it here follows.

And the Houſes of the Cities of their poſſeſſion, may the Levites redeem at any time.] Not any of their Houſes; but only thoſe which they poſſeſſed in the XLVIII Cities aſſigned to them for their Habitations. If they purchaſed Houſes in any other places, they were ſubject to the ſame Law with other Men, *v.* 29. Inſomuch that a *Levite*, who was Heir to his Mother who was an *Iſraelite*, was to redeem as other *Iſraelites* did, and not after the manner of the *Levites*; for the *Levites* had a Right different from other Men only in the *Cities of their Poſſeſſions*; as *Maimonides* obſerves in the forecited Book, *cap.* 13. But if an *Iſraelite* was Heir to his Mother a *Levite*, he redeemed as the *Levites* did, though he were not of that Tribe; becauſe the Right of their Redemption *was tied to the places, and not to the perſons,* as he there ſpeaks.

Ver.

Ver. 33. *And if a man purchaſe of the Levites, then the Houſe that was ſold, and the City of his poſſeſſion* (i. e. *in the City of his poſſeſſion*) *ſhall go out in the year of Jubile.*] If he did not redeem it before, it was to come back to him for nothing in this year. But there is another Tranſlation in the Margin, which the firſt words will bear, *viz. If one of the Levites redeem them.* Though he was not near of kin, (*v.* 25.) yet any *Levite* might redeem any of theſe Houſes: However, they were to be reſtored to that Tribe at the Jubile. Chapter XXV. Verſe 33.

For the Houſes of the Cities of the Levites.] It is plain by this, that in the foregoing words he ſpeaks of the *Houſes*, and not of the *Cities* themſelves.

Are their poſſeſſion among the Children of Iſrael.] They were of the ſame nature of the Land that other Tribes had; which could not be alienated for ever. For they having no other Poſſeſſions that could be ſold, but Houſes, it was reaſon theſe Houſes ſhould return to their Owners at the Jubile, as other Mens Poſſeſſions did, *v.* 10.

Ver. 34. *But the field of the Suburbs of their Cities.*] See XXXV *Numb.* 4, 5. Verſe 34.

May not be ſold.] As their Houſes might be: but if any Man bought them, the Bargain was immediately void. The Tradition among the Jews (as *Maimonides* ſays in the ſame place) that *not be ſold* in this place ſignifies *not be changed:* ſo as to turn a Suburb into a Field, or a Field into a Suburb: but Fields, Suburbs, and Cities, were to continue perpetually in the ſame ſtate.

For it is their perpetual poſſeſſion.] Their Fields were to be always in their own hands. And the reaſon why Houſes may be ſold, when the Fields could not, ſeems to be this; becauſe the Houſes belonged to par-

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ticular *Levites*, who might alienate them for a time, and not ſuffer much by it; but the Fields of the Suburbs were common to the whole Body of the *Levites*, who would have been undone, if they had wanted Paſture for their Flocks, which were all their Subſtance. Some indeed fancy that theſe Suburbs were encloſed, and every Family of them had its ſeveral Portion: but as there is no proof of this; ſo had it been thus, ſuch Familles could not without great inconvenience, have wanted their Lands for the feeding of their Flocks.

Verſe 35.

Ver. 35. *And if thy brother be waxen poor, and fallen to decay with thee.*] In the Hebrew it is, *When his hand faileth:* ſo that he is not able by his Labour to ſupport himſelf and his Family.

Then ſhalt thou relieve him.] By beſtowing Alms upon him (as the Jews interpret it) not by lending him Money: though the following words ſeem to incline this way. See *Selden*, *Lib.* VI. *de Jure Nat. & Gent. cap.* 6.

Yea, though he be a ſtranger or a ſojourner.] By a *Stranger* they underſtand a Proſelyte of Righteouſneſs; and by a *Sojourner*, a Proſelyte of the Gate, as Mr. *Selden* there obſerves out of *Jarchi* and *Abarbanel*, *p.* 694. They ſay *Hyrcanus* was the firſt that began ξενοδοχφεῖν, to entertain Strangers of other Countries, by building Hoſpitals for their Reception.

That he may live with thee.] Have a comfortable Subſiſtance by the Relief of Charitable People: for every Jew, they ſay, was bound to contribute ſomething towards it; and this was to prevent their ſelling themſelves, as ſome did through extream Poverty, *v.* 39.

Ver.

Ver. 36. *Take thou no uſury of him, or increaſe.*] Though theſe are promiſcuouſly uſed, yet the next Verſe ſeems here to expound *Uſury* to ſignifie that which is taken for Money; and *Increaſe* that which is taken for Corn, Fruits, or Goods. They that would ſee more of theſe two words, *Neſek* and *Tarbith*, may conſult *Salmaſius de Uſuris*, where he hath largely diſcourſed of them. I ſhall only further obſerve, that this Precept follows the other of Relieving poor People by Alms, very fitly: becauſe it is as great a Charity unto ſome to lend them Money without Uſury, as it is to give freely unto others. See Notes on XXII *Exod.* 25. XXIII *Deut.* 19. Chapter XXV. Verſe 36.

But fear thy God.] Leſt he that is ſo good to thee, ſhould puniſh thee for thy inhumanity towards the Poor; of whom he hath a care, as well as thee.

That thy brother may live with thee.] This is repeated, to ſhow that by theſe Laws God intended to provide for the Poor ſuch a comfortable Subſiſtance in their own Country, that they might not be tempted to forſake it, and therewith perhaps forſake their Religion.

Ver. 37. *Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.*] Some thought if they lent Money freely, they might receive more than they lent of other things; therefore the latter Clauſe of this Verſe was added, to prevent ſuch Oppreſſions as St. *Hierom* mentions; who ſays, ſome would lend a Neighbour ten Buſhels, of Corn ſuppoſe, in Winter, to receive fifteen Buſhels for it the next Harveſt. Verſe 37.

Ver. 38. *I am the* LORD *your God, which brought you forth out of the Land of* Egypt.] Who have obliged you with far greater Bleſſings, than I command you to beſtow upon others. Verſe 38.

To

Chapter XXV.

To give you the Land of Canaan.] Under such Covenants as have been mentioned.

And to be your God.] To preserve you in the possession of it, in Peace and Plenty, if you keep these Covenants, *v.* 18, 19.

Verse 39.

Ver. 39. *And if thy brother that dwelleth by thee, be waxen poor, and be sold unto thee.*] Some were sold by the Court of Judgment, when they had committed Theft, and were not able to make Satisfaction: of whom the Hebrews interpret that place XXI *Exod.* 2, *&c.* Others were sold by their Parents, *v.* 7, 8. of that Chapter. But others sold themselves, being reduced to great Poverty, notwithstanding the Alms that had been bestowed upon them, and the Money or Goods that had been freely lent them. And of such the Hebrew Doctors understand these words; and say, it was not lawful for a Man to sell himself, till his Poverty was extream, and he had nothing at all left, but must preserve his Life, by the price which was given for him. Thus *Maimonides* in these words, *A man might not sell himself to lay up the Money which was given for him; nor to buy Goods; nor to pay his Debts: but meerly that he might get Bread to eat. Neither was it lawful for him to sell himself, as long as he had so much as a Garment left.* See *Selden Lib.* VI. *de Jure Nat. & Gent. cap.* 7. where he observes that the Court of Judgment might not sell a Thief of their Nation, to any but an *Hebrew:* not to a *Proselyte* of either sort; much less to a meer *Gentile.* But if an Hebrew sold himself to a *Proselyte,* or to a *Gentile,* (which he was admonished not to do) the Bargain was good: but he was to be redeemed by his Kindred, or by the People, as it here follows, *v.* 48, 49. Which other People imitated, who derived their Laws from *Moses*; particularly the ancient *Indians* (as *Huetius* observes

obſerves out of *Diodorus*) whoſe Philoſophers commanded that none of their Nation ſhould ſubmit themſelves to Servitude, *Demonſtr. Evang. Propoſ.* IV. *cap.* 6. Chapter XXV.

Thou ſhalt not compel him to ſerve as a bond ſervant.] As a Slave which they bought of other Nations; or took in their Wars: over whom they had an abſolute Dominion (as they had over their Goods, or Cattle) and might bequeath them and their Children to their Sons and Poſterity for ever, (*v.* 45, 46.) or ſell them and their Children at their pleaſure.

Ver. 40. *But as an hired ſervant, and as a ſojourner.*] They were to treat him gently; as they did thoſe who let out their Service for Wages, for a certain time; and then were at their own Diſpoſal again. Verſe 40.

Shall he be with thee.] Some of the Jews have carried this very far in Speculation. For thus they gloſs upon this place in *Jalkut: Let him be with thee in Meat and Drink; ſo that thou do not eat bread of fine flour, and he of bran; nor thou drink old Wine, and he new: nor thou lye on a ſoft Bed, and he upon Straw.* But it is not likely that this was their practice.

And ſhall ſerve thee unto the year of Jubile.] Beyond which time it was not lawful to keep him in Service: for in the very beginning of this year all ſuch Servants were immediately diſmiſſed. Which made the year of Jubile ſuch a time of joy, that for *nine* days together before it began, theſe Servants kept a kind of *Saturnalia*, in proſpect of their approaching Happineſs. For as *Maimonides* ſaith in the latter end of the tenth Chapter of *Schemitta ve Jobel*, from the beginning of the year, until the Day of Atonement, *Servants were neither diſmiſſed, nor yet ſerved their Maſters; but they did eat, and drink, and made merry; wearing Garlands on their heads. And when the Day of Atonement came, the San-*

Chapter XXV. *Sanhedrim commanding the Trumpet to be ſounded, all Servants immediately went whither they pleaſed; as Lands were reſtored to their firſt Owners.*

Verſe 41. Ver. 41. *And then ſhall he depart from thee.*] His Maſter to whom he was ſold might keep him till the Jubile: Whereas he that was ſold by the Court of Judgment might go free, if he pleaſed, in the *ſeventh* year of Releaſe, XXI *Exod. v.* 2.

Both he and his Children with him.] He that bought a Servant of the Court of Judgment, was bound to maintain his Wife and Children, if he had any, with Meat, Drink, and Cloaths: and yet they were not bound to ſerve him, much leſs did they remain Servants, when their Fathers or Mothers Servitude was at an end; as Mr. *Selden* obſerves in the fore-named place: and therefore it was much more reaſonable in this caſe, that he and his Children ſhould go out together.

And ſhall return unto his own family.] From which he was gone, while he remained a Servant.

And unto the poſſeſſion of his father's ſhall he return.] If any was befaln him, ſince his Servitude.

Verſe 42. Ver. 42. *For they are my ſervants, which I brought forth out of the Land of* Egypt.] A good reaſon why they ſhould not be treated like Slaves; becauſe they were all redeemed by God out of the ſlavery of *Egypt*, into a ſtate of perfect liberty.

They ſhall not be ſold as bond-men.] Not publickly, and in the common place of Sale, or in the ſtreet; but privately, and in a way of honour, (as the Jewiſh phraſe is). So *Maimonides* alledged by Mr. *Selden* in the fore-named place, *p.* 705. But the plaineſt ſenſe is, they ſhould not be uſed like Slaves, while they continued in Servitude: for though they had the uſe of them in all bodily Employments, yet their Bo-

dies

dies or Perſons were not theirs, and therefore they might not uſe them as they pleaſed. So it follows in the next Verſe. Chapter XXV.

Ver. 43. *Thou ſhalt not rule over him with rigour.*] As *Pharaoh* did over all the *Iſraelites*, I *Exod.* 13, 14. or as the *Iſraelites* were wont to do over their Servants of other Nations; but gently uſe ther Service in ſuch Imployments, as would not be unworthy of them, if they were Freemen. Verſe 43.

But ſhalt fear thy God.] Remembring that they were all Slaves in *Egypt*, and delivered by his wonderful goodneſs: which was thankfully and reverently to be acknowledged.

Ver. 44. *both thy bond-men, and thy bond-maids, which thou ſhalt have, ſhalt be of the heathen.*] If they would have any Slaves, they were to be ſuch of other Nations, as were ſold to them, or were taken by them in their Wars. Whence the very name of *Mancipia* came as the Roman Lawyers tell us, *quaſi manu capti:* and the name of *Servus* alſo which ſignifies one who was ſaved, when he might have been killed. Verſe 44.

Round about thee.] He doth not ſay, *in the midſt of thee*, for they were bound to deſtroy the People of *Canaan*,

Of them ſhall ye buy bond-men and bond-maids.] If they had need of their Service. But it does not appear that they had any great number of them; nor had they any great occaſion for them, being themſelves ſo laborious, and breeding their Children to look after their Land and their Cattle (in which their Eſtates chiefly conſiſted) and being alſo ſo very numerous in a ſmall Country.

Ver. 45. *Moreover of the children of the ſtrangers, that do ſojourn among you, of them ſhall ye buy.*] Whether they were perfect Proſelytes by Circumciſion, or Verſe 45.

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only Proſelytes of the Gate (as Mr. *Selden* obſerves, *Lib.* VI. *de Jure Nat. & Gent. cap.* 8.) their Children were not exempted from being made Slaves, if they ſold them to the Hebrews.

And of their families that are with you, which they begat in your Land.] If any of their Family or *Kindred*, as the LXX. tranſlate it, had begat Children in *Judea*, and would ſell them, the Jews might make a purchaſe of them.

They ſhall be your poſſeſſion.] Become your proper Goods, and continue with you as your Lands do; unleſs they have their Liberty granted to them. And the firſt ſort of Proſelytes obtained it *three* ways: either by purchaſing it themſelves, or by their Friends; or by being diſmiſſed by their Maſter, by a writing under his Hand; or, in the Caſe mentioned XXI *Exod.* 26. where the loſs of an Eye or a Tooth by the Maſter's Severity, ſerve only for Examples of other maims, which procured ſuch a Servant his Liberty. But the *ſecond* ſort of Proſelytes did not obtain their Liberty, if we may believe the Hebrew Doctors, by this laſt means, but only by the two firſt. And the year of Jubile gave no Servants of either ſort their Liberty.

Verſe 46.

Ver. 46. *And ye ſhall take them as an inheritance for your Children after you.*] To whom they might bequeath the very Bodies of them and their Children.

To inherit them for a poſſeſſion.] That they might have the ſame power and dominion over them that they had over their Lands, Goods, or Cattle.

They ſhall be your bond-men for ever.] Not have the benefit of the year of Jubile, but be your Slaves as long as they live; unleſs they by any of the means before-mentioned obtained their Liberty.

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But over your brethren the Children of Iſrael, *ye ſhall not rule over one another with rigour.*] As they did over the Slaves before-named; whoſe Maſters (as the Hebrew Doctors ſay) were not bound to find them Food and Raiment; and beſides, might treat them with the greateſt Severity, provided they did not ſtrike out an eye, *&c.*

Verſe 47.

Ver. 47. *If a ſojourner or ſtranger.*] The *Chaldee* interprets theſe words, *an uncircumciſed Proſelyte.* And ſo *Maimonides* ſays, they ſignifie one who hath undertaken the Precepts of the Sons of *Noah*; whom they alſo call in their Books, *the pious among the Gentiles.* See *Selden, Lib.* II. *de Jure Nat. & Gent. cap.* 3. *p.* 153.

Wax rich by thee.] As many of them did by Trading; though they could not purchaſe Land.

And thy brother that dwelleth by him waxeth poor.] Which was a Caſe, *Moſes* ſuppoſes before *v.* 35. might happen.

And ſell himſelf unto the ſtranger and ſojourner by thee.] So I obſerved before *v.* 39. they might do; though they were admoniſhed not to do it: And the Bargain held good, though they ſold themſelves to a Gentile. So *Onkelos* here tranſlates it, *if thy brother ſell himſelf to an* Aramite, *i. e.* to an Idolater. For Idolatry was thought to have ſprung firſt from them: *Terah* and *Nahor* being *Aramites*, who were the firſt Idolaters mentioned in the holy Scripture.

Or to the ſtock of the ſtrangers family.] To one that ſprung out of the Family of a roſelyte: who though now incorporated into the Jewiſh Nation, yet being originally of a Strangers ſtock, was not to have the priviledge to keep a Hebrew ſold to him from the benefit of Redemption.

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Ver. 48. *After that he is ſold.*] And actually in the poſſeſſion of a Stranger.

Verſe 48.

He may be redeemed, &c.] The Hebrews underſtand this, as if ſome of his Kindred were bound to redeem him; or if they did not, he was to be redeemed at the the Charge of the Country: And that, though he ſold himſelf a *ſecond* time, after he had been redeemed. But if he ſold himſelf a *third* time they look'd upon him as unworthy of Redemption; unleſs it were meerly to ſave his Life. See *Selden*, *Lib.* VI. *de Jure Nat. & Gent. cap.* 7. But the 54*th* Verſe ſeems to ſuggeſt, that they were not bound to redeem him; though they might, if they pleaſed, and his Maſter could not refuſe it.

One of his brethren may redeem him.] This Redeemer (ſaith *R. Bechai*) *is the MESSIAH the Son of* David, *of the Tribe of* Judah. Which I mention to ſhow, that the Jews thought there were ſomething more Divine couched under this Law of the Jubile (as I obſerved *v.* 10.) then the very Letter of it imported. Though the truth is, they wretchedly miſtook the buſineſs of the MESSIAH: for the ſame *R. Bechai* (ſpeaking of this Section of the Law) ſaith, *It contains a ſign and a hope to* Iſrael *of Redemption from the Captivity of the four Monarchies:* as if the *Meſſiah* ſhould have nothing to do, but to put them in poſſeſſion of their own Country, and to make them Lords of the World.

Verſe 49.

Ver. 49. *Either his uncle, or his uncles ſon may redeem him*, &c.] Here the Perſons are named by whom his Redemption might be made: which, in ſhort, was by any Man of his Family.

Or if he be able, he may redeem himſelf.] If, after his ſale, an Eſtate fell to him, whereby he became able to redeem his Liberty.

Ver.

Ver. 50. *And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of Jubile*, &c.] That no Injury might be done to his Maſter, they were to compute how long they had ſerved him, and how long he had ſtill to ſerve, and what price was paid for him: and then according to the number of years gone, and to come, he was to make his Demands. Which is the meaning of the following words, *And the price of his ſale, ſhall be according to the number of years.* Chapter XXV.

According to the time of an hired ſervant ſhall it be with him.] The labour and ſervice that he had done him, was to be valued, as they would do that of an Hireling, (who wrought for ſo much, by the day or the year) and deducting that from the price which was given for him, the remainder was the price of his Redemption.

Ver. 51. *If there be yet many years behind, according unto them he ſhall give again the price of his redemption.*] If he had ſerved but a few years, and there were many to come before the Jubile; then there was leſs to be deducted from what his Maſter gave for him, and the price of his Redemption was higher. But if there remained *but few years unto the year of Jubile*, (as it follows in the next Verſe) then leſs was to be given for his Redemption, becauſe he had had his Service a long time. Verſe 51.

Ver. 52. *And as a yearly hired ſervant ſhall he be with him.*] His Maſter was to treat him as a hired Servant, who let out his Service for Wages by the year: and that both with reſpect to the price of his Redemption, and to his uſage while he remained in his Service; as appears by the next words. Verſe 52.

And

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And the other ſhall not rule with rigour over him.] Uſe him harſhly and ſeverely: for one *Iſraelite* was not permitted to uſe another in that manner, *v.* 43. and therefore much leſs was it to be ſuffered from a Stranger.

In thy ſight.] If they obſerved any ſuch rigorous uſage, they were to endeavour to get it remedied by the Authority of the Magiſtrate.

Verſe 54. Ver. 54. *And he be not redeemed in theſe years, then he ſhall go out in the year of Jubile.*] If neither his Kindred nor Country redeemed him, nor he was able to redeem himſelf (*v.* 49.) from the time he was ſold, to the year of Jubile, he was to ſtay till then: when he went out, as others did, without paying any thing for his Liberty. By which it is evident, that he had not the benefit of the *ſeventh* year of Releaſe, as Hebrew Servants had who ſerved Hebrew Maſters. For it had been unequal, if Hebrews ſold to Proſelytes, had been diſcharged from their Service ſo ſoon; when the Children of Proſelytes ſold to Hebrews (*v.* 45.) were to be their Inheritance for ever. It was more reaſonable (and therefore ſo here enacted) that the Hebrews ſold to Proſelytes ſhould not be free till the year of Jubile, unleſs they were redeemed by themſelves or their Friends. By which Law alſo they were made more careful not to ſell themſelves to Strangers.

He and his children with him.] It ſeems a Proſelyte was bound, when he bought a Hebrew Servant, to maintain his Family while he ſerved him: as the Hebrews were bound to do, when they bought one of their own Nation, *v.* 41.

Verſe 55. Ver. 55. *For unto me the Children of* Iſrael *are ſervants, they are my ſervants, whom I brought forth out of the Land of* Egypt.] He would not have them ſerve with

with rigour, nor beyond the year of Jubile, becauſe they were his Servants by a peculiar Title; being redeemed by him from the Egyptian Bondage; where they were held a long time in cruel Servitude, *v.* 38. Chapter XXVI.

I am the LORD your God.] Your Soveraign; who will be ever kind to you, while you ſerve and obey me.

CHAP. XXVI.

Ver. 1. *YE ſhall make you no Idols.*] This Precept hath been often mentioned: but being now to inforce all his Precepts by the moſt ſolemn Promiſes and Threatnings, he repeats the principal thing upon which all depended, which was, that they ſhould keep cloſe to the Worſhip of him the only God; and abhor all Idolatry, which he knew would corrupt their Manners. Verſe 1.

The Hebrew word *Elilim*, hath been obſerved before XIX. 4. to expreſs Contempt: ſignifying the *Idols* (as we tranſlate it) which the Heathen worſhipped, to be meer empty Vanities, *things of nought*, as we ſpeak; and therefore to be rejected with diſdain, rather than any way regarded.

Nor graven Image.] The Hebrew word *Peſel* ſignifies the Image of any thing hewn out of Wood or Stone: See XX *Exod.* 4. Theſe Images the Gentiles did not Worſhip, till they were dedicated and conſecrated with certain Rites and Ceremonies, (which were very various, according to the difference of the Deities, and the Superſtitions of ſeveral Countries) by which Conſecration they imagined their Gods were invited.

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vited to be present in these Images and Statues: otherwise they were not so stupid, as to worship Wood and Stone.

Neither rear up a standing Image.] The Hebrew word *Matsebath* is translated by the LXX. στήλω, *a Pillar*, as we also translate it in the Margin. And if we translate it *Statue*, or *standing Image*, we are not to understand by it, the figure of a Man, or of any other Creature: but as the Hebrews seem rightly to take it, for any Work, an Altar for instance, which is erected and set up for Sacred Assemblies to be held thereat; though they be to the true God. So *Maimonides* (as Mr. *Selden* observes *Lib.* II. *de Jure Nat. & Gent. cap.* 6.) who saith, this was the custom among Idolaters, to erect such Statues to their Gods. And so *Pausanias* saith (in his *Achaica*) that in ancient time among the *Greeks*, universally ἀντὶ ἀγαλμάτων εἶχον ὠργοὶ λίθοι τιμὰς θεῶν, *rude Stones, instead of Images, had Divine honours paid to them.* See *Maimonides de cultu Stell. & Plan. cap.* 6. *sect.* 8. These were the most ancient Monuments of all other; and being plain and simple, might be thought to be less tempting and inviting, than those Images which had the figure of Men, or other Creatures: yet even these God forbids to his People, because he would have no Representation of him whatsoever; though it might seem to have no danger in it. These were they which the *Greeks* called Βαιτύλια. See upon XXVIII *Gen.* 19. and *Selden de Diis Syris, Syntag.* 2. *cap.* 1.

Neither set up any Image of Stone in your Land.] There was greater reason they should not set up *Eben Maschkith*, which signifies *carved or figured* Stone that had Pictures cut in it, as the Hebrews understand it. See *Maimonides* in the place before-named, and *Dionys. Vossius* his Notes upon him. And Mr. *Selden* observes also,

alſo it was unlawful to ſet up theſe *in their Land* (as *Moſes* here ſpeaks) though it were without the Temple: and it was no more permitted to a *Proſelyte*, than to an *Iſraelite*. If any Man did make ſuch Statues he was beaten. Chapter XXVI.

Poſſibly this may ſignifie ſuch Images, as were common among the *Egyptians* in after times; which were not Repreſentations of their Gods, but were full of *Symbols* and *Hieroglyphicks*, expreſſing ſome of the Perfections of their Gods. Theſe God would as little allow among his People, as any of the former: ſuch caution he uſed to prevent this ſort of Idolatry, by *Image-worſhip*.

To bow down unto it.] Though they did not worſhip it; but only worſhip God before it.

I am the LORD your God.] Who admit of no ſuch things where I am worſhipped, XX *Exod.* 4.

Ver. 2. *Ye ſhall keep my Sabbaths, and reverence my Sanctuary*, &c.] See XIX. 30. where there is the ſame Precept. Which ſeems to be here repeated, becauſe if they *kept his Sabbaths*, they would preſerve them from Idolatry; being appointed for the worſhip of the Creator of all things: eſpecially if they had ſuch a ſenſe of his Divine Majeſty, as wrought *Reverence* in them, even to his Sanctuary. Verſe 2.

Ver. 3. *If ye walk in my Statutes, and keep my Commandments, and do them.*] If the regard you have to my Majeſty, make you obedient to my Laws. Verſe 3.

Ver. 4. *Then will I give you rain in due ſeaſon.* Here follow the Promiſes of all things that Men naturally moſt deſire, for their happy living here in this World. And firſt he aſſures them they ſhould have fruitful Seaſons, which depended upon Rain in due time, V *Jerem.* 24. For *Canaan* was not a Country like *Egypt*, which was watred and made fertil by the over- Verſe 4.

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flowing of their River: but without Rain was quite barren.

And the Land ſhall yield her Increaſe.] Corn for the uſe of Men; and graſs for the Cattle.

And the Trees of the Field ſhall yield their Fruit.] Which was very various every one knows, ſuch as Figs, Pomegranates, Dates, Apples, *&c.* which he promiſes they ſhould never want.

Verſe 5. Ver. 5. *And your threſhing ſhall reach unto the Vintage, &c.*] This is a promiſe of ſuch plenty of Corn, that before they could have reaped it all, and threſhed it out, the Vintage would be ready, and call for their labour about it: and before they could have preſſed out their Wine, it would be time to ſow again. As much as to ſay, they ſhould have ſuch abundance, that they ſhould have ſcarce time enough to receive and lay up one bleſſing before another came upon them.

And ye ſhall eat your bread to the full.] Have no want of any ſort of Proviſion (which is comprehended under the name of *Bread*) but as much as you can deſire. Which promiſe may ſeem to have a peculiar regard to the Command lately given, XXV. 4, 11. though there he took care to ſecure them by a ſpecial Promiſe, that they ſhould not want in thoſe years, (*v.* 20, 21.) and therefore much leſs in any other.

And dwell in your Land ſafely.] Plenty would have been little ſatisfaction to them, if they had been in danger to loſe it, or to be diſturbed in it: and therefore he promiſes to defend and protect them in the ſecure injoyment of it. See XXV. 18, 19.

Verſe 6. Ver. 6. *And I will give peace in your Land.*] There ſhall be no Inſurrections or Seditions in your Country; which are wont to ariſe from Poverty and Diſcontent. For this ſeems to relate to Peace among themſelves; as the latter end of the Verſe to Freedom from the

the Deſolations their Enemies might make among them. Chapter XXVI.

And ye ſhall lye down, and none ſhall make you afraid.] It is a promiſe to preſerve them from Houſe-breakers and Robbers.

And I will rid evil Beaſts out of the land.] Which (as it will appear from *v.* 22.) made lamentable havock, when they encreaſed, and were let looſe upon them: but theſe God promiſes to extirpate, if they would be obedient, either by hindering their breed; or making them devour one another; or driving them out of their Country.

Neither ſhall the Sword go through your Land.] Their Enemies ſhould not be able to penetrate their Country to make any Ravage there.

Ver. 7. *And ye ſhall chaſe your Enemies, and they ſhall fall before you by the Sword.*] This ſuppoſes their Neighbours might invade their Country, but ſhould fail in their attempt, and be driven away with ſhame. Verſe 7.

Ver. 8. *And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight.*] That is, a few ſhall be too hard for a great multitude; as it proved in the Conqueſt of *Canaan*. Inſomuch that *Joſhua* ſaith XXIII. 10. *One man of you ſhall chaſe a thouſand.* Which was fulfilled in the days of *Gideon*, who with three hundred Men, put to flight a vaſt Army, VII *Judg.* 22. Verſe 8.

And your Enemies ſhall fall before you by the Sword.] Which commonly made a greater ſlaughter in their flight, than was made in the battle.

Ver. 9. *For I will have reſpect unto you.*] The reaſon of which great Succeſs (as well as of the Plenty before mentioned) he would make them ſenſible, was God's great kindneſs and favour towards them, as the reward of their obedience. This *Joſhua* moſt thankfully acknowledges, XXIII. 9. Verſe 9.

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And make you fruitful and multiply you.] Make you a populous, and conſequently a powerful Nation.

And eſtabliſh my Covenant with you.] Keep it inviolably, and moſt certainly perform it. See VI *Gen.* 18.

Verſe 10. Ver. 10. *And ye ſhall eat old ſtore.*] Have a great deal of old Corn left, when the new is come in.

And bring forth the old becauſe of the new.] Have ſo much of it left, as to want room for it, when the new is to be laid up.

Verſe 11. Ver. 11. *And I will ſet my Tabernacle amongſt you.*] This is the great promiſe of all, that his Tabernacle, wherein he dwelt among them, ſhould remain and abide with them: For it was ſet already among them; but now he promiſes it ſhould be *fixed*: that is, his Divine Preſence ſhould continue with them.

And my ſoul ſhall not abhor you.] I will not caſt you off, becauſe of your Offences, for which I have appointed an Expiation.

Verſe 12. Ver. 12. *And I will walk among you.*] Conduct you from place to place, all the time you are in this Wilderneſs. For he dwelling in the Tabernacle, in the Cloud of Glory, which covered it: when that Cloud was taken up, the Ark preſently moved to go before them, and led them to the next Station, where they ſhould pitch their Tents, X *Numb.* 11, 12. See XXV *Exod.* 8. This is given as the reaſon why they ſhould keep their Camp from all Impurities. See XXIII *Deut.* 12, 13, 14.

And I will be your God, and ye ſhall be my People.] Bring you to the Land of *Canaan*; and there continue with you, and bleſs you, as my peculiar People.

Ver.

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Ver. 13. *I am the* LORD *your God, which brought you forth out of the Land of* Egypt.] I will not leave my own work imperfect; but as I delivered you from the *Egyptian* Slavery, ſo I will continue to preſerve your Liberty and Happineſs. Verſe 13.

That ye ſhould not be their Bondmen.] Remain any longer their Slaves, as they intended to make you for ever.

And I have broken the bands of your yoke.] When you could not deliver your ſelves, I ſet you free from the heavy burdens which oppreſſed you.

And made you go upright.] They were ſo loaded with inſupportable burdens in *Egypt*, that they could not look up; but hung down their Heads with heavineſs: till God by ſetting them free, made them go out from thence, not with dejected, but with chearful Countenances. For that's the meaning of making them *go upright:* as Freemen, not bowed down with Oppreſſion; but lifting up their Heads for Joy at their Deliverance. See XIV *Exod.* 8.

Ver. 14. *But if ye will not hearken unto me, and will not do all theſe Commandments.*] After the promiſe of theſe extraordinary Bleſſings, as the Reward of their Obedience, he threatens them with as extraordinary Plagues and Calamities, if they were diſobedient. And as nothing moves us more powerfully than hope of ſome Good, or fear of ſome Evil; ſo there are no greater Bleſſings in this World than thoſe which God's Promiſes gave them hope to enjoy, nor greater Evils than thoſe of which his Threatnings put them in fear. But ſuch is the Divine Goodneſs, he always offers Mercy before he proceeds to Judgment: and mingles Judgment with Mercy before he proceeds in rigour of Juſtice. Which will appear in the following Threatnings. Verſe 14.

Ver.

Chapter XXVI. Verſe 15.

Ver. 15. *And if ye deſpiſe my Statutes, or if your ſoul abhor my Judgments.*] They were not thus wicked at the firſt; but diſobedience to God's Commands (mentioned in the foregoing Verſe) proceeded to a contemptuous neglect of them; and that in time to an abhorrence of them.

So that ye will not do all my Commandments.] Though often admoniſhed by his Prophets; whoſe Meſſages they not only rejected, but ſlighted and deſpiſed.

But that ye break my Covenant.] By forſaking him, and falling to Idolatry. For that was the principal thing in the Covenant, That they ſhould have no other God, but him alone.

Verſe 16.

Ver. 16. *I alſo will do this unto you.*] I will alter the method of my Providence towards you.

I will even appoint over you.] Or, as it is in the Hebrew, *upon you:* cauſing the following Diſeaſes to ſieze upon them (as the Phraſe ſignifies) and arreſt them. That they might feel the heavy diſpleaſure of him, whoſe Laws they ſet at nought.

Terrour, Conſumption, and the burning Ague.] It is not certain what Diſeaſes are comprehended under theſe words: eſpecially the firſt, *Behalah*, which we tranſlate *terrour*. But coming from a word importing *haſte* and precipitancy, I take it to ſignifie the *falling ſickneſs:* whereby People are ſo ſuddenly ſurprized, that they ſometimes fall into the fire, by which they ſit.

The other two words probably are rightly tranſlated. For the next, *Sachepheth* is by *Kimchi* and a great many others underſtood to ſignifie a *Conſumption* or an *Hectick Fever:* though *R. Solomon* and ſome others, ſeem to take it for a *Dropſie*; for he ſays it is a Diſeaſe that puffs up the fleſh, or (as *David de Pomis*) makes it to break out in Blotches. See *Bochart* in his *Hierozoic.*

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Hierozoic. P. II. *Lib.* II. *cap.* 18. As for the laſt word, *Chaddachat*, it coming from a word denoting *great heat*, may well be tranſlated a *burning Fever*.

That ſhall conſume the eyes.] Make you look ghaſtly.

And cauſe ſorrow of heart.] Take away all the comfort of Life.

And ye ſhall ſow your ſeed, but your Enemies ſhall eat it.] Next to Bodily Sickneſs, he threatens them with the Incurſions of their Enemies: which was an higher puniſhment than the former, according to that of *David*, it is better to fall into the hands of the LORD than into the hands of Men.

Here alſo it is obſervable, he doth not threaten the worſt that their Enemies might do to them; but *firſt*, that they ſhould carry away their Harveſt, and make a Scarcity among them: and in the next Verſe, ſpeaks of delivering them to be ſlain by them.

Ver. 17. *And I will ſet my face againſt you.*] Be exVerſe 17. treamly angry with you. See XVII. 10.

And ye ſhall be ſlain before your Enemies.] The neighbouring Nations oft-times made great ſlaughter of them, and conquered them: as we find in the Book of *Judges*; and in the beginning of the firſt Book of *Samuel*.

They that hate you ſhall reign over you.] And grievouſly oppreſſed them, IV *Judges* 3. VI. 2. *&c.* This made them very contemptible; and was a juſt puniſhment of their contempt of God's Laws.

And ye ſhall flee when none purſueth you.] Loſe all your Courage: directly oppoſite to the promiſe *v.* 7, 8.

Ver. 18. *And if ye will not for all this hearken unto* Verſe 18. *me.*] If by theſe ſore puniſhments they were not reclaimed from their Idolatrous Practices, he threatens to ſend greater.

Then

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Then will I punish you seven times more for your sins.] The number *seven* is used for any indefinite multitude, and therefore here signifies a great increase of their Plagues which by their continued Provocations, became more and more grievous, than in former Ages.

Verse 19. Ver. 19. *And I will break the pride of your power.*] That power wherein you glory. Which some understand of the *Sanctuary*; which in the days of *Eli*, was forsaken of the *Ark of God's strength*, (as the *Psalmist* calls it) 1 *Sam.* IV. 10, 11. But it seems rather to relate to their numerous Forces, which at the first were everywhere victorious: but after sundry Defeats in foregoing times, were in the days of *Saul* reduced to such straits, they hid themselves in Caves, and Pits, and Thickets, *&c.* and there was not a Sword or a Spear to be found in any of their hands (save *Saul*'s and *Jonathan*'s) when they should have fought with their Enemies, 1 *Sam.* XIII. 6, 7. 22.

And I will make your Heaven as iron, and your Earth as brass.] The one, he means, should afford no Rain, and the other, for want of moisture, bring forth no Fruit: which must needs make a sore Famine among them.

Verse 20. Ver. 20. *And your strength shall be spent in vain*, &c.] This is a further description of that Calamity; when after all their labour in ploughing and sowing their Land, or digging and dunging their Trees, they brought forth nothing for their Sustenance. We read in Scripture of such Famines, wherein Man and Beast were ready to perish; particularly 1 *Kings* XVII. 1, 12. XVIII. 15. 2 *Kings* VIII. 1.

Verse 21. Ver. 21. *And if ye walk contrary unto me.*] Go on in your Idolatrous Courses, directly contrary to my Commands, *v.* 1.

And

And will not hearken unto me.] Be obedient to the Admonitions of his Prophets, whom he ſent to call them to Repentance. Chapter XXVI.

I will bring ſeven times mo plagues upon you according to your ſins.] As their Sins increaſed, ſo did their Plagues; for theſe that follow are more dreadful than the foregoing. And it was a high aggravation of their ſins that they would take no warning by the ſevere Puniſhments, which God inflicted upon their Forefathers. This augmented his Plagues upon ſucceeding Generations: which, as Dr. *Jackſon* ſpeaks, uſually run by *the ſcale of ſevens.* So that if we call the literal meaning to a ſtrict Arithmetical Account, theſe later Plagues were *Nine and forty times* heavier than the former. But it is moſt likely, a certain number is put for an uncertain: yet denoting a very great increaſe of their Puniſhments, beyond what had been in preceding times.

It ought to be obſerved that there is in the Margin another rendring of the firſt words of this Verſe, (*If ye walk contrary to me*) which ſome follow; *If ye walk at all adventures with me.* That is, live careleſly, as if you had no regard at all to me; I will have as little regard to you, or concern for you. But the ancient Tranſlations go the other way.

Ver. 22. *I will alſo ſend wild Beaſts among you, which ſhall rob you of your Children,* &c.] If the terrible *famine* would not work upon their ſtubborn hearts, no more than the forenamed *ſickneſſes* and *wars,* (*v.* 16, 17, 19, 20.) then he threatens they and their Cattle ſhould be devoured by wild Beaſts. The principal of which were *Lyons,* unto which the depopulation and devaſtation of Countries are aſcribed in Scripture; particularly in the Prophet *Jeremiah* II. 15. IV. 7. where the *Aſſyrians* and *Nebuchadnezzar* are therefore compared Verſe 22.

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to *Lions*, becauſe by thoſe fierce Beaſts Countries were ſometimes laid deſolate; Man an Beaſt being deſtroyed by them. We read of no other, that killed the People planted in *Samaria* by the King of *Aſſyria*, inſtead of the *Iſraelites* whom they carried away Captive, 2 *Kings* XVII. 25. And God threatned to deſtroy the remnant of *Moab* by the ſame means, XV *Iſa.* 9. But there were other wild Beaſts alſo to do this Execution, V *Jerem.* 6. As *Bears*, who killed Two and forty Children at one time, 2 *Kings* II. 24. *Serpents* and *Cockatrices*, VIII *Jer.* 17. And in general, that Prophet threatens the deſtruction of *Judea* by ſuch Creatures, XV *Jerem.* 3. Nor are Examples wanting in other Hiſtories of ſuch Calamities; one Monument of which continues ſtill in the Church. For the Solemn Prayers in ROGATION Week, were firſt inſtituted (as *Sidonius* relates) by *Mamertus* Biſhop of *Vienne* in *France*, for this reaſon among others, that Wolves and other wild Beaſts did very great miſchief in thoſe parts. See *Sirmondus* in *Lib.* VII. *Epiſt.* 1. Nay, ſome Countries have been ſo infeſted with ſmaller Creatures, particularly *Spain* by *Conies*, that they left nothing untouched: being noxious not only to Roots and Seeds, but ſubverting whole Towns, which were undermined by them. And in the Neighbouring Iſlands called *Baleares*, they were ſo plagued with them, that they were forced to Petition *Auguſtus* to ſend Soldiers to defend them from theſe little Animals. See *Bochartus* in his *Phaleg. Lib.* III. *cap.* 7.

And your high-ways ſhall be deſolate.] For Travellers would not venture into the High-ways, for fear of the wild Beaſt; and becauſe of the ſcarcity of People to give them entertainment. It is obſervable that this Plague is directly oppoſite to the bleſſing promiſed unto their Obedience, *v.* 6. where he ſaith: *I will rid evil*

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evil Beaſts out of the Land: which was never overrun with them, till it was overſpread with wickedneſs.

Ver. 23. *If ye will not be reformed by me, by theſe things.*] He would have them obſerve his Hand in all theſe Puniſhments; by which he intended their Reformation. Verſe 23.

But will walk contrary unto me.] See *v.* 21.

Ver. 24. *Then will I alſo walk contrary unto you.*] Verſe 24. Serve you in your kind; and ſtill make your Plagues more grievous, as your Stubbornneſs grows more obſtinate. To what was ſaid before of this matter, I ſhall add the Interpretation of *Maimonides* in his *More Nevoch. P.* III. *cap.* 36. where he thus gloſſes on this place: 'If when I inflict upon you theſe Puniſh-'ments, you believe them to be accidental things, 'meer *Chances* (ſo he underſtands the work *keri*, which 'we tranſlate *contrary*) then will I deal with you ac-'cording to your Opinion, and lay more heavy Pu-'niſhments upon you. For becauſe they believed 'theſe Plagues hapned by *accident*, which were the 'Conſequents of their falſe Opinions and evil Works, 'therefore they did not reform them: as *Jeremiah* 'ſaith, V. 3. *Thou haſt ſtricken them, but they have not* 'grieved. Thus he,

And will puniſh you yet ſeven times for your ſins.] If we ſhould follow the literal Expoſition mentioned *v.* 21. then thoſe Plagues there threatned being *ſeven times multiplied*, would make the Plagues threatned in this Verſe, for their multiplied Tranſgreſſions, *three hundred and forty three times* greater than the firſt, *v.* 18. But the meaning is only, that they ſhould ſtill grow more numerous, and more deſtructive.

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Ver. 25. *And I will bring a ſword upon you.*] This ſeems to be no Plague, having been before threatned *v.* 17. Therefore the meaning is, that he would ſend *three* ſore Judgments upon them, all at the ſame time, *viz. War*, *Peſtilence*, and *Famine*: which are contained in this and the next Verſe. Of *War* and *Famine* at once, See XIV *Jerem.* 18. XVI. 4. Of *Peſtilence* added to them, together with Captivity, XV. 2. 3, 4. XLIV. 12, 13. and ſee VI *Ezek.* 11, 12. and ſtill worſe XIV *Ezek.* 21.

That ſhall avenge the quarrel of my Covenant.] My quarrel with you for the breach of that Covenant which you ſolemnly made with me, XXIV *Exod.* 3, 8. XXXIV *Exod.* 10, 11, 12, &c.

And when you are gathered together within your Cities.] Thinking there to defend your ſelves againſt your Enemies, by impregnable Fortifications.

I will ſend the Peſtilence among you.] To deſtroy the Soldiers in your Garriſon.

And ye ſhall be delivered into the hand of the Enemy.] Forced to ſurrender; becauſe you have no Men left to defend the place.

Verſe 26.

Ver 26. *And when I have broken the ſtaff of bread.*] Taken away its power to nouriſh you (as *Bochart* expounds it) or rather taken Bread it ſelf from you, which is the ſupport of Life, by a ſore Famine, *v.* 10. If they either wanted Corn to make Bread, or their Corn had no heart in it (as we ſpeak) either way, they would be ſtarved.

Ten women ſhall bake your Bread in one Oven.] That is, there ſhall be ſuch Scarcity, that a ſmall Oven ſhall be ſufficient to bake Bread for ten Families; *i. e.* for a great many, as the number *ten* in Scripture ſignifies, 1 *Sam.* I. 8. XIX *Job* 3.

And

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And they ſhall deliver you again your bread by weight.] Diſtribute to every one in the Family, a certain quantity; not enough to ſatisfie them, but only (as we ſpeak) to keep Body and Soul together. So it follows:

And ye ſhall eat, and not be ſatisfied.] Never have enough to ſatisfie their hunger; but by eating, made to crave the more to eat. So *Pellicanus* gloſſes, who thus concludes his Notes of theſe Verſes, *Hæc ſunt arma Dei contra inſenſatos*, &c. 'Theſe are the Weapons of God againſt ſtupid Wretches; which no 'wicked Man can evade, when God in anger begins 'to fall upon them. Let no Man, though never ſo 'great and rich, hope to be ſafe from the Hand of 'the LORD, *who can kill Kings by Worms and Lice* 'when he pleaſeth.

Ver. 27. *And if you will not for all this hearken unto me, but walk contrary to me.*] If all theſe Plagues have no better effect upon you than the former. See *v.* 21, 23, 24. Verſe 27.

Ver. 28. *Then will I alſo walk contrary to you in fury.*] His indignation riſes proportionable to their Offences. For now he not only ſaith he will ſet *his face againſt them* (as he ſpeaks *v.* 17.) but proceed againſt them, *in fury:* by ſuch Puniſhments as ſhould quite ruin them. Verſe 28.

And I, even I will chaſtiſe.] The very manner of Speech expreſſes Anger and Indignation: being as if he had ſaid, I will make you know who it is that you have deſpiſed, *v.* 15. The word *jiſſarti* alſo, which we render *chaſtiſe*, imports ſmarter Puniſhments than thoſe expreſſed by *hicketi*, I will *ſmite*, or puniſh you, *v.* 24.

Seven

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Seven times for your ſins.] If we ſhould by a literal account multiply the number of Plagues mentioned *v.* 24. *ſeven times*, the threatning here would amount to this: That their Rebellion, not amended by ſo many Plagues, but continued ſtill from Age to Age (notwithſtanding all the Corrections inflicted on them for their Reformation, *v.* 23.) ſhould in concluſion be puniſhed *one thouſand one hundred ninety ſeven times* more ſeverely than at firſt, *v.* 18. But the ſimple ſenſe is, That their obſtinate contempt of his Laws, ſhould be puniſhed with new and more grievous Plagues. Which was fulfilled as our Dr. *Jackſon* obſerves (Book I. on the *Creed*, chap. 22.) in their Captivity, in the days of *Manaſſeh*, *Jehojachim*, and *Zedediah*: and again in the time of *Ptolomy* the firſt under *Antiochus Epiphanes*. For theſe later Calamities were at leaſt *ſeven times* greater (both for extent and durance) than the former Perſecutions, which they ſuffered from the *Philiſtines*, *Moabites*, *Ammonites*, and *Syrians*. By all which, and by what follows, it plainly appears that theſe *Threatnings* were a kind of *Prediction*. For *Moſes* evidently foreſaw they would not prove ſo obedient as he deſired, (XXXI *Deut.* 27, 29.) and conſequently that theſe *Threatnings*, in caſe of Diſobedience, would turn into *Prophecies*. Unto every one of which their Hiſtory exactly anſwers, as the Book of *Deuteronomy* will give me occaſion to ſhow more fully.

Ver 29.

Ver. 29. *And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.*] This is the very utmoſt Calamity that could come upon a People: and yet (as *Conradus Pellicanus* obſerves) it is put before the throwing down of their High-places and Images, *&c.* As if the devouring of their Children (ſuch was their incredible Luſt after Idols) would ſeem a leſs

less evil to them, than the loss of their Images. Chapter XXVI.

This was fulfilled among the *Israelites* in the Siege of *Samaria*, 2 *Kings* VI. 29. and among the *Jews* in the Siege of *Jerusalem* before the *Babylonian* Captivity, IV *Lament.* 10. and in the last Siege by *Titus*, as *Josephus* relates, *Lib.* VII. *de Bello Judaico, cap.* 8.

Ver. 30. *And I will destroy your high places.*] Where they were wont to worship their Idols, according to the manner of the Heathen; who built Temples, and Altars, and offered Sacrifices to their Gods, upon Mountains and high Hills; especially such as were shaded with Trees Insomuch that the *Indians* in *Philostratus* call the high Mountain *Caucasus*, θεῶν οἶκον, *the House of the Gods.* And the ancient *Persians* (as *Herodotus* saith in his *Clio, cap.* 131.) ἐπὶ τὰ ὑψηλότατα τῶν ὀρέων ἀναβαίνοντες, going up to the top of the highest Mountains, there offered Sacrifices unto *Jupiter*; calling the whole Circle of the Heavens, by that name. And in the Island *Naxus* the highest Mountain was also consecrated to him; as from his worship on Mount *Athos* he is called Ἀθῶος in *Hesychius.* They that would see more of this matter, may look into *Cuperus* his *Apotheosis Homeri, p.* 15, 16, &c. And the reason of their chusing these places for their Worship was, because they thought their Sacrifices would be more acceptable there than in Valleys. For, as *Lucian* himself saith, they thought themselves in such High places to be nearer to their Gods, and so should more easily obtain Audience, Ὅτι τῆς εὐχολέων ἀγχόθεν ἐπαίειν οἱ θεοί· *Lib. de Dea Syr.* and *Tacitus* saith the same in the last Book of his *Annals.* Verse 30.

How much the *Israelites* were inclined to follow the Nations of the World in this, appears too plainly by their History; which shows that *High-place* were frequented in the Reigns of their good Kings, as well as of

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of their bad. Yea, they were ſo fond of them, that when they could not go to them, they offered upon the tops of their Houſes, XIX *Jerem.* 13. XXXII. 29. I *Zephan.* 5.

And cut down their Images.] The Hebrew word *Chammanecem*, which we tranſlate *your Images*, properly ſignifies *Temples erected for the worſhip of the Sun*, as *Aben-Ezra* ſays upon this place. For it is certain that the Hebrews call the Sun *Chamma*; from whence comes the word *Chamman*, the Temple of the Sun: whom the ancient *Phœnicians* took to be the Lord of Heaven. So *Sanchoniathon*, Τῆτον γὰρ (ſpeaking of the Sun) θεὸν ἐνόμιζον μόνον ἐρανῦ Κύριον. Though it is very probable, that as Superſtition increaſed, the name of *Chammanim* was given to other Temples, as well as thoſe of the Sun. See *Bochart* in his *Canaan*, *Lib.* II. *cap.* 17. Others take this word to ſignifie what the *Greeks* call Πυραθεῖα and Πυρεῖα, Temples of the Fire; which being worſhipped by the Eaſtern People, Temples were erected in honour of it. But this is not much different from the former: the *Perſians* worſhipt the *Sun* in the Fire, which was the *Symbol* and Repreſentative of the Sun. See *Selden Syntagma* II. *de Diis Syriis cap.* 8.

And caſt your carcaſes upon the carcaſes of your Idols.] Which were both burnt together, as ſome imagine. However, this expreſſes the utmoſt Contempt both of them and of their Idols; who were alike deteſtable. Their fondneſs of them alſo when they were alive, ſeems to be repreſented by throwing them upon them when they were dead. And the Hebrew word *gillulim* (which we barely tranſlate *Idols*) importing ſomething belonging to the *Dunghil*, is taken by ſome to ſignifie the Images of *Baal-peor*; who was worſhipped, as the Jews ſay, after a moſt beaſtly manner. Theſe Idols,

Idols, whatſoever they were, though dreſſed up finely, yet were no better than dead *Carcaſes*, without any Life or Soul in them. And we might think (if that Superſtition were ſo old) that *Moſes* alludes to the little Images of *Iſis*, which were made of Plaiſter and Clay, and are found frequently in the Sepulchres of *Egyptians* at this day. Unto which *Chriſtoph. Arnoldus* (in his Epiſtle to *Wagenſeil*) thinks the *Talmudiſts* allude, when they ſay that *Pharaoh*'s Daughter, becoming a Proſelyte to the Jewiſh Religion, waſhed her ſelf in the River *Megullile* from theſe dunghil Idols (as ſome render it) of her Father's Houſe, *Excerp. Gemaræ in Sota, cap.* 1. *ſect.* 40. The *Dutch* Interpreters tranſlate it *Dreck-goden*, not meerly for the matter (as *Arnoldus* thinks) but alſo for the form of a *Beetle*, which lives in dung. For ſo they repreſented *Iſis*, as *Plutarch* tells us in his Book *de Iſid. & Offic.* See *Wagenſeil Sota p.* 1176. Chapter XXVI.

And my ſoul ſhall abhor you.] As ſo offenſive to me, that I can bear with you no longer. This is directly oppoſite to his promiſe, if they would be obedient, *v.* 11. *My ſoul ſhall not abhor you.*

Ver. 31. *And I will make your Cities waſte.*] Their Walls being thrown down, and their Houſes burnt. Verſe 31.

And bring your Sanctuaries unto deſolation.] They had but one *Sanctuary*; and therefore ſome think their *Synagogues* are comprehended under this name; for they are ſometimes called Sanctuaries, as I obſerved before. But the Sanctuary, properly ſo called, having ſeveral parts, which were all holy, *Moſes* may be thought to ſpeak of it here in the Plural Number. As *Jeremiah* repreſents the Jews, ſaying, *The Temple of the* LORD, *the Temple of the* LORD, *the Temple of the* LORD *are theſe*, VII. 4. That is, both theſe Courts wherein we ſtand, as well as that of the Prieſts, and

Chapter XXVI. the most Holy Place, are all the LORD's Temple. Or the word *your* is to be applied to such places of Worship as they themselves had consecrated, in opposition to God's Sanctuary.

And I will not smell the savour of your sweet odours.] This seems to determine the meaning of *Sanctuaries*, to God's own House; where *sweet odours* of Incense, made of several sweet Spices, were daily offered unto him. Which being a representation of their Prayers sent up to him, he here declares that he will not be appeased by them, nor by any Sacrifices they could offer to him, but utterly reject them.

Verse 32. Ver. 32. *And I will bring the Land into desolation.*] The People being carried captive; or forced to flee into strange Countries, *v.* 33.

And your enemies which dwell therein shall be astonished at it.] They that possess this Country, out of which you are expelled, shall be amazed when they reflect upon the Calamities that are fall'n upon you. Which *Jeremiah* describes as very dreadful. VII. 20. And often mentions the Astonishment wherewith they were struck, who beheld them, XVIII. 16. XIX. 8. XXV. 9, 11. and see 2 *Chron.* XXIX. 8, 9. which shows this began before *Jeremiah*'s time.

Verse 33. Ver. 33. *And I will scatter you among the heathen.*] Some fled into one strange Country, and others into another; according as they could find means and opportunity: insomuch that there were no known places where they were not dispersed. So *Jeremiah* threatens XLII. 24. XV. 4.

And I will draw a sword after you.] So *Jeremiah* threatens those that would go into *Egypt* for safety; that *the sword which they feared, should overtake them there*, XLII. 16, 17, 18.

And

And your Land ſhall be deſolate, and your Cities waſte.] For they that were left there, and their Enemies to whom the Country was given, were not enow to cultivate the Land, and build their Cities. By all this, as well as by what follows, it appears that here is a plain Prediction of the Miſeries that came upon *Iſrael*, by *Tiglath-Pileſer* and *Salmanaſar*; and upon *Judah* by *Nebuchadnezzar*; who laid their Cities waſte, deſtroyed the Sanctuaries, deſpoil'd them of their Goods, drove them into ſtrange Countries, and, as it here follows, made their Land keep its Sabbaths. Chapter XXVI.

Ver. 34. *Then ſhall the Land enjoy her Sabbaths, as long as it lyeth deſolate, and ye be in your enemies Land, &c.*] This is a moſt bitter reproach to them for their ingratitude to God, and inhumanity to their Brethren, in not keeping the Sabbatical year, mentioned in the foregoing Chapter. Dr. *Hammond* hath another notion of the word, which we tranſlate *enjoy*: See *Note* g. upon *Pſal.* 102. *p.* 504. Verſe 34.

Ver. 35. *As long as it lyeth deſolate, it ſhall reſt.*] Lye untilled; as it ought to have done every *ſeventh* year. And it lay thus ſeventy years; becauſe, as ſome think, they had neglected to keep ſo many Sabbatical years. Which we cannot think to be true; without ſuppoſing that they kept none for half the time from their entrance into *Canaan*, till they were expelled out of it, by the Captivity of *Babylon*. Verſe 35.

Becauſe it did not reſt in your Sabbaths, when ye dwelt upon it.] 'For in thoſe four hundred and ninety 'years, ſays *Procopius Gazeus*, when they were under 'the Government of Kings, there were ſeventy years 'to be kept as Sabbaths: which, that the Land might 'enjoy its Sabbaths, were ſpent in the Captivity of '*Babylon*. We do not expreſly read indeed of this profane neglect, while they dwelt in their Land: but

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Jeremiah complains that they did not in his time give their Servants Liberty in the *ſeventh* year, (XXXIV. 17.) and he gives this as one reaſon why God delivered them up to Slavery, (for ſo I underſtand thoſe words I *Lament.* 3. *Judah is gone into captivity, becauſe of affliction, and becauſe of great ſervitude.*) And from thence we may conclude that the ſame covetous humour (and diſtruſt of God's Providence) made them not ſuffer their Land to reſt in that year. Eſpecially ſince the Author of the ſecond Book of *Chronicles* expreſly mentions this as a reaſon of their Captivity, *to fulfil the word of the* LORD *by the mouth of* Jeremiah *the Prophet, until the Land had enjoyed her Sabbaths: for as long as ſhe lay deſolate ſhe kept Sabbath, to fulfil threeſcore and ten years*, 2 *Chron.* XXXVI. 21. Now their Puniſhment in this was made the more remarkable, if it be true that both the Kingdom of *Samaria*, and the Kingdom of *Judah* were deſtroyed in a Sabbatical year: and that immediately after a *Jubile*, the City and Temple were deſtroyed by *Titus*, according to *Scaliger*'s Computation. And ſo I obſerved before *Maimonides* makes account (XXV. 8.) that the year when they were carried captive to *Babylon*, and the firſt Temple deſtroyed, was in the expiration of a Sabbatical year, *Schemitta ve Jobel cap.* 10. *ſect.* 3.

Verſe 36.

Ver. 36. *And upon them that are left alive of you.*] This imports that the Body of the People ſhould be deſtroyed.

I will ſend a faintneſs into your hearts, in the Lands of their Enemies.] Where their Spirits ſunk, under their preſent Miſeries.

And the ſound of a ſhaken leaf ſhall chaſe them.] And yet they were condemned to live in continual dread of more Miſeries. For the Hebrew word we tranſlate *faintneſs* ſignifies *ſoftneſs:* which could not ſupport the

the weight of their Affliction. And this laſt Phraſe imports ſuch a timerouſneſs as ſhould make their Life always uneaſie to them, and ſuch a cowardice as ſhould render them vile and deſpicable. And ſo they are noted at this day to be mean-ſpirited, and faint-hearted: it being ſcarce ever heard, that a Jew liſted himſelf for a Soldier; or ingaged in the defence of the Country where he lives. Chapter XXVI.

And they ſhall flee, as fleeing from a Sword, and fall when none purſueth.] Fancy they hear the ſound of Trumpets, or claſhing of Arms; which made them ſtart, and run away, nay fall into a ſwoon, when there was no danger. Such Terrors the Heathen themſelves have obſerved, in Men of an evil Conſcience; who were afraid of their own Shadow, as they ſay of *Oreſtes.*

Ver. 37. *And they ſhall fall one upon another.*] As people were wont to do, when they make too much haſte, and run confuſedly; or the formoſt hinder the flight of thoſe that follow, XLVI. *Jerem.* 16. Verſe 37.

As it were before a Sword, &c.] For fear of the Sword; as this Hebrew Phraſe certainly ſignifies, and is ſo tranſlated in the Margin of our Bibles, XXI *Iſa.* 15. XXXI. 8. See *Bochartus* in his *Hierozoicon P.* I. *Lib.* II. *cap.* 8.

And ye ſhall have no power to ſtand before your enemies.] Being ſo timerous, as to flee, when there were none, (as it goes before) they could not ſtand before them, when they appeared.

Ver. 38. *And ye ſhall periſh among the Heathen.*] Die with Grief, or by Diſeaſes, Poverty, Oppreſſion, and hard Uſage. Verſe 38.

And the Land of your Enemies ſhall eat you up.] Inſomuch that the ten Tribes never returned to their own Land: but either periſhed by Hunger, and bad Accommodations;

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commodations; or were ſwallowed up (as we ſay) into the Body of another Nation.

Verſe 39.

Ver. 39. *And they that are left of you ſhall pine away, in their iniquities, in their enemies Land.*] With grief and ſorrow, and ſad reflections upon the Miſeries into which their ſins, and the ſins of their Fathers had thrown them. Inſomuch that Death was more acceptable to them than Life, VIII *Jerem.* 3.

And alſo in the iniquities of their Fathers ſhall they pine away with them.] Eſpecially thoſe of *Manaſſeh* King of *Judah*, whoſe wickedneſs was ſo great, that the zealous Reformation which his Grandchild made, could not turn away *the fierceneſs of God's great wrath* againſt them, 2 *Kings* XXIII. 26, 27.

Verſe 40.

Ver. 40. *If they ſhall confeſs their iniquity*, &c.] Though *Moſes* had been above three times as long in recounting the Plagues which he either foreſaw, or feared would come upon them for their ſins, than in the Bleſſings which he promiſed ſhould follow their Obedience: yet he plainly ſhows that the Bleſſings would have far excelled the Curſes, had not their Diſobedience hindered. For after all theſe dreadful Calamities were come upon them, he concludes with a moſt gracious promiſe that God would reſtore them to their own Land, from whence they were expelled, if they truly repented of thoſe ſins which were the cauſe of it.

That he means by *confeſſing their iniquities, and the iniquities of their Fathers*, &c. acknowledging them with ſuch unfeigned ſorrow, as wrought Repentance; without which he gave them no hope of Deliverance. And it is well obſerved by a great Divine of our own, That if without confeſſion of *their fathers iniquities*, they could not be abſolved from *their own*; their fathers iniquity not repented of, was their own; and ſo was the puniſhment due unto it.

And

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And that they have walked contrary to me.] Both they, and their Fore-fathers: whoſe ways had been ſo contrary to God's Laws, that, if they ſincerely confeſſed it, God expected they ſhould take the quite contrary courſe, and obſerve thoſe Precepts carefully which their Fathers had violated.

Verſe 41. Ver. 41. *And that I alſo have walked contrary unto them, and have brought them into the Land of their Enemies.*] Be ſenſible that all the Miſeries they have endured, came not by chance; but the juſt Puniſhment I ſent upon them for their ſins: particularly that it was by my order, that they were carried captive into a ſtrange Land.

If then their uncircumciſed heart be humbled.] By an *uncircumciſed heart* ſeems to be meant an *heatheniſh* temper of mind, inſenſible of God: which made them ſtubborn and refractory; and therefore this Phraſe is the ſame with an *hard heart.* For which there was no cure, but ſuch remarkable Judgments, as evidently carried in them the marks of a Divine Hand. Which when they ſaw and ſubmitted to it, he gives them hope of deliverance.

And they accept of the puniſhment of their iniquity.] Patiently bear it, as their juſt deſert; and acknowledge they do not deſerve to be delivered from it.

Verſe 42. Ver. 42. *Then will I remember my covenant with* Jacob, *and alſo my covenant with* Iſaac, *and alſo my covenant with* Abraham.] See III *Exod.* 6. He promiſes to reſtore them to their own Land; according to the Covenant made with their Fore-fathers, that he would give it them, for an everlaſting Poſſeſſion. For to *remember* a Covenant, or Promiſe, in Scripture Language, is to perform it, and make it good. Accordingly we find the forenamed Confeſſion made by *Daniel* (Chap. IX.) and he makes it in the name of all the

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the People; among whom, no doubt, there were many that heartily joyned with him: and then followed their wonderful Reſtoration in the Reign of *Cyrus*, of which we read I *Eſra*, &c.

And I will remember the Land.] Re-people it with its former Inhabitants, *&c.* See 2 *Chron.* 36. *v.* 22, 23. where this immediately follows the Relation he had made of the Land being laid deſolate.

Verſe 43.

Ver. 43. *The Land alſo ſhall be left of them, and ſhall enjoy her Sabbaths*, &c.] This Verſe is very obſcure; unleſs we take it to ſpeak of a new Expulſion out of their Land, after their Reduction to it. And then the next words,

And they ſhall accept of the puniſhment of their iniquity.] Muſt be interpreted, *after they had accepted*, or though they *had accepted*, &c. This made their ſin the more provoking; that they offended God again, when he had ſo graciouſly forgiven them, and delivered them from a diſmal Captivity.

Becauſe, even becauſe they deſpiſed my Judgments, and becauſe their ſoul abhorred my Statutes.] Returned to the very ſame wicked diſpoſition, for which they had been formerly expelled, *v.* 15. This was fulfilled by degrees, by the Succeſſors of *Alexander*, and at laſt by the *Romans*.

Verſe 44.

Ver. 44. *And yet for all that, when they be in the Land of their Enemies.*] He would not have them utterly deſpair of Mercy, even after a new Baniſhment: which hath now continued many Ages. For this Promiſe is not yet fulfilled, as Dr. *Jackſon* obſerves Book I. on the *Creed*, Chap. 31. ſect. 9.

I will not caſt them away, neither will I abhor them, to deſtroy them utterly.] As we ſee at this very day, they are not *deſtroyed utterly:* but remain a great Body in ſeveral Countries; after above 1600 years Expulſion from their own Land.

And

And to break my covenant with them.] Never more to own them for my People. Chapter XXVI.

For I am the LORD their God.] I ſtill continue to have a peculiar right to their Obedience; as they have to my kindneſs, if they will return to their duty.

Ver. 45. *And I will for their ſakes remember the Covenant of their Anceſtors*, &c.] Verſe 45. The meaning cannot be, that God would be ſo gracious *for their ſakes* who were ſo very wicked: but, as the words in the Hebrew are, he would *for them* (*i. e.* for their good and advantage) *remember the Covenant of their Anceſtors, whom he had brought forth out of the Land of* Egypt. That is, once more deliver them from their miſerable Condition, and reſtore them to his Favour; that he may be *their God.* And that great Man (now mentioned on the foregoing Verſe) obſerves, That *the continuation of their Plagues ſeems ſo much interrupted, and the Plagues themſelves ſo much mitigated in the laſt Age* (ſince the Goſpel hath been again revealed) *as if their Miſery were almoſt expired, and the Day of their Redemption drawing nigh.* But then they muſt firſt *confeſs their Iniquity, and the Iniquity of their Fathers*, (as *Moſes* ſpeaks before, *v.* 40.) *with their Treſpaſs which they treſpaſſed* in crucifying Chriſt the LORD: *and accept the Puniſhment of their Iniquity*, acknowledging that ſo horrid a Crime, deſerved ſo long and ſo heavy a Puniſhment. For *every Child* (as he obſerves in another place Book XI. *p.* 3750.) *is born*, as it were, *heir to his father's ſins*, and to their Plagues; unleſs he renounce them by taking their Guilt upon him, and ſuch hearty Confeſſion as this Law preſcribes; and patient Submiſſion of himſelf to God's Correction.

Chapter XXVI. Verſe 46.

Ver. 46. *Theſe are the Statutes, and Judgments, and Laws, which the* LORD *made between him and the Children of* Iſrael.] This may be thought to refer either to all the foregoing Book of Laws; or to what is ſaid in this Chapter. *Menochius* thus expounds it, theſe are the Puniſhments which God threatned, to the breakers of his Laws. But it is more reaſonable to take in the whole, in this manner, *theſe are the Statutes, and Judgments, and Laws* (together with the Promiſes and Threatnings annexed to them) *which the* LORD *made between him and* Iſrael.

In Mount Sinai.] See XXV. 1.

By the hand of Moſes.] By the Miniſtry of *Moſes*, who delivered theſe Laws, from God's own Mouth.

It is obvious to obſerve, that inſtead of, theſe are the Laws which the *LORD made between him* and the Children of *Iſrael*, *Onkelos* the famous Chaldee Interpreter, hath *between his WORD and the Children of* Iſrael. Which *Theodorick Hackſpan* produces, among other places, to prove that in thoſe *Paraphraſts* the WORD of the LORD ſignifies no more than *God himſelf.* Which, though it be true in ſome places, yet in others, as I have obſerved before, it cannot have that ſignification; particularly in CX *Pſal.* 1. where the Hebrew words are, *The LORD ſaid unto my Lord*, which are thus expounded by *Jonathan*, The LORD ſaid unto his WORD. Where it can ſignifie nothing, but another Divine Perſon. And ſo *Onkelos* might intend it here; that the LORD made all theſe Laws between his Eternal WORD and them.

CHAP.

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Ver. 1. AND *the* LORD *ſpake unto* Moſes, *ſaying.*] Some Religious People, it is poſſible, were touched with ſuch a ſenſe of what *Moſes* had now delivered, in the foregoing Promiſes and Threats, that they thought of giving themſelves wholly unto God, or of vowing ſome of their Goods to him: and therefore he gives *Moſes* further Directions for the regulating of ſuch Vows. Verſe 1.

Ver. 2. *Speak unto the Children of* Iſrael, *and ſay unto them, when a Man ſhall make a ſingular Vow.*] And *firſt*, If any Man vowed himſelf, or his Children, wholly to the Service of God in the Tabernacle, he directs what was to be done in that caſe. Which he calls a *ſingular*, or *extraordinary Vow*; and by *Philo* is called εὐχὴ μεγάλη, the great Vow: it being a wonderful piece of Devotion (as the word *japhli* in the Hebrew imports) becauſe Men were deſirous to help God's Prieſts in the meaneſt Miniſtry; ſuch as bringing in Wood, carrying out Aſhes, ſweeping away the Duſt, and ſuch like. Verſe 2.

The perſon ſhall be for the LORD, *by thy eſtimation.*] The meaning would have been more plain, if the words had been tranſlated juſt as they lye in the Hebrew, *According to thy eſtimation, the perſon ſhall be for the* LORD. For this immediately ſuggeſts to ones thoughts, That the Service of the Perſons themſelves thus devoted, was not to be imployed in the Tabernacle; but a value ſet upon them by the Prieſt, and that to be employed *for the* LORD, *i. e.* for holy uſes; for repairing the Sanctuary, ſuppoſe, or, any things belonging to it. The reaſon why God would

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not accept the Perſons themſelves, as they deſired, but the value of them for his Service; ſeems to be becauſe there was a ſufficient number of Perſons peculiarly deſigned for all the Work of the Tabernacle; which he would not have incumbered by more Attendants there, than were needful.

Verſe 3. Ver. 3. *And thy eſtimation ſhall be.*] That the Prieſt might not either overvalue, or undervalue any Perſon; the Rates are here ſet down, which he ſhould demand for their Redemption.

Of the male from twenty years old, even unto ſixty years old.] For at Twenty years of Age (ſaith *Procopius Gazæus*) Men begin to be fit for buſineſs, and continue ſo till ſixty; when it is time to leave it off.

Thy eſtimation ſhall be fifty ſhekels of ſilver.] That this one Rule ſhould ſerve for all Men, though of different qualities, *Philo* thinks was fit for ſeveral reaſons, which he gives in his Book of *Special Laws*. The principal is, becauſe God regarded only the Vow; the value of which was equal whoſoever made it, whether a great Man or a poor.

After the ſhekel of the Sanctuary.] See XXX *Exod.* 13.

Verſe 4. Ver. 4. *And if it be a female, then thy eſtimation ſhall be thirty ſhekels.*] Women could not be ſo ſerviceable as Men, and therefore were valued at a leſs rate: For all that they could do was to ſpin, or weave, or make Garments, or waſh for the Prieſts and Levites.

Verſe 5. Ver. 5. *And if it be from five years old, even unto twenty years old.*] It appears by this, that though a Child of *five* years old, could not make a Vow, yet his Parents might ſolemnly devote one of that Age to God; and it did oblige them to pay what is here

here required for the uſe of the Sanctuary. Chapter XXVII.

Thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.] Leſs is required than for thoſe above twenty; becauſe their Life was more uncertain; and they were leſs capable to do any Service, before they came to their full growth.

Ver. 6. *And if it be from a month old even unto five years old*, &c.] Before a Child was a Month old, it ſeems it was not capable to be devoted to God; but then it might. And ſtill leſs was ſtill demanded, as the value of them; becauſe Children ſo ſmall were very weak and imperfect; and the price therefore ſet accordingly. But the words may be underſtood not of Children that were a Month old, but that were in the firſt Month of their Life: And *Samuel* we find was devoted to God before he was born. Verſe 6.

Ver. 7. *And from ſixty years old and above, if it be a male, then thy eſtimation ſhall be fifteen ſhekels*, &c.] They are valued much leſs after ſixty than before, (*v.* 3.) becauſe their Service then was little worth, and their Life likely to be ſhort. Verſe 7.

And for a female ten ſhekels.] The Hebrews think it obſervable, that in their youth (*v.* 3, 4.) Males were valued almoſt double to Females: but now in old Age, they are made almoſt of equal value. For old Women continue very ſerviceable in many things, when old Men are not: whence they have a ſaying, *An old Woman in an Houſe, is a Treaſure in an Houſe.*

Ver. 8. *And if he be poorer than thy eſtimation.*] If he be not able to pay, according to the forenamed Rates. Verſe 8.

Then

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Then he ſhall preſent himſelf before the Prieſt.] Who was then in attendance at the Tabernacle: for he doth not ſpeak of the High-Prieſt, but of the lower.

And the Prieſt ſhall value him.] According to the beſt Information he could get of his Ability; as it here follows.

According to his ability that vowed, ſhall the Prieſt value him.] He was to examine his Condition; and accordingly ſet ſuch a Rate upon him as he might be able to pay, without undoing his Family.

Verſe 9.

Ver. 9. *And if it be a Beaſt.*] Now he proceeds to the *ſecond* Caſe; which was when any Man vowed to give God a Beaſt, of ſome ſort or other.

Whereof men bring an offering unto the LORD.] And firſt he mentions clean Beaſts, ſuch as God accepted at his Altar; as theſe are explained by the oppoſite *unclean Beaſt*, v. 11.

All that any man gives of ſuch unto the LORD.] Whether to be ſacrificed, or not.

Shall be holy.] Set apart for God's Service, according to the nature of his Vow: to be offered at the Altar, if he ſo expreſſed it; or to be given to the Prieſts and Levites, if that was his deſire; or to be ſold for the ſervice of the Tabernacle, if it was left at large.

Verſe 10.

Ver. 10. *He ſhall not alter it, nor change it.*] Some think theſe words *alter* and *change*, are two Expreſſions of the ſame thing. But the firſt word may ſignifie, that he ſhould not *alter* it for any other Beaſt, or Thing; and the ſecond, that he ſhould not *change* it for any Beaſt of the ſame kind: but that very Beaſt, which was vowed, was to be given to the uſes intended; and no other accepted in its ſtead, though it were really better.

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A good for a bad, or a bad for a good.] If Men had been left to their liberty, either to give unto God the Beaſt they had vowed, or another in its room, they might have given a bad inſtead of a good, as *Maimonides* obſerves, which had been a great profaneneſs. But ſuppoſing thoſe that were truly Religious, would have brought a good inſtead of a bad (that is, one much fatter, and more valuable) God would not ſuffer it; becauſe he would preſerve a Reverence to things once Conſecrated, which he would not ſhould return to common uſes, though a better thing was ſubſtituted in its room. If any Man did change what he had vowed, though it were for the better, he was to be beaten; as *Maimonides* ſaith in his Treatiſe on this ſubject, *cap.* 1.

And if he ſhall at all change Beaſt for Beaſt, then it and the exchange thereof ſhall be holy.] The Man was to be beaten, and both the one and the other Beaſt, was to become God's. Which the Jews underſtand thus, (as *Maimonides* tells us in the ſame Treatiſe) that if he changed the Beaſt he vowed, twice or thrice, nay, a thouſand times, they all became holy: and he was alſo to ſuffer the Puniſhment of ſtripes for every one of them.

Ver. 11. *But if it be an unclean Beaſt, of which they do not offer a Sacrifice unto the* LORD.] Some comprehend under this, ſuch Beaſts, as though in themſelves clean, yet had ſome blemiſh in them, which rendred them unfit for Sacrifice. But as they could not be offered in Sacrifice, ſo one would think it was not lawful to vow them either to that, or any other holy uſe. Verſe 11.

Then he ſhall preſent the Beaſt before the Prieſt.] That he might conſider the worth of it.

Ver.

Chapter XXVII. Verſe 12.

Ver. 12. *And the Prieſt ſhall value it, whether it be good or bad.* Of a great price or a ſmall. He was not allowed to exchange it for a clean Beaſt; both becauſe it was dedicated to God, and becauſe that exchange might have been a great damage to the Prieſt: many unclean Beaſts being of greater value than ſome clean; an Horſe or a Camel, for inſtance, of greater price than a Sheep or a Goat.

As thou valueſt it, who art the Prieſt, ſo ſhall it be.] He directs his ſpeech to the Prieſt, to awaken his Conſcience, to attend and make upright Judgment; becauſe that was to be the value of it, which the Prieſt determined it to be worth.

Verſe 13. Ver. 13. *But if he will at all redeem it.*] It was in the Man's choice; either to leave the Beaſt with the Prieſt, or to pay him the Money at which he had rated it.

Then he ſhall add a fifth part thereof, unto thy eſtimation.] If he choſe the latter, it was a ſign he thought it worth more, than the price which the Prieſt had ſet upon it: who could not underſtand the value of it, ſo well as himſelf. And every Man, as *Maimonides* obſerves (*More Nevoch. P.* III. *cap.* 46.) regarding his own advantage, and inclining naturally to ſave what he can; if a Beaſt were not rated at its juſt value, he that had vowed it would be diſpoſed rather to redeem the Beaſt, than let the Prieſt have it. Which is the reaſon that God orders, he ſhould in this caſe pay a *fifth* part more than the Prieſt ſet upon it, that he might be ſure to give the full value.

Both this, and the foregoing Law, was to preſerve that from being vile and cheap, which bare the Name of God (as he there ſpeaks) and was conſecrated to his uſes.

Ver.

Ver. 14. *And when a man ſhall ſanctifie his houſe to be holy unto the* LORD.] By vowing it to God's Service: for of ſuch *ſanctifying* he ſpeaks in this Chapter, and this is the *third* Caſe about Vows. Which commonly conſiſted in promiſing to God ſome part of their Eſtates; either to ſerve for Sacrifices, or to be kept for ſome Sacred uſes. Whence came thoſe vaſt Treaſures which were in the Houſe of God, mentioned 1 *Chron.* XXVI. 26, 27, 28. for they were chiefly Oblations of part of the Spoils taken from their Enemies, which *David*, and *Saul*, and *Abner*, and *Joab* had dedicated: together with the Oblations of ſuch Perſons as *Samuel the Seer*, who is there ſaid to have dedicated a great deal *to maintain the Houſe of the* LORD. Chapter XXVII. Verſe 14.

Then the Prieſt ſhall eſtimate it, whether it be good or bad, &c.] He makes the ſame Law in this caſe, which he had done about unclean Beaſts; that the Prieſt ſhould conſider the worth of it, and accordingly ſet the price: having reſpect to the condition of the Houſe, whether it was great, or little, old or new, *&c.*

As the Prieſt ſhall eſtimate it, ſo ſhall it ſtand.] That was to be the fixed price; which no Man was to attempt to alter.

Ver. 15. *And if he that ſanctified it, will redeem his Houſe.*] If he that vowed it to God, choſe afterward rather to pay the price himſelf, than part with the Houſe, he was to ſubmit to the Law made in the foregoing Caſe; which was to add a *fifth* part to the Rate ſet upon it. For there was another reaſon why many might make this choice, (beſides that mentioned in Verſe 13.) becauſe if they did not redeem it, the Houſe could never return to them again; no, not at the Jubile. For it is probable, the Law concerning Lands (which immediately follows) was the Rule for Verſe 15.

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Houſes alſo: which were valued according to their diſtance from the year of Jubile, at a higher or lower price, as Lands were, *v.* 18, 22, 23.

Then ſhall he add the fifth part of the money of thy eſtimation, and it ſhall be his.] *He that gave us the Law* (ſaith *Maimonides* in his Treatiſe on this Subject, *cap.* ult.) *knows the moſt intimate ſenſe of all mens ſouls, and penetrates into the moſt ſecret receſſes, and lurking-places of humane deſires: and he ſeeing that their love of riches would make them very ſaving; ſo that, if out of a religious motion they had conſecrated any thing to him, they would be prone to repent of it; he therefore ordained, that if any man had a mind to redeem what he had conſecrated, he ſhould add a fifth part to its juſt value:* that is, pay well for it.

Verſe 16.

Ver. 16. *And if a man ſhall ſanctifie unto the LORD.*] By a Vow; after the ſame manner that ſome did a Houſe, *v.* 14.

Some part of a field.] This ſeems to ſignifie that it was not lawful for a Man to vow his whole Field; that is, all his Eſtate: becauſe God would have no Man's Family undone and made Beggars, to inrich his Sanctuary.

Of his poſſeſſion.] Not purchaſed by him, but deſcended to him as an inheritance from his Anceſtors.

Then thy eſtimation ſhall be according to the ſeed thereof.] It ſhall be valued, according to the quantity of Seed which is required to ſow it.

An Omer of barley-ſeed ſhall be valued at fifty ſhekels of ſilver.] So much Land as an Omer of Barley would ſow, was to be rated at fifty Shekels. And ſo proportionably: ſo much as would take up two Omers at an hundred; or half an Omer at five and twenty. *Menochius* thinks it was to be rated at ſo much yearly; but

but there is not the leaſt intimation of this in the Text: and his only reaſon for it, is this of *Abulenſis*, That it would have been too little to give for a piece of Land to be held XLIX years. See *Lib.* II. *de Republ. Hebræor. cap.* 19. *Queſt.* 7. Which is of no force at all; for it is plain God deſigned a moderate Rate ſhould be ſet upon all things which Men vowed to him; whereby Men were not diſcouraged to vow. And this yearly Rent had been exceſſive and oppreſſive: For a piece of Land, which an *Omer of Barley* (*i. e.* about a Pottle of our Meaſure) would ſow, could yield no great Crop, and conſequently could not be of a conſiderable value: Barley alſo being much cheaper than Wheat. Concerning an *Omer* ſee XVI *Exod.* 36. Chapter XXVII.

Ver. 17. *If he ſanctifie his field from the year of jubile.*] Make this Vow immediately after the Jubile, or in that year. Verſe 17.

According to thy eſtimation.] Before-mentioned of *fifty Shekels* for an Omer of Barley.

It ſhall ſtand.] It ſhall be ſo rated; and nothing abated.

Ver. 18. *But if he ſanctifie his field after the jubile.*] Some years after. Verſe 18.

Then the Prieſt ſhall reckon unto him the Money according to the years that remain, even unto the year of jubile, &c.] The Prieſt was to compute how many years were gone ſince the laſt Jubile, and how many yet remained till the next: and accordingly to deduct from the rate of *fifty ſhekels* before-mentioned; either more or leſs, as the years yet to come were more or fewer.

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Verſe 19. Ver. 19. *If he that ſanctified the field will in any wiſe redeem it, then ſhall he add the fifth part,* &c.] The very ſame Rule is given in this Caſe as in thoſe of unclean Beaſts and Houſes, *v.* 13, 15.

Verſe 20. Ver. 20. *And if he will not redeem the field.*] When the Prieſt hath ſet his value upon it, and tells him he may have it again at ſuch a rate, if he pleaſes; and he refuſes the offer.

Or if he have ſold the field to another man.] That is, if the Prieſt upon his refuſal, have ſold it to another Man; and afterward he that vowed it hath a mind to it himſelf, and would give the price at which he might have had it.

It ſhall not be redeemed any more.] He was then excluded from all benefit of Redemption.

Verſe 21. Ver. 21. *But the field when it goeth out in the jubile.*] Out of the poſſeſſion of him to whom the Prieſt ſold it.

Shall be holy unto the LORD.] Shall not return to him that vowed it; but continue God's portion.

As a field devoted.] Being ſolemnly conſecrated to the Divine Service.

The poſſeſſion thereof ſhall be the Prieſts.] Who were to have the Inheritance of it for their better ſupport. But they might ſell it (*Menochius* thinks) nay, were bound to ſell it, to ſome of the Kindred of him that devoted it, or to ſome of his Tribe: For otherwiſe Lands would go out of the Tribe to which they belonged; and beſides, the Prieſt were to have no Inheritance in the Land, XVIII *Numb.* 20. See him *Lib.* II. *de Republ. Hebr. cap.* 19. and his *Annotations* upon this place. But theſe ſeem not to be ſolid Reaſons why the Prieſts ſhould not enjoy this Land them-

themſelves. For though they were not to have any Inheritance in the Diviſion of the Land of *Canaan*, yet if any ſell to them by the means now mentioned, (which was but very ſeldom, ſince Men were very careful to preſerve their Inheritances) God doth here beſtow ſuch Land upon his Prieſts: who might poſſeſs it, if they pleaſed, becauſe they had it in God's right; or elſe ſell it, (*v.* 20.) and keep the Money to their own uſe. Chapter XXVII.

Ver. 22. *And if a man ſanctifie unto the* LORD *a field which he hath bought.*] And conſequently could enjoy only till the Year of Jubile; when it was to return to the Family of whom he purchaſed it. Verſe 22.

Which is not of the fields of his poſſeſſion.] No part of his Paternal Inheritance, (as that mentioned *v.* 16.) but bought of the Prieſts, to whom it was faln by a Vow; or of him to whom the Prieſts had ſold it.

Ver. 23. *Then the Prieſt ſhall reckon unto him the worth of thy eſtimation.*] Set a value upon it, according to his judgment. Verſe 23.

Even unto the year of jubile.] With reſpect to the number of years, between the time of the Vow and the year of Jubile.

And he ſhall give thy eſtimation in that day.] Preſently pay the Price that the Prieſts hath ſet upon it, without the addition of the *fifth* part (as *Menochius* well obſerves in the place before-mentioned) which he who redeemed his Paternal Inheritance was bound to pay over and above the price at which the Prieſt eſteemed it, *v.* 19. For this was not ſo much worth as that, being but for a term of years till the Jubile.

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As an holy thing unto the LORD.] As a thing devoted unto God, inſtead of the Land, which was redeemed with this Money.

Verſe 24. Ver. 24. *In the year of jubile the field ſhall return unto him, of whom it was bought,* &c.] Not unto him who bought the Field, and then vowed it to God; but unto the Hereditary Owner: which is the meaning of the next words, *Even unto him to whom the poſſeſſion of the Land did belong.*

Verſe 25. Ver. 25. *All thy eſtimations ſhall be according to the ſhekel of the ſanctuary,* &c.] Full weight, according to the Standard kept in the Sanctuary. See XXX *Exod.* 13. and XIX of this Book, *v.* 36.

Verſe 26. Ver. 26. *Only the firſtling of the Beaſts, which ſhall be the* LORD's *firſtling, no man ſhall ſanctifie it.*] By vowing it to be a whole *Burnt-offering*, or a *Peace-offering* unto the LORD, as *Maimonides* expounds it. The reaſon was, becauſe no Man could lawfully vow that, which was not his own, as the Firſtlings were not; they being the LORD's already, as it follows in the end of this Verſe.

The ſame Reaſon held (as *Maimonides* likewiſe obſerves) in all things belonging to God, as *Tenths*. Yet they deviſed ingeniouſly enough (as he ſpeaks) a way to give theſe *Firſtlings* to God by a new Obligation, and yet not offend, as they imagined, againſt this Law. For they interpret theſe words of *Firſtlings* already brought forth: No Man might ſanctifie ſuch, but while they were in the Womb, they might; ſaying, *I vow that Lamb* (ſuppoſe) *which my Ewe goes with, to be a whole burnt-offering to God, if it be a male.* But they could not vow it for a *Peace-offering*, becauſe no Man could alter any thing for his own profit.

Whe-

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Whether it be ox, or ſheep.] Under theſe two are comprehended all other kind of Creatures, whoſe Firſtlings belonged to God.

It is the LORD's.] III *Numb.* 13. VIII. 17. For this reaſon no Man was to preſume to vow ſuch things: it being a kind of mockery to make a preſent of that to another, which was his own before. See Mr. *Mede* concerning this Verſe *p.* 512.

Verſe 27. Ver. 27. *And if it be of an unclean beaſt.*] Moſt underſtand this of the *Firſtling* of an unclean Beaſt. Againſt which there is this Objection, That ſuch things were before ordered to be redeemed, not with Money, but with a Lamb, XIII *Exod.* 13. Therefore it ſeems more reaſonable to underſtand this of the Firſtling of ſuch an unclean Beaſt, which a Man had redeemed, (*v.* 13.) but afterward devoted to God: which he might do; for after the Redemption, it was become his own again.

Then he ſhall redeem it according to thy eſtimation.] At the rate thou ſhalt ſet upon it.

And ſhall add a fifth part of it thereto.] As was ordained before in the like caſe, *v.* 11.

Or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.] Any other Man might buy it, at that rate the Prieſt had ſet upon it; and the Money was applyed to holy uſes.

Verſe 28. Ver. 28. *Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD.*] Nothing that was devoted by that ſort of Vow, which was called *Cherem* (as the word is here in the Hebrew) with a Curſe (as the word implies) upon themſelves and others, if the thing was not imployed according to their Vow.

Of

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Of all that he hath, both of man and beaſt, &c.] All manner of things which might be ſanctified to the LORD by the fore-mentioned ſimple Vow, might be thus devoted and conſecrated to him by a *Cherem*: i. e. *Beaſts*, and *Houſes*, and *Lambs*, and even *Men* themſelves, as far as they had power over them. For that is meant by thoſe words, *all that a man hath.* See next Verſe.

Shall be ſold or redeemed.] For this was the peculiar nature of this ſort of Vow; that the things devoted by it, ſhould remain irreverſibly, and unalterably to the uſe unto which it was devoted: for the Perſon was *accurſed*, that applyed it to any other uſe than that to which it was conſecrated.

Every devoted thing.] Of this kind.

Is moſt holy to the LORD.] Other things devoted by a ſimple Vow were *holy*, *v.* 9, 10, &c. but theſe were *moſt holy*, ſo that none might touch them but the Prieſts: and they were ſo ſtrictly applied to the Divine Service, that they could not be alienated, either by Sale, or Redemption, or Commutation, or Donation, or any other way. See *Mede p.* 160.

Verſe 29.

Ver. 29. *None devoted, which ſhall be devoted of men, ſhall be redeemed, but ſhall ſurely be put to death.*] Some learned Men have, from theſe words, aſſerted, That Parents and Maſters among the Jews, had ſuch a power over their Children and Servants, that they might devote them to Death, and ſo kill them; only the Sentence of the Prieſt was to concur, to whom every devoted thing fell, as his portion. This is maintained by *Ludov. Capellus*, and confuted by Mr. *Selden*, *Lib.* IV. *de Jure Nat. & Gent. juxta Diſciplin. Hebr. cap.* 6. where he judiciouſly obſerves, That this Power would have too much intrenched upon the *ſixth Commandment*, if private Men might have, at their pleaſure,

pleaſure, thus diſpoſed of their Children and Slaves. And in the next Chapter he explains the ſenſe of this Verſe; and proves indeed that there may be a *Cherem* (*minhaadam*) *of men*, or *from among men*, as well as of *beaſts*; but this word hath four ſeveral ſenſes among the *Hebrews*. *Firſt*, It ſignifies the Sacred Gift it ſelf, which was devoted to God, or to holy Uſes; and ſo it ſignifies in the foregoing *v.* 28. *Secondly*, It ſignifies that which was devoted to Perdition and utter Deſtruction; either by the right of War, or upon the account of Capital Enmities: an Example of which we have in *Jericho*, VI *Joſh.* 17. where the whole City was a *Cherem* (devoted to Deſtruction) as a Puniſhment to their Enemies: yet ſo that the Metals were made a *Cherem* of the *firſt* ſort; that is, Sacred to the LORD and his Holy Uſes. And thus the great *Sanhedrim* (called in Scripture *the whole Congregation*) might devote thoſe to be a *Cherem*, who going to the Wars, did not obey orders, and perform the Charge laid upon them. An Example of which we have XXI *Judg.* 5. 1 *Sam.* XIV. 24. I omit the other *two* for brevtiy's ſake, (of which there are Examples VI *Joſh.* 26. X *Ezra* 8. XXIII *Acts* 12, 14, 21. See *Selden. Ib. cap.* 7, & 8.) becauſe the *Cherem* here mentioned by *Moſes* is of this *ſecond* ſort. For it is evident that the *Cherem* of the *firſt* ſort, mentioned *v.* 28. was of ſuch things over which they had an intire power to diſpoſe of them as they pleaſed. And therefore thoſe words, *both of Men and Beaſt*, the Hebrews underſtand of their *Slaves*, whether Men or Women (who were *Canaanites* or Gentiles, not others) who were in their power as much as their *Beaſts*, to give away, or to ſell. But to take away their Life, or to give them to be ſlain, was not in Chapter XXVII.

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their power: but all the effect of this *Cherem* was, that the whole right which they had to the Service of ſuch Slaves, was transferred, by him that devoted them, to the Service of the Prieſts, and Sacred Uſes. See *Selden* in that Book, *cap.* 9. *p.* 518, *&c.* But though they might not devote their Servants to death, yet they might their Enemies, before they went out to war with them; and ſuch of their own People alſo as did not obſerve the Military Laws. An Example of which we have XXI *Numb.* 2. Upon which account alſo, the Inhabitants of *Jabeſh Gilead* were ſlain, XXI *Judg.* 9, 10. for violating the ſolemn publick *Cherem*, pronounced againſt thoſe that came not up to *Mizpeh*, *v.* 5. And this is the *Cherem* ſpoken of in this Verſe. See *Selden cap.* 10. For as for the *Cherem* whereby a Man was Excommunicated, it only loaded him with many Curſes, and made him execrable, ſo that no Man might come near him; but did not touch his Life, as he there ſhows, *p.* 520.

Verſe 30.

Ver. 30. *All the tithe of the Land*, &c. *is the LORD's.*] By an ancient right before the Law of *Moſes* was delivered. For this is the firſt time we find any mention of a Law about Tithes: for which he giving no reaſon, it is a ſign this was a pious Uſage all the World over; and therefore being no new thing, but what all Nations practiſed, the *Jews* could not think it burdenſome to them; unleſs they would be wholly irreligious, and not acknowledge God to be the Author and Fountain of all the plenty and happineſs they enjoyed. Which was the intention of paying Tithes; as the Gentiles anciently did, and the Jews themſelves, after Victory over their Enemies. For which there being no Precept that appears, what can we think, but that natural Reaſon, and the common Cuſtom of Man-

Mankind (founded perhaps upon ſome direction given to our firſt parents from above) taught them to make this Acknowledgment to God; as the Author of their Succeſſes and Safety, as well as of all Plenty and Proſperity. See XIV *Gen.* 19. and XXVIII. 22. Chapter XXVII.

Whether of the ſeed of the Land, or of the fruit of the Trees.] By the *ſeed of the Land* is meant Corn (as *Raſi* expounds it) and by the *fruit of the Trees* Wine and Oil. For thus they are reckoned up in other places, XVIII *Numb.* 12. where he gives the Prieſts the Firſt-fruits of the *Wine, and Oil, and Wheat.* And the like we read in XVIII *Deut.* 3, 4. and in XIV *Deut.* 23. they are commanded to eat before God, *the tithe of their Corn, of their Wine, and their Oil.* Under which laſt is comprehended the Fruit of all other Trees; as under the word *Seed* in this place, ſeems to be comprehended all manner of Herbs, as well as Corn. For ſo the Phariſees underſtood it; and our Saviour doth not diſallow it.

It is holy unto the LORD.] God having declared his right in the Tithe, in the beginning of the Verſe, here commands that it be reſerved to him as his portion. Which he afterward conferred and ſettled upon the *Levites*, by a ſpecial Donation, XVIII *Numb.* 21.

Ver. 31. *And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth part thereof.*] Mr. *Selden* in his *Hiſtory of Tithes*, Chap. 2. ſpeaking of the *ſecond Tithe* mentioned XIV *Deut.* 23. which was to be ſpent at *Jeruſalem* (either in kind, or elſe if it were too far thither, by turning it into Money, and therewith to buy Proviſion to make Feaſts) ſaith, *that to this Tithe do the Jews apply that of* XXVII *Lev.* 30, 31. But for this he quotes only *R. S. Jarchi:* who though he were a great *Talmudiſt*, yet muſt not Verſe 31.

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be thought to understand the sense of all their Doctors. *Aben-Ezra* it is plain (to name no more) takes it otherwise; making *Moses* to speak of such a Tithe as *Abraham* gave *Melchisedeck*, and *Jacob* vowed to God. *Lyra*, I might add, a converted Jew, agrees with him. And there is great reason for it; no such thing as a *second Tithe* being as yet ordained: and when they were commanded, and the changing of them into Money allowed, there is not a word said of *adding a fifth part*, (See XIV *Deut.* 24, 25.) which is sufficient to show that *Moses*, in these two Verses, speaks of the *first Tithe*, which was paid to the *Levites*, by a Law made some time after this; which transferred the right that God had *in the Tithe of the Land*, unto them. Which if any Man had a mind to *redeem*, and not pay it in kind, God allows him so to do; because the Tithe was not more holy than things vowed to God, spoken of before: but then he was to do, as in the case of such things, (*v.* 13.) add a *fifth part*, over and above, to what such a portion of Tithe was esteemed to be worth. The reason of which was, as Mr. *Calvin* well observes, not that the Priest should get more than his due by the Man who desired to redeem his Tithe; but that the Man might not make a gain of the Priest. For it is seldom seen that a Husbandman desires to pay Money, rather than his Tithe; unless he propound some considerable advantage to himself.

Verse 32.

Ver. 32. *And concerning the tithe of the Herd and of the Flock.*] Every one knows that by *the Tithe of the Herd* here is meant *Calves*, and by *the Flock* is to be understood *Lambs* and *Kids*, I *Lev.* 2. For this was the Tithe of those young ones that were brought forth that year; the same Cattle not being again tithed every

every year. And he ſpeaks of clean Beaſts, which were allowed in Sacrifice; for Tithe was not paid of other Beaſts; but their firſt-born only was the LORD's. This Tithe was paid to God every year, as an Euchariſtical Sacrifice, for all the Benefits they received from God by their Cattle. Chapter XXVII.

Even of whatſoever paſſeth under the rod.] This expreſſes the manner of this Tithing; which, if we will believe the Jews, was thus: They were all brought into a Sheep-cote, (ſaith *Maimonides* in his *Treatiſe of Firſt-born, cap.* 7. in the beginning) in which there was but one Gate or Door, and that ſo narrow, as to ſuffer no more than one to come out at once. Their Dams being placed without, and the Gate opened, the young ones were invited by their Bleatings, to preſs to get out to them: and as they paſſed by, one by one, a Man who ſtood at the Gate with a Rod, coloured with Oker, told them in order, and when the Tenth came out, whether it was Male or Female, ſound or not, he markt it with his Rod, and ſaid, *Let this be holy in the name of the Tenth.* And this account *R. Solomon*, and others, give of this matter: of which Notion they are ſo fond, that *R. Bechai* (upon XVII *Numb.*) makes *Jacob* (who vowed Tithe of all that God ſhould give him) to have decimated his Children on this manner, beginning at *Benjamin*, and ſtopping at *Levi*, who was the Tenth, according to that reckoning: and hath ſome pretty conceits about it. But *Bochartus* thinks *Moſes* doth not ſpeak here of the Rod of the Tithes, but of the Shepherd's Crook; and ſo doth *Aben-Ezra*, the *Syriack* and the *Vulgar:* For the Flock paſſed under his Rod, as oft as he numbred them: which was every Morning and Evening (if he was a good Shepherd) eſpecially

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eſpecially in the Evening. See *Hierozoicon P.* I. *Lib.* II. *cap.* 44. *p.* 499. Of this *Jeremiah* ſpeaks XXXIII. 13. and *Ezekiel* alludes to it, when he ſaith XX. 37. *I will cauſe you to paſs under the Rod.* Where *Kimchi* notes it is the ſame Phraſe with this in *Leviticus*, and as much as to ſay, *As he that telleth his Sheep holdeth a Rod in his hand, and telleth them one by one, and brings out the Tenth for the Tithe, ſo will I number you; and the ſinners ſhall periſh*, &c.

The tenth ſhall be holy unto the LORD.] That is, ſaith *Maimonides* (in his forenamed Treatiſe called *Bechoroth*) the Fat and the Blood of them was offered at the Altar; and then the Owners eat the Fleſh anywhere in *Jeruſalem*, as they did in the leſſer holy things. For the Prieſts had no portion of them, but all belonged to the Owner; as did the Paſchal Lamb. If there was any blemiſh in them, whether before or after the Tithing, then they might be eaten in any place. And ſo *Bartenora* (as Dr. *Owtram* obſerves, *Lib.* I. *de Sacrificiis*, *cap.* 11.) *we do not find in the whole Law, that any part of theſe Tenths was given to the Prieſts.* So a great many other of their Doctors, who obſerve that *Moſes* doth not reckon theſe among the XXIV. *Gifts* (for ſo many they make the whole number of them) which were beſtowed upon the Prieſthood. But, as there is nothing elſe in Scripture to warrant this, which no where preſcribes how theſe *Tenths* ſhould be imployed, but only declares that they are *holy to the LORD*; ſo this very Phraſe, I ſhould think, ſufficiently ſignifies that they belonged to the LORD's Miniſters. And if not intirely to the *Prieſts*, much leſs intirely to the Owners of them (before they were the LORD's) but if they were to eat them at *Jeruſalem*, as the Jews imagine, the *Levites*

vites ſure were to have their ſhare, and the Stranger and other poor People: as they were to have in their *ſecond Tithe* of Corn, wherewith they made Feaſts there, XIV *Deut.* 27, 28, 29. Chapter XXVII.

Ver. 33. *He ſhall not ſearch whether it be good or bad, neither ſhall he change it.*] It is not eaſie to give an account why God required ſo punctually the *tenth* Calf, Goat or Lamb, that though it were never ſo lean, or blemiſhed, he would not ſuffer it to be exchanged for a better; unleſs it were to avoid all Diſputes, Strife and Contention. There are thoſe indeed that think the reaſon was, becauſe in thoſe Ages, this was lookt upon as ſo Sacred a Number, that it myſtically denoted God: whoſe Divine Perfections, Providence, and Bounty, they were thought to acknowledge, who gave the *Tenth* to him; which was not to be altered and changed, no more than he himſelf can be. Verſe 33.

If he change it at all, then both ſhall be holy.] As it was in Beaſts vowed to God, *v.* 9, 10.

It ſhall not be redeemed.] Nor might they ſell it; no more than ſuffer it to be redeemed. If they did, he that ſold it or bought it, got nothing (as *Maimonides* ſpeaks) and beſides, the ſeller was to be ſcourged, as he that ſold the *Cherems* given to the Prieſt, *v.* 28. *Bechoroth cap.* 6. *ſect.* 5.

Ver. 34. *Theſe are the Commandments which the LORD commanded* Moſes, *for the Children of* Iſrael, *in Mount* Sinai.] That is, theſe moreover were added to the foregoing Commandments, before they removed from the Wilderneſs of Mount *Sinai*. See XXV. 1. XXVI. *ult.* For having ſaid before in the Concluſion of the foregoing Chapter, *Theſe are the Statutes, and Judgments, and Laws which the LORD made,* Verſe 34.

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made, &c. which reſpect all that proceeded in this Book; the *Commandments* here ſpoken of can relate to nothing more, but the Laws delivered in this Chapter about *Vows*, and *devoted Things*, and *Tithes*.

Which Laws ought not to be paſſed over, without ſerious conſideration how far we may be concerned in them. And therefore to make what I have noted about them, more uſeful to us in theſe days, I deſire the *Reader* to obſerve, that the very ſame pious Inclinations have ever been in all good *Chriſtians*, which *Moſes* here ſuppoſes (in the former part of this Chapter) would be in the *Jews*, to devote ſome part of their Goods, their Houſes, or Lands to the Service of God: which became ſacred things, and were to be imployed to no other uſe but that. The very firſt Chriſtians had ſo much of this Spirit in them, that they ſold all their Poſſeſſions, and Goods, and let every one that needed have a ſhare of them (II *Acts* 45. IV. 35.) becauſe the whole number of Believers attended to nothing elſe, but the Service of Chriſt; and the Apoſtles alſo were to be furniſhed with means, to go and propagate the Goſpel in all the World. Where, as ſoon as the Chriſtian Religion prevailed in any place, immediately there were the like voluntary Oblations made, in ſuch a proportion, as ſerved not only for the ſupport of the Service of God in that Church, but helpt to maintain the Chriſtians at *Jeruſalem*, who had been brought low by parting with their Eſtates, to further the firſt preaching of the Goſpel. This we find in a great number of places: But it may ſuffice to ſay, that the Feaſts of Charity were maintained out of theſe Oblations.

By

By which it is apparent, that they took themſelves to have the very ſame Obligations upon them in this matter, which the Jews formerly had: and therefore it is no wonder that *Tithes* came in time to be devoted for the maintenance of God's Miniſters. For it is ſenſleſs to imagine that the Goſpel which conſtrained them to give up themſelves to God, ſhould not conſtrain them, with the ſame freedom of mind to give ſome of their Goods (as *Moſes* here ſuppoſes the Jews would do) for the maintenance of his Service. And it is as unreaſonable to think, it did not move them to give the Miniſters of God as honourable a maintenance, as had been allowed under the Law of *Moſes*. Chapter XXVII.

Which required beſides the *Tenth* here mentioned, another Tithe of the remainder to be ſpent in Sacrifices at *Jeruſalem*, of which the *Levites* had their ſhare, as I obſerved from XIV *Deut.* 22, 28. To which if we add the Firſt-born, with all Sin-offerings, and the Prieſts ſhare of Peace-offerings, and the Skins of the Sacrifices, (which alone made a good Revenue, as *Philo* obſerves) and likewiſe all ſuch Conſecrations as are mentioned in this Chapter, the *Levites* Cities and Suburbs; it will eaſily appear it could not be ſo little as a *fifth* part of the Fruit of the Land which came to their ſhare.

Now the reaſon we find no ſuch certain Rate determined by the Goſpel, as was by this Law, is becauſe there was no need of it. And for the ſame reaſon there was none, for a good while, ſettled by the Church: all the Revenues belonging to it, which ſerved for all ſort of pious uſes, ariſing from the Devotion and Obligations of the People, which were more than enough for God's Service. This

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was visible in the beginning of our Religion, when the first Christians far outdid any thing that had been done under the Law. And they could not imagine, that they who succeeded them would fall so short as not to offer sufficient for God's Service; though not so much as they had done, because there could not be the same necessity. And so Mr. *Selden* himself observes, that this reason is given by *Agobardus* why nothing was decreed in Councils, or publickly promulgated by the Fathers in the first Ages, concerning giving of their Goods, and adorning Churches, because there was no necessity of it; the Religious Devotion, and Love of Christians to such things *ultro æstuante*, being very fervent and abounding of its own accord.

And when Love began to wax cold, so that they found it needful to make Laws about such things, they could not think fit to order less for the settled Maintenance of God's Service than the *Tenth*, (besides all voluntary Oblations) which had been the part most eminently limited under the Law of Nature, long before the Law of *Moses*. See *Irenæus Lib.* IV. *cap.* 34. where, he saith, Christians, having greater hopes, could not give less than they did in former times, when their hope was lower.

I shall add but one Observation more, from an excellent Person of our own Church (Mr. *Thorndike* in his *Rights of the Church*, &c. *p.* 219.) that as all such Consecrations, as here are mentioned by *Moses*, tended to Communion with God, by the participation of Sacrifices offered to him; which were maintained by such Contributions: so whatsoever is devoted by Christians unto such holy uses, as to build and repair Churches, to maintain holy Assemblies, and

and to ſupport thoſe who miniſter God's Ordinances, or enable the Poor to attend upon them, hath the like intention; to obtain an intereſt in the Sacrifice of Chriſt, repreſented in the Euchariſt; which is the chief part of the Service rendred to God in the Church. This is notably exemplified in the account which *Tertullian* gives of *Marcion* the Heretick, (*Lib. de Præſcriptionibus, cap.* 30.) who when he firſt embraced the Faith of Chriſt, and was received into the Church, *pecuniam Catholicæ Eccleſiæ contulit*, contributed a Sum of Money to the Church: which Money, when he fell off from the Chriſtian Truth to his own Hereſie, was ſtreightway thrown out together with him. This both demonſtrates that they continued, in thoſe days, to bring Offerings into the Treaſury of the Church; and that the intention of them was, that they might have Communion with the Church in all its Services: for when Men fell off from Chriſtianity, they caſt out their Offerings, in token they had no Communion with them. Chapter XXVII.

I end all with the words of *Conradus Pellicanus* upon the *thirtieth* Verſe of this Chapter: which will ſhow the ſenſe of the firſt Reformers in this matter. *All the Tithe is the* LORD's, *and remains ſo for ever*, &c. *and therefore Tithes are to be paid by Divine and Natural Right; and religiouſly expended according to his appointment*, &c. *And if Tithes ſhould not be ſufficient for the maintenance of thoſe who ought to be ſuſtained in the Church, at the publick Charge; the Ninths or the Eights ought of neceſſity to be raiſed by the Judgment and Conſent of the Church. For the Law of Charity dictates this, and the excellent, irreprehenſible Ordinance of God. Which Charity binds more*

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more strongly in the Evangelical Law, than in the Mosaical: inasmuch as the Church ought to be more perfect than the Synagogue; and Charity than Fear.

The End of the Book of LEVITICUS.